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TVVO TREATISES WRITTEN AGAINST THE PAPISTES, THE ONE BEING AN answere of the Christian Protestant to the proud challenge of a Popish Catholicke:

THE OTHER.

A CONFVTATION OF THE POPISH CHVRCHES

doctrine touching Purgatory & prayers for the dead: by William Fulke *Doctor in diuinitie.*



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TO THE CHRISTIAN READER: WILLIAM FVLKE WISHETH GRACE AND PEACE from God the father, and from our Lord Iesus Christ.

THE great bragges that vvere made by diuers Papistes of this treatise of Purgatory that it vvas vnanswverable, vvere sovntollerable, that certeine of my godly friendes vvere moued thereby, to sende the booke to me, desiring me to shape an aunsvvere vnto it. But vvhen I had readde it ouer, and founde therein in deed much nevv rayling, yet nothing else but the olde fonde kinde of reasoning, I vvas altogether vnvvilling to deale vvith it, both because there hath bene so much already vvritten of that argument, and for that I thought, that our contrymen vvere novv, as vvel by reading of that vvhich hath ben vvritten before, as also by continuall preaching against that absurde doctrine, sufficiently dissvvaded from that blaspemous heresie of Purgatory. But vvhē this excuse, or any other that I could bring, vvoulde not satisfie there erneste desier, vvho im-

portunatly ſtill vrged me to take the matter in hand, & that I had once againe peruſed the treatiſe, I began to thinke otherwiſe of the whole caſe, then I did before. I conſidered that many there were, which perhaps had not ſeene, and many alſo that would not reade, ſuch bookes as haue bene written in times paſt of this queſtion, & that ſome alſo were ſo ſimple, that they could not diſcerne this new diſguiſed defence of the Catholike churches doctrine, from the olde drouſie dreame of popish Purgatory. Wherefore if any one of theſe, or any other that ſhall voutſafe to reade this anſwere, might therby either be confirmed in trueth, or reclaymed from error: I began to thinke it were ſufficient cauſe for me to take the paines, and the paines ſo taken to be well beſtowed. Againe when I remembred the ſpightfull rayling, and the moſt diſdainefull arrogance of Allen himſelfe, together with the preſumptuous boaſting, and vaine confidence, that ſome of his friends haue in his writing: I cõfeſſe it kindled that ſmal zeale of godlines that is in me, both to meinteine the common hope of Chriſtians, againſt the inſolent aſſaultes of ſo malicious and proud an aduerſary, and alſo to diſcouer the infirmitie & feeblenesſe of that fortres, which theſe willfully blinde Papiſtes do vaunt to be inuincible.

ble. In vvhich doinge I haue vſed great breuitie, not onely by a naturall inclination, vvherby I loue to be short, in any thing that I vvright: but alſo becauſe my friendes vrged me, to diſpatch it vvith ſo great expedition. And yet in this ſhortneſſe, I truſt I haue not omitted any thing, that hath any ſhadovv of reaſon or shevv of matter in it, but that I haue ſufficiently diſcharged it: as the diligent and attentiue reader, I hope vvill confeſſe no leſſe. Hovv be it neither my haſt in finishing, nor my friendes diligence in ſoliciting, vvas ſo great, but the ſlacknesſe and vntovvardneſſe of ſome Printers vvas much more. For vvhere as it vvas ended & authorized almoſt tvvo yeares a goe, yet it hath ſtayed hetherto, vntill a godly and learned brother, vvho vvas once purpoſed to haue aunſvvered the ſame him ſelfe, and colde full vvell and ſubſtantially haue acquited him ſelfe there in, if other buſines had not hindred him, moued of godly zeale, hath novv at the laſt vndertaken the printing thereof, and brought it to this paſſe as you ſee. I hearde of late alſo of a third man, vvhich had learnedly begon the aunſvvering of this booke, hovv ſo euer he vvas letted from accomplishing the ſame. But hovv ſo euer Satan hath hether to hindred the ſetting abroade of this aunſvvere, yet God hath

nowe at the length brought it forth: I doubte not but to his glorie and the confusion of Satan in his membres the Papistes.

I haue thought good also to ioygne vnto this worke, an other short treatise that hath lyen by me these eight or nine yeares, written at the request of a godly and learned friende of mine, in aunswere to a proude challenge of the Papist against the Protestãt which though at the first & many yeares after, I determined not to publish, supposing the same challenge to haue bcn priuate, or in fewe mens handes, yet nowe of late, that I haue seen it in diuerse godly Gentlemens handes, to whome it hath bene deliuered by Papistes, be like to peruert them, and of whome also I haue bene desired to answere it, & am further credibly informed, that the same is in printe, & esteemed of many ignorant Papistes to be so vnaunswerable, that although it be protested by Gẽtlemen of great worshippe and credit, that they haue seene the aunswere thereof in writing, yet they will not beleue, that any man dare set his penne to the paper, once to attempt the matter. I haue thought beste to putte it in printe as it was written at the first. Nothing doubting by Gods helpe, but I shalbe able to stande to that defence if the challenger will proceede to

mein-

meinteine his challenge any longer. That I haue copled it vvith the aunſvvere vnto M. Allens booke, *is becauſe I doe greatly ſuſpect, that he vvas the authour thereof, for the ſimilitude of the ſtiles and of the ſtomakes in both, at the leaſt I truſt I doe him no vvronge, to ſuppoſe him to be ſo ſtout a champion. And thus I committe the Chriſtian reader to the direction of Gods ſpirite vvho vouſalfe to lead thee into all truth for Chriſtes ſake. Amen.*

The faultes of this impreſſion are thus to be amended:

The firſt figure ſignifieth the page, the ſecond the line.

In the aunſwere of a true Chriſtian, &c.

Pag. 3. line 35. Lithuania reade Lithuanda.
5.3. vvriting r. vvritinges.
10.10. the ſcripture, reade the booke of ſcripture.
13. 17. then, reade thou. and line 19. you, reade thou.
15. line the laſte. Tiberius. reade Liberius.
19. 4. you, reade the. and line 10. Ca. line. 58. reade Carolines. 8. and line 19. Mercamas, r. Marranas.
20. 9. ſauour, reade honor.
23.26. the prince, reade the printers.
24. 1. put out and.
25. 9 not for his, r. for his.
29. 10. vnitie of minde, r. vnitie of faith & minde.
30. 3. in the places aboue rehearſed. in diuerſe places of his epiſtles, as lib. 3. epiſt. 14. and 15. 16. &c.
41. 30. Rhenes, r. Rhemes.
49. 5. the the, r. that the. & the 12. r. & the Catho. &c.
52. 13. in Brytish, reade in the Brytish.
63. 14. about the articles, r. about the chiefeſt articles.
64. 20. put out (that hilde.) and the 24. here, rea. ſort.
67. 21. vvhich can not, rea. vvhich you can not.
68. 4. in a name, reade in a manner.
69. 4. prorſus opinamur, r. prorſus non opinemur. and 24. vniuerſally, r. vniuerſalitie. and 26. vvhich you do, r. vvhich you do not.
70. 17. proponẽda, r. proponẽda. & 22. in a. r. in the. & 24. vvhen. r. vvhũ the.
71. 20. vvhere, rea. vvere, and the 22. to, reade in.
78. 26. that you ſavv a baſtard church, r. that you being a baſtard church haue.
87. 34. Commentualls, rea. Conmentualles.
91. 32. that he. rea. then he.
92. 30. cultined, r. cõtinued.
97. 1. your, reade youres.
99. 13. there, rea. therefore. & 14. vnci, reade vncõ

pag.14.li.6 for that, r.shē.
22.21.conſettes, r.conſernes.
23.19.they made a cushiō, reade they made mariage & cushion.
25.37.faſt, reade falſe.
26.37.canche, rea.couche.
30.33.greateſt, rea.great.
31.1.reade inſtruments for the defence.
46.33.for, reade ſarre.
47.30.ſinnes, reade ſinner.
59.19.predicate, rea.praeiudicate.
64.37.fanteles, r.fruitleſs.
87.6.heauie, reade heavie.
89.2.as, reade or.
92.6.bitter, reade better.
95.31.paltinge, r.peltinge.
102.15.r.liklihodes nūbred.
111.29.conuenientes, reade conuenienter.
127.13.r.to death, & a ſinne not &c. & li.28.10.rea.to.
139.34.vnrecōcyled, reade that are reconciled.
143.2 you.reade her.
151.27.& hath, rea.having.
156.5.can not, reade can ſtande.&c.
205.29.to his brother, rea. to his brethren.
210.14.faſte, reade falſe.
224.31.reade & forſakers.
232.38.ſerovving, r.ſaying
238.10.clame, r.exclame.
248.1.an, reade any.
249.23.praie, reade praied.
253.19.Tecta, reade Tecla.
259.37.ioti, reade hi.
262.7. after vvritinges make a ful poinct, & l.10. Treianus, reade Traianus. & 14.Barlaū, r.Barlaam. & 16.Ephraim, r.Ephreem
265.27.and 29.Rhenanus, reade Rhenanus.
268.36.knavv, rea. knane.
277.17.shoulde ſeme, reade as it shoulde ſeme.
283.2.Capth, r.Chapter.
284.30.after decree, reade concerning that vvhich vvas not &c.
286.31.put out he.
299.19.had, reade hath.
295.11.xemia, rea. xenia.
307. 8. miſtruſted, reade miſconſtrued.
316.2.you vvil, r.you vvil not. & 23.then, rea.thon.
334.19.criall, reade triall.
335.31.put out, in.
347.1.ſame, reade ſunne & right, reade light.
350.6.r. & deceiueth &c.
361.16.vnto, reade in.
361.29.profatam, rea. profeſſam.
364.31.vve before, reade before vve.
378.17.vindicemus, reade iudicemus. and line 37. either, reade other.
373.11.ſtringe, r.ſpringe.
374.16.Conſilio Meleuitano, r.Cōcilio Mileuitano.
382.19.Commō, r.Cannen.
386.31.degree, r. pedigree.
391.25.thou, reade there.
396.1. God, reade man.
397.24.bidden, r. ſudden.
399. 15. as for vvitneſſe, reade for vvitneſſes.
406.6.the matter, reade thy matter.
409.32.make a full poincte after in deed. and line 22. put out the full poincte after deſcribeth.
435.16.ſparte, r.ſponte. and line.29.ſuperſtition, reade ſuppoſition.
441.34.parleu, rea.parum.
443.2.vvhen, rea.vvhere. & 31.li.aliquid, r.aliquod.
447.2.ſtrife, reade ſtripe.
455.33.named, r. varied. & li.34.ſhall, rea.ſhould.

AN

AN ANSVVER OF A TRVE CHRISTIAN TO A COVNTER-FAIT CATHOLIKE.

The propoſition of the Aduerſarie.

CHriſt did commit at his departure hence, the teſtimony of that truth, for which he died, and the conuerſion of the Nations to the beleefe in him, to the true church of God, which then ſtoode principally, and almoſt onely in the perſons of the Apoſtles and a fewe more, that by their preachings, and thoſe afterward of their calling, the Chriſtian religion might be planted in all Nations, beginning at Ieruſalem, and ſo proceeding to the coaſtes and corners of the earth.

AN ANSVVERE TO THE PROPOSITION.

I Graunt that our Sauiour Chriſt, at his departure hence, commaunded his Apoſtles as principal members of his Church, though not the greateſt part of it, to preach the doctrine which he confirmed by his death vnto all nations, beginning at Ieruſalem, and ſo forth according to his ſaying: *Goe therefore and teach all Nations baptizing them in the name of the Father, and of the Sonne, and of the holy Ghoſt: Teaching them to obſerue all thinges what ſo euer I haue commaunded you. Matth.* 28. Whereuppon I challenge the Papiſt, that if he be able to proue that the doctrine of poperie is all that trueth, and nothing but that trueth, for

which Chriſt dyed, and which he commaunded the Apoſtles to teach, I will acknowledge the popiſh church to be the Church of Chriſt.

The firſt article conteyneth 3. demandes.

1 *Firſt I aske of the proteſtant what Church that was, which conuerted all theſe cuntries that be now Chriſtian, to the faith of Chriſt?*

IF you meane by Chriſtians, true Chriſtians, and by the faith of Chriſt, the true faith of Chriſt, I anſwere: only the true Church of Chriſt, hath had the worde of God and ſacraments, as meanes which God vſeth, to ſubdue al nations vnto the obedience of the faith, as was the primitiue Church of the Apoſtles, which hath continued vnto this daye by ſucceſſion, not of perſonnes, and places, but of faith and truth, wherefore if the Papiſt can proue, that we holde not the ſame faith and trueth, vnto which the Apoſtles conuerted the nations, we refuſe to be called the Church or Congregation of Chriſt.

But if by Chriſtians and Chriſtian faith, you meane all them that profeſſe the name of Chriſt, in the whole worlde, I aunſwere, that the true Church of Chriſt, did not conuert them all, for in Æthiopia, there are yet people, conuerted by the falſe apoſtles, which taught circumciſion, and obſeruation of the lawe, in which hereſie they continue vnto this day, and it is manifeſt by all hiſtories, that the nations of the Alanes, Gothes, and Vandales, were firſt conuerted by the Arrians.

2 *And let him ſhew vnto me, that euer his Church conuerted any people, or lande in the earth, from Idolatrie, or Gentility, or Iudaiſme, to the true Religion of Chriſt, or that this his fayth was taught to any Nation in ſteede of true Chriſtianity.*

WE are members of that Church, which conuerted all landes in the earth that are conuerted, from Idolatry,

latry, Gentility, Iudaisme, or heresie, to the true Religion of Christ, and we affirme that the Apostles taught none other faith in steede of true Christiantie, but that which we hold, as we are readie to proue by the worde of God: And at this daye the most parte of Europe, is conuerted from Idolatrie, heresie, and Antichristianitie, vnto the same true faith, that we mainteine, as in England, Scotland, Ireland, France, Germany, Denmarke, Suetia, Bohemia, Polonia, by publike authoritie, in Spaigne, and Italie, a great numbre vnder persecution and tyrannie. Also of the Iewes, no small numbre are conuerted to our religion, since the rising vp of the Gospell in our dayes.

3 *Or any Church, but the common Catholike Church to haue don that, and I recant.*

BEcause you meane by the common Catholike, not the true Catholike, but the popish church: First I denie that euer the popish church conuerted any people, to the true faith. Secondly, I denie that the popish church hath conuerted all nations, to the profession of Christ: For, it is shewed before, that the false Apostles, and Arians, conuerted some nations to the profession of Christes name, but yet to false religion, And it is also manifest by histories, that the Grecians, whome the papistes counte no parte of their church, but schismatikes, conuerted the Moscouites first of all, vnto the profession of the name of Christ, which yet continue in their religion, being neither the true faith, nor yet popish religion. As for the popish church, as it is certeine, that it hath peruerted and corrupted all partes of the Latine, or Westerne Church, with Idolatry and false religion, so it shalbe harde for the papistes to proue, that it hath conuerted any Nation from Gentility to the popish religion, except some partes of Germanie, and them by force of armes, rather than by preaching, and teaching, as appeareth by the conuersion of *Liuonia*, *Anno Domini* 1200. of *Prussia*, *Anno Domini* 1254. and *of Lithuania*, *Anno Domini* 1386. wherefore I conclude that seeing I haue shewed that our Church, hol-

ding the true doctrine of the Apoſtles, is that which conuerted all nations to true religion, and that the popiſh church, hath not conuerted any people to true religion, nor all people to the profeſſion of the name of Chriſt, this chalenger, whoſoeuer he be, dothe recant.

The ſecond article conteyneth 4. demandes.

1 *I aſke of him what Church it was, which hath induced the Chriſtian people through the whole worlde, to geue moſt humble credit in all points, to the holy bookes of the Byble?*

I Aunſwere, it was the Church of Chriſt, and not the Popiſh church, which hath commended the bookes of holy Scripture, to be beleued of all true Chriſtians where ſoeuer they be, although it be the office of the holy Ghoſt, to open the hartes of men, and to forme them that they may beleue the ſcripture to be true, like as it is the office of the ſcripture or worde of God, to trie and examine, whether it be the ſpirite of God that perſwadeth vs to beleue any thing, ſo the ſpirite beareth witneſſe to the worde and the worde to the ſpirite. As for the popiſh church it coulde not induce the Chriſtian people to geue credit to the ſcripture in all pointes, becauſe ſhe is contrarie to the ſcripture in many pointes: and euen in the cheefeſt pointes of Chriſtian Religion, namely in pointes concerning the glorie of God, and the ſaluation of mankinde, geuing the glory of God to dead men, and dumbe Images, and denying the mercy of God, pourchaſed by the onely ſacrifice of Chriſtes death, to be the onely cauſe of mans ſaluation. Finally ſeeing it is manifeſt by the aunſwere to the firſt article, that the popiſh church did not conuerte all nations, to the profeſſion of the Chriſtian faith, it is euident thereby, that the popiſh church did not induce all them, that are called Chriſtians, to geue credit to the bookes of the holy Bible, as this chalenger woulde haue it to be thought.

2 *VVhat Church hath had the diſcerning & ſeuering of them from other writinges of all ſortes?*

The

THe Church of Christ, hath not an absolute authority to allow or refuse bookes of the scripture, but a iudgment to discerne true writinge from counterfaicts, & the word of God, of infallible verity, from ỹ writing of men, which might erre, & this iudgement she hath, not of her selfe, but of the holy Ghost: as for the popish Church, it can not be said to haue this iudgemẽt of discerning the scripture of God from other writings, not only becaule she is so blind that she can not discerne betwene ỹ Canonical bookes of the scripture, from the *Apocrypha* writings, as appereth by receauing the bookes of the Machabees, Ecclesiasticus, &c. to be of equall authoritie with ỹ bookes of the Law, Psalmes, &c. but also becauſe she is so presumptuous, as to compel men to beleue, that Customes, and traditions, writinges of doctors, decrees of Popes, and Councells, are equall with the authoritie of God his worde, yea are of force, to alter and change the lawe of God, and the institution of Christ, set forth vnto vs in ỹ scripture. And although she boast that she receaueth all the bookes of scripture, yet this proueth no more that she is the Church of Christ, than was the churches of the Arrians, Donatistes, Nouatians, Euthychans, & other heretikes, which receiued the Bible, as well as the Popish church.

3 *VVhat Church hath had the custodie of them, and most safely hath preserued them, for the necessary vse of God his people, and from the corruption of aduersaries, as well of Iewes, as heretikes of all sortes?*

THe prouidence of God, hath alwayes preserued the Scripture, both from the violence of tyrants, & from the falshoode of heretikes, and hath neuer suffred the true Church, to be destitute of the necessarie vse thereof. But the popish church, hath not kept the scripture for the necessary vse of the people, which hath so kept it in an vnknowen tongue, that the people coulde haue no vse, much lesse the necessary vse thereof: wherefore if this be a note of the Catholike Church, to kepe the worde of God

for the neceſſarie vſe of God his people, it is plaine that the popiſh church is not the Catholike Church, which hath kept the ſcripture ſo, that God his people coulde haue no vſe thereof.

And if the only cuſtodie of the ſcripture from corruption of heretikes, be a ſure note of the Church, why is not the Greeke Church, the Catholike Church, which vnto this day hath kept the ſcripture as ſafely as the popiſh church? why are not other Eſtern Churches of Aſia, which neuer acknowledged the Pope, or popiſh religion, true Churches, which likewiſe haue preſerued the ſcripture, as we haue ſeen of late, that the newe Teſtament is printed in the Syrian tongue, at the perours charges, for the encreaſe of Chriſtian faith among them. And finally, why are not the Iewes, the Catholike Church, which haue kept the old Teſtament in Hebrue, more faithfully than euer the Papiſtes. And becauſe they boaſt of ſafe preſeruing of the ſcriptures, all men, that are learned in the tongues can teſtifie, in how corrupt a Latin tranſlation they haue kept the ſcriptures, both of the olde and of the new Teſtament.

4 *And let the Proteſtant declare to me, that their Congregation hath had from time to time, or euer had right herein, or any other Church, ſauing the Catholike Church, and I recant.*

OVr Congregation, which is the body of Chriſt, hath euer had, both right and poſſeſſion of the ineſtimable treaſure of the word of Chriſt her heade: as appeareth by this, that our Church and Congregation beleueth nothing but that ſhe learneth in it, acknowledgeth that all thinges profitable to ſaluation, are ſufficiently conteined in it, and finally in all thinges ſubmitteth her ſelfe to the iudgemẽt of it. But the popiſh church, which beleueth many thinges contrarie to the ſcripture, teacheth many thinges beſide the ſcripture, neceſſary to ſaluation, and refuſeth to haue her faith, doctrine, and ceremonies, to be iudged by the ſcripture, neither hath, neither euer had, any

right

right to the ſcripture, though ſhe haue neuer ſo many bookes of them in poſſeſſion. Wherefore theſe thinges conſidered, this chalenger doth recant.

The third article conteyneth 5. demandes.

1 *Shew me why our common knowen Church, did not as well corrupt the text of the Teſtament, as the true religion conteyned in the ſame?*

THere may be diuers good reaſons ſhewed, why your Church, commonly knowen to be the church of Antichriſt, did not as well corrupt the text of the Teſtament, as the true religion conteined therein. Firſt, becauſe ſhe coulde not, the copies thereof being ſo many, by the prouidence of God diſperſed throughout the worlde. Secondly, becauſe ſhe thought it not ſo needefull, hauing other meanes to worke her deuiliſh deuiſe: For, although ſhe coulde not corrupt the ſcripture, yet it made the leſſe matter, becauſe ſhe founde meanes to diminiſh, and controll the authority therof by aduancing decrees of men, Popes, and Councells, to be equall or of greater authoritie than the ſcripture. Thirdly, becauſe ſhe woulde be leſſe in feare, to be reproued by the ſcripture, ſhe prouided that the knowledge thereof, ſhoulde be hidden from the vnlearned people by a ſtrange tongue, and from the learned, by the tedious mazes of queſtions, deuiſed by her Canoniſtes, and Sententiaries. Fourthly, becauſe ſhe ſubmitted all interpretation of the ſcripture, to her owne iudgement, and therefore woulde not be controlled by the iudgement thereof, but woulde alwayes expound it, as it liked her beſt. As appeareth by *Ockam*, and *Duns*, who though they confeſſe, that tranſubſtantiation, ſeemeth to them, contrary to the ſcripture, and reaſon, yet they beleued it, becauſe of the authoritie of the church, and for none other cauſe. Theſe are the reaſons, why the Romiſh church did not, as well corrupt the text of the Teſtamẽt, as the true Religion. And yet how corrupt that Latine tranſlation is, which they woulde needes

thrust vpō vs, is sufficiently knowen to all learned men, euen in such texts, as are the most coulerable places for the defence of Popish doctrine. I will geue one example for all: They alleage the text 1. *Cor.* 10. *Qui stat, videat ne cadat.* He that standeth, let him take heede he fall not, against the certainetie of faith, whereas the Greeke hath, not he that standeth, but, he that thinketh he standeth, let him take heede he fall not: Thus the popish church cannot altogether excuse her selfe, from corrupting of the text of the Testament, whether it was of fraude, or of ignorance, or of negligence, the Lorde knoweth.

2 *Shew me why, she kept not so safely, and faithfully, the true sense of God his word, as she preserued the word it selfe?*

BEcause it was against her owne estimation, and profit, which are the chiefe endes for which popish Prelates mainteyne popish religion. Take away the Popes prerogatiue, which is contrary to the sense of God his word, downe goe Cardinalls, Legates, Prothonotaries: downe goeth all the Court of Rome, take away workes of supererogation, which are contrary to the Scripture, downe goe Abbeys, Priories and Chantries. Take away the sacrifice of the Masse, & Purgatory, which are contrary to the word of God, downe goeth the estimation, and gaynes of all the popish clergie: And this is the cause, why the popish church kept not so safely, and faithfully, the true sense of God his word, as she preserued the word it selfe, although she preserued not the word it self, in such safetie as becommed the Church of Christ.

3 *Shew me why, we should beleue the Papistes, as you terme them, for the word it self, and rather you Protestants tha̅ them, for the meaning of the word.*

WE doe not chalenge credit to our selues, in any poynt, so presumptuously as the Papistes, that men must beleue it because we affirme it. But because we proue it to be true, by the worde of God.

God. And therefore for the meaning of the word, you ſhould beleue vs rather than them, becauſe our groundes & proues are better then theirs, or elſe we require not to be beleued better than they.

4 *Shew me why, you beleued our Church, telling you this to be God his booke, & will not credit her, auouching this to be the true and vndoubted ſenſe of the ſame booke?*

IF we had no better ground to perſwade vs, of the authoritie of God his booke, than ỹ teſtimony of your Church, you may be ſure we would not beleue it. But becauſe we haue moſt ſtedfaſt aſſurance of God his ſpirite, for the authority of that booke, with the teſtimony of the true Church in all ages. If you ſay it is God his booke, we beleue you not, becauſe you ſay ſo, but becauſe we know it to be true. But if you bring out a falſe ſenſe, we beleue you not, becauſe we know it to be falſe, & are able to proue by the word of God, that it is contrary to the meaning of the holy Ghoſt. To be plaine with you, we geue as much credit to your Church, as to the deuill. When the deuill ſayth: it is written: *He ſhall giue his angells charge ouer thee, and with their handes they ſhall hold thee vp that thou daſh not thy foote againſt a ſtone.* We beleue that this is the worde of God. But when he auoucheth this to be ỹ meaning of it, that we may caſt downe our ſelues from a Church ſteeple, without daunger, we doe not beleue him, becauſe we know this ſenſe is contrary to an other Scripture, which ſayth: *Thou ſhalt not tempt the Lord thy God.* So when you ſay theſe wordes are the Scripture of God: *This is my body:* We beleue it, becauſe we knowe it to be true. But when you ſay this is the meaning of theſe wordes. *This bread is turned into my naturall bodye*, we beleue you not, becauſe it is contrary to all places of Scripture, which proue the trueth of Chriſt his humanitie or naturall body. Thus I ſhewe you why we beleue you, if you ſay the Scripture is God his word, namely becauſe we know it to be true, & why we beleue you not, ſaying this is the meaning of it, that is, becauſe we knowe by the word of God that it is falſe.

5 *Laſt of all, Shew me why, you beleued the olde known church, affirming this to be the word of God, and will not beleue her, affirming Luther to be an heretike, ſhew me good reaſon or Scripture for theſe thinges, and I recant.*

IF you meane by the olde Church the primitiue Church, whoſe teſtimony of the word of God we allow & beleue, I deny that the primitiue Church did affirme *Luther* to be an heretike, or the doctrine that he taught, which we hold, to be hereſie, but I am able to proue, that the primitiue Church, from which you haue receiued the Scripture, affirmeth your doctrine to be hereſie, & your Church ŷ Church of Antichriſt.

But if by ŷ old knowne Church, you meane the Church of old, knowne to be the Church of Antichriſt, which is the popiſh church, we beleue the deuill if he ſpeake the trueth, and we beleue not an Angell comming from heauen, if he bring any other Goſpel, than *S. Paule* deliuered to the Galathians. Therefore when your church affirmeth *Luther* to be an heretike, ſeeing we know that *Luther* did not obſtinately, and malitiouſly erre, in any article of faith, concerning the ſubſtance of religion, we doe not beleue her: and ſpecially becauſe ſhe is a partiall witneſſe againſt him, whome God vſed to diſcouer, ſo much of her wickedneſſe, to her great hindrance, there is no credit to be geuen vnto her, when ſhe goeth about to deface him, by ſclaunderous names, and falſe accuſations. Thus I haue ſhewed theſe thinges that you require, both by good reaſon, and alſo by ſcripture: Therefore if I may beleue you, you recant.

The fourth article conteyneth 3. demandes.

1 *I demand, what Church hath mightely gonne through, borne downe, and fully vanquiſhed, all hereſies in times paſt, aſwell againſt the bleſſed Trinitie, as other Articles of our religion?*

I Aunſwere, the true Catholike Church, hath alwayes reſiſted all falſe opinions, contrary to the worde of God, as her duty was, and fought againſt them with the ſworde of the ſpirite, which is the worde of God, and by the aide of God obteyned the victorie, and triumphed ouer them. So did *Paule* ouercome the Iewes *Act.* 18. So did the fathers of the primitiue Church, from time to time, confute hereſies, by the ſcriptures, and declare in their writinges, that by them they are to be confuted, for examples ſake of a great number, I will alleage a few. *Hylarius*, writing of the bleſſed Trinitie againſt heretikes *Lib.* 4. ſayeth: *Ceſſent itaq́, propriæ hominum opiniones, neq́, ſe vltrà Diuinam conſtitutionem, humana iudicia extendant: Sequamur ergo aduerſus irreligioſas, & impias de Deo inſtitutiones, ipſas illas diuinorum dictorum authoritates, & vnumquodq́, eorum ipſo de quo quæritur auctore tractabimus.* Wherefore let opinions propre to men geue place, and let not mens iudgements ſtretche them ſelues further than God his conſtitution. Therefore againſt theſe vnreligious and vngodly opinions of God, let vs follow the very authority of God his ſayings, and handle euery one of them, by the aide of him, about whome the queſtion is: Thus *Hylarius*, woulde haue hereſies againſt the Trinitie, to be confuted, not by mens iudgement, but by God his word. *Baſilius magnus*, very often teſtifieth, that he woulde haue all good thinges, proued by the ſcripture, and all euill thinges confuted by the ſame, In his moralles *Diſt.* 26. Euery worde or deede, muſt be confirmed by the teſtimonie of holy Scripture, for the perſwaſion of good men, and the confuſion of wicked men: And in his treatiſe of Faith: we know, that we muſt now, and alwayes, auoide euery voice or opinion, that is differing from the doctrine of our Lorde. And in his ſhort definitions to the firſt interrogation: whether it be lawefull or profitable for a man to permit vnto him ſelfe, to do or ſay any thinge, which he thinketh to be good, without the teſtimonie of the holy Scripture? he aunſwereth: foraſmuch as our Sauiour Chriſt ſayeth: that the holy Ghoſt ſhall not ſpeake of him ſelfe, what madnes is it, that any man ſhoulde preſume to beleue any thing, without the authoritie of God

his worde. By theſe, and many other places, it is manifeſt, that *Baſilius*, woulde haue hereſies and falſe opinions, confuted by the holy Scriptures.

Chryſoſtome, vpon *Luke cap.* 16. ſayeth, that the ignorance of the ſcriptures, hath bred hereſies, and brought in corrupt life, yea it hath turned all things vpſidown, by which it appeareth, by what meanes he would haue hereſies kept away, namely by knowledge of the ſcriptures. It were to long to reherſe all the places of *S. Auguſtine*, by which his minde appeareth, that he would haue the Church, ſought onely in the ſcriptures, and heretikes confuted, onely by the ſcriptures, to whoſe onely authoritie in many places, he profeſſeth that he him ſelfe will be bounde, as *Epiſt.* 19. *ad Hieronymum. Epiſt.* 48. *Vincentio. Epiſt.* 111. *Fortunatiano. Epiſt.* 112. to *Paulina*, *contra Fauſtum. lib.* 11. *cap.* 5. *Contra Creſconium Grammaticum*, *lib.* 2. *cap.* 31. *&* 32. *de Baptiſmo contra Donatiſtas lib.* 2. *cap.* 2. *De meritis & remiſſione peccatorum*, *contra Pelagianos lib.* 3. *cap.* 7. *De natura & gratia cap.* 61. *De gratia Chriſti contra Pelagium cap.* 43. *De nuptijs & concupiſcentia lib.* 2. *c.* 29. In theſe places, *S. Auguſtine* preferreth the authority of the Canonicall ſcripture, before all writinges of Catholike Doctors, of Byſhops, of Councells, before all cuſtomes, and traditions. But that he would haue the true Church ſought onely in the ſcriptures, it is manifeſt, by theſe places, firſt in his 48. Epiſtle to Vincentius. *Nos autem ideo certi ſumus, neminem ſe a communione omnium gentium iuſtè ſeparare potuiſſe, quia non quiſquam noſtrum in iuſtitia ſua, ſed in ſcripturis Diuinis quærit Eccleſiam.* ſpeaking of the Donatiſtes, he ſayeth. We are ſuer, that no man could iuſtly ſeparate him ſelfe from the communion of all Nations, becauſe none of vs ſeeketh the Church in his owne righteouſneſſe, but in the holy Scriptures. So if the Papiſtes woulde not preſume of their owne righteouſneſſe, but ſeeke the Church of Chriſt in the ſcriptures, they would not ſeparate them ſelues from the communion of Chriſtes Church, now by God his grace inlarged farther than the Popiſh church. Alſo in his booke *De vnitate Eccleſiæ. cap.* 2. he hath theſe wordes. *Inter nos autem & Donatiſtas quæſtio eſt, vbi ſit Eccleſia. Quid ergo facturi ſumus? in verbis noſtris*

eam

eam quæsituri, an in verbis capitis sui Domini nostri Iesu Christi? puto quod in illius potius verbis eam quærere debemus, qui veritas est, & optimè nouit corpus suum. The question is betwene vs, and the Donatistes, where the Church shoulde be, what shall we doe then? shall we seeke her in our owne wordes, or in the wordes of her heade our Lorde Iesus Christ? I thinke we ought rather to seeke her in his words which is ỹ Truth, and best knoweth his owne body. So the question is at this daye, betwen the Papistes and vs, where the church is, let vs seeke in God his worde, there we shall easily finde her. To the same intent, he speaketh in the third, fiueth, and sixtenth Chapters of the same treatise. Furthermore, that he woulde haue heretikes confuted onely by the scriptures, he sheweth likewise in many places of his workes: for writing against *Maximinus* the Arian, *lib.* 3. *cap.* 14. a place commonly and often cited, he sayeth: but nowe, neither must I preiudicially bring forthe the Councell of Nice, nor then the Councell of Arimine, for neither am I bounden to the authoritie of the one, nor you of ỹ other, but let matter with matter, cause with cause, reason with reason, contend by authoritie of the scriptures, not proper to any, but indifferent witnesses to both partes. If *Augustine* would not oppresse the Arrians, by the authoritie of the Nicene Councell, which was the first, and the best generall Councell, that euer was, but only by the scriptures, how much lesse woulde he charge them with other authorities, that the Papistes alleage, beside the authoritie of holy scriptures. And in his booke *De Vnitate Ecclesiæ* against the Donatistes the 16. chapter: *Sed vtrùm ipsi Ecclesiam teneant, non nisi diuinarum scripturarum Canonicis libris ostendant, quia nec nos &c.* But whether they holde the church or no: let them shew none other wise, but by the canonicall bookes of holy Scripture, for we our selues doe not say, that men ought to beleue vs, that we are in the Church, because we holde that Church which *Optatus* of *Milenitum*, or *Ambrose* of *Millayn*, or innumerable other Byshops of our communion, haue commended to vs, or because it is set forth by the Councels of our felowe byshops, or because so many myracles of hearing requests, or healinges, are don in

the holy places, which our fellowſhip doth frequent in the whole worlde, ſo that the bodies of Martyrs, which were hidden ſo many yeares (which thinge if they will aſke they may heare of many) were reuealed vnto *Ambroſe*, and that at the ſame bodies, one that had bene many yeares blinde, very well knowen in the citie of *Millayn*, receyued his eyes, and eye ſight, either becauſe this man dreamed, or that man was rauiſhed in the ſpirite, and hearde a voice, that he ſhould not ioyne himſelfe to *Donatus*, or that he ſhoulde departe from the faction of *Donatus*: for when ſoeuer ſuch thinges are don in the Catholike Church, they are to be allowed, becauſe they are don in the Catholike church. but the church it ſelfe is not therfore proued to be Catholike, becauſe theſe thinges are done in it. By this *Auguſtine* declareth firſt that heretikes muſt be confuted, onely by the ſcriptures, and ſecondly that neither Councells, ſucceſſion of byſhops, vniuerſality, miracles, viſions, dreames, nor reuelations, are the notes to trie the Catholike church, but onely the ſcriptures. Moreouer in his booke *De Paſtoribus cap.* 14. *Querit infirmus Eccleſiam &c.* A weake perſon ſeeketh the Church, he wandreth and ſeeketh the church. what ſayeſt you? The church is of *Donatus* ſide. Enquire for the ſhepheards voice. Reade me this out of ſome Prophet, reade me this out of ſome Pſalme, rehearſe me it out of the lawe, rehearſe it out of the Goſpell, rehearſe it out of the Apoſtle, out of them do I rehearſe the Church diſperſed ouer all the worlde. And a litle after: *Tu accuſas non Euangelium &c.* Thou accuſeſt, not the Goſpell, thou accuſeſt not the Prophet, not the Apoſtle, of whome this voyce ſpeaketh to me I beleue him other I beleue not. But thou wilt bring forth decrees, I will alſo bring forth decrees, ſhoulde I beleue thine? beleue thou mine likewiſe. I beleue not thine, neither do thou beleue mine, then let mens writings be layd away and let Gods worde ſounde bewen vs: bring me one place of ſcripture for *Donatus* ſide &c. Theſe places maye ſufficiently declare by what meanes this doctor thought the Church ſhoulde ouerthrowe hereſies, namely by the worde of God onely, which thing alſo *Leo*, the firſt byſhop of Rome, in his *Epiſt.* 10. *ad Fabianum contra Eutyc.*

Eutychen plainely confesseth saying: *Sed in hanc insipientiam cadunt, qui cum ad cognoscendam veritatem &c.* But those men fal into this foly, which when they are hindred by any doubt to knowe the trueth, haue not recourse to the voyces of the Prophets, not to the writings of the Apostles, not to the authoritie of the Gospell, but to them selues. And therefore they become, maisters of error, because they haue not bene schollers of trueth. Of the same iudgement was the whole Councell of Constantinople the sixt, as appeare *Actione* 18. *Si igitur omnes simpliciter &c.* Therefore if all men from the beginning woulde haue simply and without subtiltie taken vpon them the preaching of the Gospell, and haue bene content with the constitutions of the Apostles, suerly matters shoulde haue bene well, and in good case, neither shoulde painefull contention, haue bene exercised against the authors of heresies, nor against the fauorers of priests. Here the Councell confesseth, that the heretikes and schismatikes grow so fast, because they were not beaten downe, by preaching of the Gospell and authority of the scriptures. Thus I haue declared by example, and authority of these Fathers, that the true Church of Christ, hath conuicted all heretikes, onely by the scripture.

2 *And what Church it was, that hath alwayes stande still, and stedfast, whileſt all other Congregations, as well of Arrians, as Anabaptistes, Aerians, Nouatians, Vigilantians, Iouinians, and the rest haue decaied.*

THe true Church of Christ, hath alwayes stoode stedfast, and vnseparable, from Christ her heade, when all heretikes haue bene, and shal be confounded. But the true Church hath not alwaies florished in wordly peace and tranquilitie: for vntill the tyme of *Constantine* the great, which was *Anno Dom.* 339. the Church had small rest from cruell persecution in most places: and soone after againe vnder the Emperors *Constantius*, *Constans*, and *Valens*, it was greatly infected with the heresie of *Arius*, what time also *Liberius* Bishop of Rome, was infected with the same heresie.

After that when *Iulianus* the *Apoſtata*, was Emperor, the temples of Idolls were opened, and gentilitie againe reſtored, ſo that the Church ſuffered great detriment. To be ſhort, when the barbarous Goathes, Vandales, Alanes, and other Idolatrous or heretical nations deſtroyed the Empire, the Church of God ſuffered a great Eccliplſe. But when *Mahomet*, in the Eaſt, & Antichriſt the Pope, in the Weſt, ſeduced the world with moſt deteſtable hereſie, then was fulfilled that which was reuealed to *S. Iohn* in the 12. of the *Apocalyps*, *the woman clothed with the Sonne*, which you your ſelf confeſſe to be the Church, *was ſo perſecuted by the Dragon, that ſhe fled into the wildernes, there to remaine a long ſeaſon*. Where ſhe hath not decayed, but ben always preſerued, vntil God ſhould reueale Antichriſt, and bring her againe into open light, which (his holy name be prayſed) is now brought to paſſe in our dayes, to our ineſtimable comfort, and his euerlaſting glory.

3 *And if it can be proued that either the Proteſtants Church or any other Church but ours, hath mightely ouerthrowne theſe foreſayd ſectes, and other of all ſortes, I recant.*

IT hath bene already proued ſufficiently, that the true Catholike Church which is ledde onely, by the worde of God, as a moſt infallible rule, hath ouerthrowne hereſies of all ſortes. But the popiſh church which refuſeth the only weapon, by which hereſies are cut downe, to be ſufficient for that purpoſe, neuer was nor ſhall be ſtrong enough to encounter with heretikes, therefore ſhe practiſeth to vanquiſh thoſe whom ſhe counteth for heretikes, not by authoritie of the Scriptures, but by fire and ſworde, and cruell warre, as appeareth by her dealing with the Waldenſes, Albigenſes, Bohemians, and in our dayes with the true Chriſtians. But where her power of fire and ſword could not preuayle, there hath ſhe not ouerthrowne ſuch as ſhe condemneth for heretikes, namely the Grecians church, & all other churches of Aſia, and Aphrica, which vnto this day will not acknowledge her doctrine to be Catholike, nor her authoritie to be lawefull. Wherefore ſeeing the Popiſh church neither

hath

hath confuted thoſe that are heretikes in deed, nor ſubdued thoſe whom ſhe counteth to be heretikes, if you be as good as your worde, you recant.

The fiueth article conteyneth 3. demandes.

1 *Againe, what Church is that, which hath exerciſed by Chriſtes appointement, Diſcipline, vpon offendors in all degrees?*

ONely the Church of Chriſt, by Chriſtes appointement, hath exerciſed true diſcipline vpon offendors, Although by meanes of perſecution, ſhe could not alwayes practiſe the ſame as ſhe would.

2 *And for that purpoſe, hath continually executed lawes and Canons Eccleſiaſticall, with Excommunication, Degradation, ſuſpenſion, and ſuch like.*

THe Church of Chriſt only, hath had lawful authority to exercife diſcipline: but as it is ſaid before, ſhe hath not continually practiſed the ſame, becauſe ſhe could not, being hindered by perſecution, and diſperſion. Concerning excommunication, ſhe hath practiſed it according to the word of God, and againſt ſuch offendors, as the ſcripture iudgeth worthy of that ſeuere puniſhment: As for degradation, and ſuſpenſion, it may be doubted what you meane by them: if you vnderſtand by degradation, that ſuch perſons as the Church hath tried vnmeet, either for doctrine or manners, to execute the office of preaching, and miniſtring the ſacraments, ſhe hath diſplaced and reiected from that charge: ſhe hath alſo practiſed drgradation: And if you meane by ſuſpenſion, that when the accuſation of a mans doctrine or life was vncerteine, that ſhe hath willed him to ceaſe from executing his office, vntill his cauſe were tried either good or euill, ſhe hath alſo vſed ſuſpenſion: but if by degradation and ſuſpenſion, you meane thoſe fooliſh and wicked ceremonies, which the popiſh church now vſeth and ſo termeth, I deny that euer the true Church of Chriſt had to do with ſuch degradations and ſuſpenſions.

3 *Proue me this geere to procede from Proteſtants, or from any other Church than the Catholike, and I recant.*

IT is proued before, that true diſcipline belongeth to the true Church, wherof we are a part, which Church is ſufficiently proued to be the ſpouſe of Chriſt, becauſe ſhe is ruled in all thinges by his onely voice: And therefore all congregations of heretikes, which departe from the true worde of God, though they take vpon them, to exerciſe diſcipline, by excommunication or otherwiſe, it is not to be regarded, and leſt of all the Popiſh church, where remaineth nothing of diſcipline and excommunication, but the very names: for what call you popiſh diſcipline? is not that it which they vſe in Lent, whiſking men on the heades, and women on the handes, with white roddes which they themſelues call diſcipline? Or is it the ſeuere puniſhment that they vſe againſt offendors by excommunication, ſuſpenſion, interdighting &c. Firſt, it is manifeſt they haue no excommunication by Chriſtes appointment, for neither it is executed by the perſons appointed by Gods worde, nor againſt ſuch offendors only as God his word appointeth: for whereas our Sauiour Chriſt appointeth the order of that diſcipline, to the Congregation of ſuch as are wiſe, godly, and carefull of mens health, which firſt ſhal labor by fatherly admonition and wholeſome exhortation, to bring the offendors to repentance, whome if they refuſe to heare, they are to be reputed for hethens and publicanes, the Pope contrariwiſe referreth the ſame to profane and vnreligious officers, which are more deſirous to gaine the fees of abſolution, than by bringing the party to repentance, to ſaue him from excommunication. Moreouer whereas by Gods worde, excommunication is the laſt and moſt greuous puniſhment, that the Church can emoyne againſt any, of whom there is any hope of ſaluation, and therefore ought not to be practiſed but for haynous offences, the Popiſh church maketh it ſerue for euery trifling matter, yea for petie debts and all, then commeth in interdightings & ſuſpenſions of places, as churches

and

and townes, yea whole realmes, for one mans faulte: what likelineſſe hath this vnto the diſcipline of Chriſtes church ſet forth in the ſcriptures, and practiſed by the fathers? with what face can you Papiſtes affirme, they haue diſcipline, in their Church, whē all penaunces for moſt horrible offences, may be bought out for money, and an open market thereof ſet vp at Rome, with the prices rated, what men muſt pay for euery thing that they buye: as abſolution for him that hath killed his father, or mother, brother, ſiſter, or wife Turones 4. Ducat. 1. Ca. line. 4. 8. For an heretike before he haue abiured 36. Turones. and 9. ducates. For a witche 6. Turones. 2. ducates. For a prieſt that is a Sodomite, or hath lyen with brute beaſtes 36. Turones. 9. ducates. For a nonne that hath bene a common whore both within and without her Abby, with diſpenſation that ſhe may be able to receiue any dignitie, in her order, yea to be Abbeſſe, 36. Turones. 9. ducates. And ſo for all other offences, with diſpenſations, inhibitions, rehabilities, licences, relaxations, commutations, confirmation, *perinde Valeres Marcamas* and the deuill and all for money: wherefore except you be to impudent, to acknowledge this to be Chriſtian diſcipline, be as good as your promiſe, and recant.

The ſixth article conteyneth 3. demandes.

1 *Againe from what Church, did all the ſolemne ceremonies, and obſeruations, all feſtiuall dayes, all faſtes, all diſtinctions, and varieties of ſeruice, by diuerſities of ſeaſons, and times of the yeare, (proceede.)*

FIrſt you muſt vnderſtande, that we deteſt and abhorre all your beggarly ceremonies, which you counte holy and ſolemne obſeruations: for we know, that God is not to be worſhipped with ſuch thinges but that the true worſhippers muſt worſhip him in ſpirit & veritie *Iohn* 4. And ſeeing we know God, or rather are knowen of him, we will not regarde the weake and beggarly elementes, becauſe they are deſtitute of God his worde, which onely is

able to geue them ſtrength and eſtimation? as for your feſtiuities, in the honour of creatures, we doe likewiſe abhorre them. we honour the Saincte as *S. Auguſtine* ſayeth for imitation, but we do not worſhip them for Religion. *De vera Religione cap.* 55. Where he alſo ſaith. *Quare honoramus eos charitate, non ſeruimus.* We honor them with loue, and not with ſeruice. And as he doth often affirme, that it is Idolatry to builde churches in the honour of Saincte, ſo is it as great Idolatry, to inſtitute feſtiuall dayes, in the fauour of the ſame Saincte. As for the feſtiuall dayes that were vſed in the primitiue Church, although they might haue bene omitted, without any hurt of Chriſtian Religion, yet were they not kept in the honour of creatures, as they are of the Papiſtes, but only for the memorie of the Martyrs, and other Saincte, that their good life might be followed. Your faſtes are alſo abhominable: for they are nothing elſe but abſtinence from meates, created of God to be receiued with thankesgeuing, which *S. Paule* affirmeth to be the doctrine of Diuells 1. *Tim.* 4. Alſo your diſtinctions and varieties of ſeruice, becauſe they conſiſte moſt of blaſphemous prayers to dead Saincte, and ſometimes to damned ſpirites, with fooliſh leſſons, reſponſes, verſicles, &c. Lewde lies and vncertaine tales, which you reade and ſing, as God his ſeruice, they are all abhominable. In vaine do they worſhip me, ſaith our Sauiour Chriſt, teaching for doctrine the preceptes of men. *Math.* 15. Alſo it was decreed in the Councell of Laodicea, the 59. chapter, that nothing ſhould be ſong or reade in the Church, but the Canonicall bookes of holy Scripture: wherefore if you demande whence your ceremonies, feſtiuall dayes, faſtes, and varieties of ſeruice did proceede? I aunſwere plainely, out of the bottomles pit of hell.

2 *From whence did all thinges, yet indifferently for moſt parte, obſerued, and allowed, on both ſides, from whence did they proceede?*

IF you had vttered what thinges you meane, that are ſo indifferently allowed on both ſides, we might better haue aunſwered: but ſeeing you haue not, we muſt coniecture what

what you meane: if you meane any thinge that is allowed without controuersie on both sides, it did either proceede from the scripture of God, or from the primitiue Church or elſe it a thing meerely indifferent, but if it haue no grounde in holy Scripture, nor example of the primitiue Church, nor iudged meerely indifferent, it not indifferently obſerued for the moſt parte, nor yet allowed on both ſides.

2 *And if it can be proued, that the Proteſtants Congregation, or any other Church, but ours, hath inſtituted and ordered all theſe, or any of theſe, for the comelineſſe and honour of God his houſe, I recant.*

I Haue aunſwered before, that the Proteſtants Congregation, geueth you leaue to bragge, that you are the inuentors of all theſe Idolatrous ſuperſtitions, & falſe worſhipping of God, and yet becauſe you offer ſo liberally to recant, if it can be proued that any Church but yours, hath inſtituted and ordered all theſe thinges, you ſhall heare what can be ſaide. Firſt, your great doctor *Durande*, plainely affirmeth that many of your ceremonies, and ſolemnities, had not their firſt inſtitution of your church, but were taken of the Iewes or Gentiles: And it may eaſily be proued, that many of your ceremonies, were inſtituted of heretikes, as your holy water which you ſay you vſe to put men in minde of their baptiſme, was deriued of ỹ heretikes called Hemerobaptiſtæ, which were, *baptized euery daye, Epiphan. lib. 1. Tom. 1. cap. 17.* Of the Oſſenes, you tooke the great eſtimation of water, ſalt, oyle, breade, &c. and vſe to ſweare by them, as they did. *Epiph. contra Oſſenes 19.* Of the ſame heretikes, you receiued the ſuperſtition of reliques, for they vſed to take the ſpittle, and other filth from the bodies of *Marthys*, and *Marthana*, which were of the ſeede of *Elxai*, that is, great Saincte with them, and vſed them to cure diſeaſes, as *Eraſmus* witneſſeth, at Canterbury were kept the clowtes, that *Thomas Becket* did occupy to wipe of his ſweate, and to blow his noſe on, which were kiſſed as holy reliques, and thought alſo to be holſom for ſicke folkes: of the ſame heretikes you

In peregrinatione Religionis ergo.

learned to commande the people to pray, in an vnknowene tongue, as *Elxai*, the great Pope of thoſe heretikes ſayde: *Nemo quæras interpretationem, ſed ſolum in oratione hæc dicat.* Let no man ſeeke the interpretation, but onely ſaye theſe wordes in his prayer. Which wordes were in a ſtrange tong, either the Hebrue, or the Arabike. *Epiphan. lib. 1. Tom. 1. hæreſ.* 19. Likewiſe the Marcoſians when they baptized, vſed to ſpeake certaine Hebrue wordes, that the ignorant people might maruell the more at them, as you doe in Baptiſme *Ephata, &c. Epiph. lib. 1. Tom. 3. hær.* 34. To make the Images of Chriſt, and of the Apoſtles, and to ſenſe them, you learned of the heretikes called Gnoſtici, and Carpocratitę, *Epip. lib. 1. Tom. 2.* in the preface *Epiph. lib. 1. Tom. 2. hær.* 27. and *Irenæus lib. 1. cap.* 23. Of the Valentinians, you learned to haue in price the ſigne of the croſſe, and to abuſe the places of ſcripture for the ſame ſuperſtitious vſe: as, God forbidde that I ſhoulde reioice but in the croſſe of Chriſt, &c. *Irenæus lib. 1. cap. 1. Epiphan. lib. 1. Tom. 2. hæreſ.* 31. Of the Heracleonites, you learned to annoynte men at the point of death, with oyle, and balme, and to caſt water vpon dead men, with inuocations. *Epiph. lib. 1. Tom. 3. hæreſ.* 36. Of the Cayanes, you learned to call vpon Angels. *Epiph. lib. 1. Tom. 3. hæreſ.* 38.

Of the Marcioniſtes, you learned to giue women leaue to baptize. *Ep. lib. 1. Tom. Hær.* 42. *George*, Biſhop of Alexandria, inuented beares to carry deade corpſes, charging all men to vſe them for his owne aduantage, as doe you Papiſtes your bearing clothes & other toyes for funerall pompes. *Ep. lib. 3. Tom. 1. Hær.* 76. Of the Colliridianes, you learned to make images of the virgine *Marie*, & worſhip them & her, with offering of candells, &c. as they did of cakes, &c. *Ep. lib. 3. Hær.* 79. Of the Meſſalians or Martirians, you learned to ſhaue your beardes and to let your lockes grow long. *Ep. lib. 3. Hær.* 80. Of the Pharizees, you receaued your ſuperſtitious maſking garments, which you call *amictus dalmaticus*, and *pallia*, as witneſſeth *Epiphanius*, in his epiſtle to *Acacius*, and *Paulus*. Laſt of all what ſay you to the ceremonies, feſtiuities, faſtes, and ſolemnities, vſed in the Greeke Church, and in the other Oriental Churches, if they be ſufficient to make their church

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Catholike, why doe you count them heretikes, and Schismatikes? if they be not sufficient, why doe you reason of the institution of the like, to proue your Church Catholike? You see that proued which you desired, play the honest man therfore, and recant.

The 7. article conteineth 3. demaundes.

1 *Further I aske them, what Church that is, which hath brought forth out of her wombe, so many noble personages, of Martyrs, Confessors, Doctors, Virgines, and holy Saincts, of all sortes, all which both they and we doe outwardly professe, by the continuance of the Callendare, which yet is vsed euery where, to be Saincts in heauen.*

FVrther I aunswere you, that all true Saincts, whether they were Patriarches, Prophets, Apostles, Euãgelistes, Martyrs, Confessors, Doctors, Scholars, Virgins, wiues, widowes, married, or vnmarried, are all children of that Church, in whose fellowship we reioyce to be, and are our deare brethren and sistern begotten in Iesu Christ by the gospell, and we all hold of one head Iesus Christ, as members of his mysticall body. We all beleue to be receaued into that glory that they are, by the onely meane that they were, that is by the mercie of God in Christ Iesus. But as for the continuance of the Callendar, we haue litle respect vnto it, yea no regard at all, to vse it either as a recorde, or as a register of those whom we acknowledge to be Saincts in heauen. Let the Prince make you aunswere, for the continuance of such calléders, for we haue not to do with them. Neuertheless because you speake of a Callendar, that is vsed euery where, you declare that you haue small experience in Callendars, for euery cuntry hath them diuers in most dayes, except holy dayes, and in some cuntry Callendars, such dayes are festinall to those Saincts, that haue not their names in Callendars of other cuntries, yea it may be doubted whether they haue their names in the booke of life. If you sawe a Bohemians Callendar, perhaps if you shoulde see *Iohn Hus*, and *Ierom*

of *Prage*, which your church condemned for heretikes, and haue as ſolemne feaſtes, in the Callender as *Peter* and *Paule*, wherefore we acknowledge thoſe to be Sainctes in deede, not whoſe names are continued in the Callendars of men, but are written in the booke of life of the Lambe, that was ſlaine from the beginning of the worlde. *Apoc.* 13.

2 *And if it can be proued by any man of the Proteſtancy, that theſe were either, of the Proteſtants Congregation, or beleefe when they were aliue.*

IT is ſufficiently proued againſt you, of the Papiſtrie, that all they, whome we acknowledge to be Sainctes in heauen, are members of the ſame myſticall bodie of Chriſt, that we are, and hold the onely foundation that we hold, which is Ieſus Chriſt, and although ſome of them, builded ſtraw and ſtubble vpon the ſame foundation, yet the Lorde hath not imputed it vnto them. But wheras the Patriarches, Prophetes, and Apoſtles were cheefe lightes and pillers of the church of Chriſt, the daye is yet to come, and euer ſhalbe, that all you of the Papiſtrie, ſhalbe able to charge vs with one pointe of our faith, contrary to the doctrine of the Patriarches, Prophetes, and Apoſtles.

3 *Or canonized and allowed for Sainctes by the Proteſtantes Church, when they were deade, or by any other Church, then I recant.*

OVr Church doth take all them that ſhew the fruicts of a liuely faith, to be Sainctes, while they be aliue, as well as after their death, and we ſay with Dauid: *All my delight is in the Sainctes, that are in the earth Pſal.* 16. and with S. Paule: *VVe labour to comprehend with all Sainctes, what is the length, breadth, depth, and heigth, and to know the loue of Chriſt. Epheſ.* 3. Finally the ſcripture teacheth vs, to call all them that are ſanctified in the bloude of Chriſt, and called to the felowſhip of the Goſpell, holy and Sainctes of God. 1. *Cor.* 1. *Epheſ.* 1. *&c.* Wherefore, your Popiſh church doth

doth great iniury to the Saincts of God, firſt, becauſe ſhe doth not ſo accompt them while they liue, and ſecondly, becauſe ſhe referreth the canonization of them only to ỹ Pope, who not for their holy life, maketh them Saincts, but for the holy honger of golde, as appeare by Pope *Iuly* 2. who woulde not canonize king Henry the ſixt, at the requeſt of king Henry the ſeuenth, vnder an vnreaſonable ſumme of money. If that ſumme of money had bene paide, he ſhoulde haue bene a ſainct, though he had not deſerued, not for his vertue. And becauſe that ſumme of money was not paide, he might not be canonized, although his godlineſſe neuer ſo much deſerued. Againe of what force your Canonization is to be eſteemed, we may learne by a fact of Pope *Boniface* the 8. who condemned, digged vp, and burned the bodie of *Hermannus in Ferraria*, 30. yeares after his buriall, who had bene worſhipped for a ſainct aboue 20. yeares before, as witneſſeth *Platina* and other. *Gregorie* the ſeuenth canonized Pope *Liberius*, which was an Arrian, as *S. Hieronym* teſtifieth. Moreouer if I ſhoulde likewiſe demande of you, what Pope canonized *Peter*, *Paule*, and the reſt of the Apoſtles, yea moſt of the Martyrs of the primitiue Church, you ſhall neuer be able to ſhew me either what Pope did it, or that any Pope did it: For ſeeing none may canonize but the Pope in your church, and you can not proue that the Pope hath canonized the Apoſtles and cheefe Martyrs, you can not proue that your church hath canonized the Apoſtles and principall Martyrs. But it is manifeſt that your canonization is taken from the heathen Senate of Rome, which chalenged authority to make Gods, whome they them ſelues thought beſt. And if I ſhoulde rippe vp the moſt parte of thoſe Saincts, which haue bene canonically canonized by the Pope, it were an eaſie matter to finde them heretikes, traitors, Necromancers, Whoremongers, and whores, as you may reade in *Bales Votaries* aboundantly, beleuing his reporte no farther than he alleageth his Author, where you maye finde it. Wherefore it were wiſedome for you, not to depend vpon the Pope his Canonization, but vpon God his approbation, and to recante.

The 8. article conteyneth 3. demandes.

1 *And becauſe Chriſt as* S Paule *ſayeth, hath eſtabliſhed in his Church ſome Apoſtles, ſome Prechers, ſome Teachers, and Doctors euen vntill his comming againe, I aſke the Proteſtant, what Church that is, which is able to ſhew & proue, the continuance and vſe of the ſaide functions euer ſence Chriſtes time by plaine accompt of orderly Succeſſion.*

I Aunſwere the Papiſt, *that Chriſt hath geuen to his Church ſome Apoſtles, ſome Prophetes, ſome Euangeliſtes, ſome Paſtors, and Teachers. Epheſ.* 4. and 1. *Cor.* 12. And we are able to ſhew & proue, that we continue in that vnitie of faith and knowledge of the Sonne of God, for which ende ſuch offices were ordeyned. But whereas you require, that we ſhould ſhew you the continuance of thoſe functions by orderly ſucceſſion from Chriſtes his time vntill our dayes, you declare how ſmall ſkill you haue in vnderſtanding the ſcriptures, for the offices of *Apoſtles, Euangeliſtes, and Prophetes*, were not appointed to continue alwayes in the Church, but for a time, vntill the Goſpell had taken roote in the worlde. Moreouer, whereas you requier an orderly ſucceſſion, according to perſons, or places, you are neuer able to proue, that any ſuch thing was promiſed to the Church, that we ſhould ſhew you the performance thereof in our Church. Otherwiſe we doubt not, but God hath alway ſtirred vp ſome faithfull teachers, that haue inſtructed his Church in the neceſſarie poinctes of Chriſtian Religion. Although the worlde and the church of Antichriſt did not alwayes ſee them.

2 *And is able to name you by the hiſtories of all ages, the notable perſonnes of all the forſaide ſtates, in their gouernment and miniſterie.*

AGaine I anſwere you, that you are not able to name, me any text of ſcripture, by which you can proue, that al theſe offices muſt haue perpetual cõtinuance in

in ỹ church of Christ, nor yet that any of them should kepe an ordinarie succession of place or persons: But contrariwise, seeing it was prophecied that the church should flie into the wildernes, that is, be driuen out of the sight and knowledge of the wicked, and be so narrowly persecuted of the Romish Antichrist for a longe season, it were a token our church were not the true church, if we could name such notable persons as you speake of, in all ages florishing in their gouernment and ministerie. And it is a good argument, that the Popish church is not the church of Christe, because it was neuer hidden sence it first sprang vp, in so much that you can name all the notable persons in all ages in their gouernment, and ministerie, and especially the succession of Popes, you can rehearse in order vpon your fingers, in which beadroole, neuertheless you must name many tyrants, many traytors, one whore, many whoremongers, many Sodomites, many murtherers, many poysenors, many sorcerers, and Necromancers, and from *Boniface* the third, all blasphemous heretikes, and Antichristes. But our church, which hath not had so many registers, chroniclers, and remembrancers hath perhaps fewer, but yet honester men to name: we can name *Peter, Paule, Mathew, Iohn, &c. Marke, Luke, Timothe, Agabus, Epaphras, &c. Iustinus, Irenæus, Cyprianus, Athanasius, Hylarius, Ambrosius, Augustinus, &c. Gyldas, Bertramus, Marsilius de Padua. Ioan. de Ganduno, Bruno Andagauensis VVickleue, Iohn Hus, Hierome* of *Prage, &c.* With the first, namely Apostles, Euangelistes, and Prophets, we consent wholly in all pointes of doctrine, with the rest, in the cheefe and most substantiall articles of faith, alwayes agreeing with any man, so farre as he agreeth with the worde of God.

3 *And if he can proue vnto me, that their Church hath neuer lacked the same appointed officers, or that any Church or Congregatiõ but ours hath kept that charge, thẽ I recant.*

FOr some of those officers I haue twise aunswered before, that they were not ordeined, to continue alwaies, with the church, wherefore they are not to be exacted

of vs, but ſuch officers as are neceſſary for the conſeruation of God his people in the vnitie of faith and the knowledge of Chriſt, our Church hath neuer lacked, although in time of the great defection and Apoſtaſie whereof *S. Paule* doth propheſie 2. *Theſſ.* 2. there were but few, as there were but fewe members of Chriſt his Church notwithſtanding that through iniurie of the time, the remembraunce of all their names is not come vnto vs. And although we could rehearſe in order as many ſucceſſions in our Church as the papiſtes boaſt of in theirs, yet were that nothing to proue it to be the Church of Chriſt, which muſt be tried onely by the Scriptures, as *S. Auguſtine* ſayth in his booke *de vnitate Eccleſiæ*, againſt the Donatiſtes *cap.* 16. *Sed vtrum ipſi Eccleſiam teneant, non niſi diuinarum Scripturarum canonicis libris oſtendant, quia nec nos propterea dicimus nobis credere oportere quod Eccleſia ſumus, quia ipſam quam tenemus commendauit Mileuitanus Optatus, vel Mediolanenſis Ambroſius, vel alij innumerabiles noſtræ communionis Epiſcopi, &c.* But whether they holde the Church or no, let them ſhew none otherwiſe, but by the canonicall bookes of holy Scripture, for we our ſelues doe not therefore ſay that men muſt beleeue vs that we are in the Church becauſe we hold the ſame Churche, which *Optatus* of Mileuitum hath commended, or *Ambroſe* of Millayn, or innumerable Biſhops of our communion. Euen ſo we require at the Papiſtes handes that ſhewe them ſelues to holde the Church not by ſucceſſion of Biſhops, or rehearſing of their names, but onely by the Scriptures: for although we did rehearſe innumerable names of Biſhops in orderly ſucceſſion on our ſide we would not require men to beleue vs, but onely becauſe we proue the doctrine of our Church by the authoritie of the Scriptures. But as for the popiſh church, neyther hath nor euer had any of thoſe officers which *S. Paule* ſpeaketh of, for Apoſtles, Euangeliſtes, and Prophets, ſhe can chalenge by no reaſon, ſeing ſhe refuſeth to be tried by their doctrine vttered in their writings, in ſteede of paſtors & teachers ſhe hath wolues, dūme dogges, or falſe prophets, which either teach not at all, or elſe teach the doctrine of deuills & the dreames of men. And further I would deſire none other

place

place in all the Scripture, to ouerthrow the popish Hierarchie (which is the greatest glory of their Church) then this place of *Paule, Ephes.* 4. he speaketh of Apostles, Euangelists, Prophets, Pastors and teachers. But where are Popes, Cardinalls, popish archbishops, Bishops, Preestes, Deacõs, Subdeacons, Exorcistes, Cantors, Acolyts, Ostiares, Monkes, Friars, Chanõs, Nunnes, &c. Wherfore I cõclude that all these popish orders are no offices in the Church of Christ. And especially, seeing the Apostle both in this place *Eph.* 4. and *1. Cor.* 12. by these offices proueth the vnitie of minde, he acknowledgeth no Pope as one supreme head in earth, which might be very profitable (as the Papists say) to mainteine this vnity: for if there had bene any such office appoynted of God, *S. Paule* in no wise woulde haue omitted it, especially when it made so notably for the confirmation of his purpose, which was vnitie. To conclude if it be sufficient, or any thing worth, to rehearse the names of them that haue orderly succeeded in all ages in the bishops sees, in an outwarde face of the Church, the Greeke Church is able to name as many as the Latine Church, and in as orderly succession. Wherefore if you be as ready to performe as to promise, you recant.

The nynth article may be deuided into nyne demaundes.

1 *And for the necessary vse and execution of the foresayd offices, they must further be asked, what Sacramentes the Protestants ministred for the space of a thousand yeares togither, in which they confesse their congregations to haue bene neare or else wholy hidden.*

THey ministred those Sacramentes which Christ did institute, namely the Sacrament of baptisme, and the Sacrament of the body and blood of Christ, at such times as the cruell tyrannie of you Papistes did not hinder them, to come togither for such purposes.

2 *VVhat correction they kept and discipline for offenders,*

THey did vſe ſuch diſcipline as was vſed in *S. Cypri-ans* time, when perſecution hindered not the free courſe of it. As he doth often complaine in the places aboue rehearſed. They did admoniſh ſecretly, before witneſſes, and when perſecution ſtayed them not, they did alſo excommunicate.

3 *To whome they did preach their Fayth.*

TO ſuch as woulde geue them hearing, as *VVickleue* to the Engliſhmen: *Iohn Hus* to the Bohemians: *VValdo* to the Frenchmen, and ſo of the reſt.

4 *How did they reproue hereſies?*

THey reproued hereſies, by the worde of God, and patient ſufferinge of your tyrannie: the one you may reade in their workes, that are yet extant of *VVickleue, Bertrame, Hus, &c.* The other in hiſtories of your owne writers.

5 *VVhere did their principall Paſtors ſit in Iudgement?*

I Might aſke you where the Apoſtles did ſit in iudgement and you are neuer able to ſhew me, for I reade as one ſayth: that they ſtoode often to be Iudged, but I neuer reade that they ſat in iudgement vpon others: And ſo I aunſwere of the principall Paſtors of our Church, eſpecially in time of perſecution.

6 *VVhere did they gather as in Councells to try the trueth of doubtfull matters?*

AS God gaue them reſpight, from your tyrannie, they had conference one with an other: and as for doubtes, they tried them by the worde of God, and not by number of voyces, as you do in your councells, as for the places where they met, is nothing at all materiall, at Prage, at Lyons, at Merindol, &c.

7 How

7 *How might Christian men, iustly offended with some of their brethern, haue sought out your officers or Congregation, to make complainct of him?*

YOu are void of all reason that in a persecuted church, will require all thinges to be so formall and orderly, as in time of peace and quietnes, I could choke you with putting like cases of your Church. If a number of Papistes be carried prisoners into Barbarie, or Turkey, what Sacraments, what discipline, what Iudgement haue they among them, if one be offended with his brother how shall he come to your officers, or to your Church to complaine. In such cases where the ordinary authoritie of the Church is hindred by persecution, or otherwise, the rule of *S. Paule*. 1. *Cor.* 5. may serue and ought to be obserued: *If any that is called a brother be a fornicator, or couetous, or an Idolater, or a rayler, or a drunkard, or an extorcioner with such one eate not.* So that if a Christian be iustly offended with his brother, he ought to absteine from his company. And if he may haue ordinary authoritie, he may complaine further.

8 *Or how if it had liked any man to haue ben baptized of them, or to haue receiued the communion of them, or to haue bene married of them, or to haue ioyned them selues in Fayth and Religion to them, how might I say that secret, contemptible, and vnknowne company, be founde in this case?*

HE must haue sought them out as well as he could, & if he had bene perswaded, that they onely ministred the Sacraments, & Ecclesiasticall rites, sincerely, according to the word of God, it were no great matter for him to find them, seing he knew by whom he was so perswaded, and of them might also be informed where he should haue them. I maruell you are not ashamed to demaũd these questions, as though it were materiall to discusse, whether of vs hath the Church, to haue the Church so manifest,

that euery man may ſee it. Doe you not remember how many ſchiſmes haue bene euen in the popiſh church, more the twenty, and ſometime two Popes at once, ſometime three, & ſometime fower, which of them ſhould a ſimple Papiſt take for head of the Church, eſpecially in the 22. ſchiſme, which laſted 39. yeares: one Pope ſitting at Rome, an other at Auinion, either hauing his court, either hauing and making Cardinals, either curſing other. Or in the 23. ſchiſme, when the queſtion was of one of the higheſt pointes in all popery, and is not yet throughly decided among them: Whether the Pope be aboue the Councell, or the Councell aboue the Pope. In the time of theſe ſchiſmes how might a man haue founde out, which was the true Church, which was Chriſtes vicare in earth, which had the right Sacraments and Sacramentalls, to which Popes court ſhould he appeale, where did the principall Paſtors ſit in iudgement, &c. How ſhould councells be gathered, which Pope ſhoulde confirme their actes, &c. When you are able to aunſwere theſe queſtions, for your owne church, then you may better require them of ours. As for that ſecrete, contemptible, and vnknowne company of our Church, in the ſight of the world, was neuertheleſſe manifeſt, glorious, and knowen to our Sauiour Chriſt, and the liuely members of his body.

9 *If therefore you can ſhew me, that any man euer ſought Iuſtice or knowledge of trueth, ſacrament, or faith, or any helpe of Saluation at the Proteſtants ſecret and cloſe congregation, or any other where, but of Gods knowen Catholike Church, I recant.*

ALthough it be to litle purpoſe to aunſwere this demande, becauſe it is no reaſon to ſay, theſe thinges hath not bene, becauſe chronicles make no mention of them: yet that all men maye ſee, how farre you ouerſhoot your ſelfe, I wil partely ſatisfie your requeſt. *Charles* the great ſought knowledge of the trueth of the ſacrament of *Bertramus*. *Iohn*, Duke of Lancaſter, and diuers other noble men were inſtructed in our Religion by *Wicklene*. The land

of

of Bohemia, was conuerted by *Iohn Hus*, and *Hieronym* of *Prage*, and ſought the ſacraments of them. Finally, you alwayes forget the Greeke church, which you do not accompt parte of the Catholike church, and yet you can not deny but men haue ſought Ioſtice, ſacramentes, faith, &c. of it. Therefore if a man might truſt you vpon your worde, you recant.

The 10. article conteyneth in effect but 2. demandes.

1 *Moreouer I aſke whether for all theſe many hundreth of yeares or euer els before there was any temporall Prince or Potentate, that offered to be vnder God a miniſter of Ioſtice and an executor of Chriſtian lawes in the right of your Congregation, that euer maintained by lawes Ciuill or other, your Faith and Congregation, and I recant.*

BEfore ỹ general defection, it is an eaſy matter, to name you the Emperours and Princes which both offered, to be miniſters of Ioſtice in the right of our church, and alſo mainteyned our faith and Congregation, by Ciuill lawes, as *Conſtantine* the greate, *Iouinianus*, *Valentinianus*, *Theodoſius*, *Archadius*, *Honorius*, *Marcianus*, *Ioſtinianus*, *Mauricius*, and diuers other. But when the kinges of the earth had committed fornication with the great whore of Babylon (as the holy Ghoſt foreſheweth *Apoc.* 17. and 18.) it is no preiudice to our cauſe if we can not ſhew, any of them that haue mainteined our Religion. Yet becauſe you make ſo gentle an offer vpon the triall of ſuch a matter, which is of ſmall force either to the hurt of our cauſe or the maintenance of yours, I will let you vnderſtande what I haue reade for this purpoſe. Not doubting but other which haue reade much more, and ſeene more auncient hiſtories than I, can ſhew you a great deale more. I paſſe ouer as to well knowen, how many of the Grecian Emperors reſiſted the ſetting vp of Images, in ſo much that in the Greeke church to this daye they can abide none in their temples, likewiſe I paſſe ouer *Charles* the great, who wrote a booke againſt Images, which

is in printe, who alſo declared, that he liked not the hereſie of the reall preſence and tranſubſtantiation, which in his time was in forging, in that he called *Bertrame*, to declare his minde of that matter, as appeareth by his booke, which is alſo in printe. I will not rehearſe thoſe princes, that contrary to the Popes lawes, defended their prieſtes, that were maried: For although theſe and ſuch like defended ſome parte of the trueth, which we holde againſt you, yet leſt you ſhould obiect, it was but in ſome one or two pointes, I paſſe them ouer with ſilence. But *VVickleue*, I wene, you will not deny, but he was of our Church and Religion. And I reade that king *Edward* the third, both in his Parliament holden *Anno Domini*, 1371. and at other times with diuers other noble men defended his cauſe: in ſo much that ſo long as he liued, all the popiſh byſhops, coulde do him no harme, yet did he openly inueigh againſt the Pope, calling him Antichriſt, and all popiſh doctrine without any couller or diſſimulatiō both in the vniuerſitie of Oxeford, where he was reader, and alſo in his ſermons abroade, as appeareth by his bookes and Engliſh homilies, which yet are cōmon to be ſeene, ẅ vnleſſe he had bene ſupported, and maintained by the kinge and other potentates, coulde neuer haue continued ſo long as he did. Further, haue you not hearde of *Ziſca*, and *Procopius*, two mighty Capitaines, which defended the Bohemians from the tyrannie both of the Emperour, the Pope, and almoſt all the Princes of Germanie? For what cauſe did *Paule* the ſecond *Anno Domini*, 1466. condemne *George*, a noble and a worthy Prince, king of Bohemia for an heretike? and depriued him of his kingdome? was it not for defending the Proteſtantes in his dominion? Thus you ſee that ſome Princes and Potentates haue not onely offered but haue in deed, taken in hand to defend our church, which you thought vnable to be ſhewed, wherfore I chalenge your promiſe, you muſt recante.

The 11. article is ſo confuſe that it is harde to bring it into any certeine numbre of demandes.

1 *Againe I requier of the Proteſtants to declare by good hiſtories, or by reaſonable likelihoode when the true church, as they compt theirs, decayed?*

I Anſwer, euen in the Apoſtles time, there aroſe many hereſies which did not a litle trouble the Church, but immediatly after the Apoſtles time, while the fathers of the church were earneſtly occupied, in reſiſting of horrible hereſies, by the craft of Satan, ſome errors and abuſes crept into the true Church of Chriſt, which at the firſt becauſe they were ſmall, and men occupied in greater matters, were either not eſpied, or not regarded: as may be knowen by the writinges of *Iuſtinus* Martyr, and *Irenæus*, two of the moſt auncient writers, ſence the Apoſtles time. *Iuſtinus*, was in this error, that he thought that the Angells luſted after women and therefore were turned into Deuills. It ſeemeth alſo, that the Church in his time, was in ſome error, about ſecond mariages and diuorcements. *Irenæus*, affirmeth, that our Sauiour Chriſt liued here 50. yeares, which he ſayeth was receyued of them that heard it, euen of the Apoſtles mouthes. Alſo both he and *Papias*, which was before him and was the diſciple of *S. Iohn*: are charged by *S. Ieronym*, *in Catalogo Script. Eccl.* to haue held this error, that Chriſt ſhould raigne a thouſand yeares after the Reſurrection here in the fleſh, whereby it is manifeſt, ſeeing theſe auncient fathers, and pillers of the Church were thus ſtayned with errors, that the Church in their time, could not be free from the ſame. And ſo it is euident, that the true Church decayed immediatly after the Apoſtles times.

2 *VVhat yeare the Religion of the Papiſtes came in and prevayled?*

ALthough many abuſes and corruptions were entred into the church of Chriſt immediatly after the Apoſtles time, which the deuill planted as a preparatiue for his eldeſt ſonne Antichriſt. Yet we may well ſay,

that the religion of the Papiſts came in, and preuailed, that yeare in which the Pope firſt obteyned his Antichriſtian exaltation, which was in the yeare of our Lord 607. when *Boniface* the third, for a great ſumme of mony, obteyned of *Phocas*, the trayterous murtherer, and adulterous Emperour, that the Biſhop of Rome ſhould be called and counted, the head of all the Church. Since that time, that deuiliſh hereſie hath alwayes increaſed in error, vntill the yeare of our Lord 1414. in which the Councell of Conſtance decreed, to robbe the people of the Sacrament of Chriſt his blood. From this time it hath againe decaied, being mightely ſubdued by the bright beames of the Goſpell, ſhining in the world, and at the length ſhall be vtterly deſtroyed.

.3 *VVhether all their true Church was ſo ſoundly ſleeping, that none could preach againſt it as it firſt entred.*

2. Theſſ. 2. Math. 24. WHen the cõming of Antichriſt was in all power of lying ſignes, and wonders, in ſo much (that if it were poſſible) the very elect ſhould be deceiued, and a general departing from the faith was foreſhewed, and the Church to be driuen into the wildernes, what maruell were it? if none of our Church could preach againſt it, as it firſt entred: yet becauſe you ſpeake of the firſt entring of popiſh religion, which dependeth chiefly vpon the Popes authoritie, you ſhall heare, that when it firſt began to aduaunce it ſelfe, there wanted not ſome, either to preach or write againſt it. When *Victor*, biſhop of Rome about the yeare of our Lord 200. paſſed the bondes of his authoritie, in excommunicating of all the Churches of Aſia, many biſhops withſtoode him, and eſpecially *Irenæus*, biſhop of Lyons, and *Policrates* of Epheſus, as witneſſeth *Euſebius, libro 5. cap. 25. Eccle. S. Cyprian*, alſo reproueth *Cornelius*, biſhop of Rome, for that he was moued by threatning of heretikes to receiue their letters, & did not ſend them backe into Africa, to their own biſhop *lib. 1. Ep. 3.* Alſo when *Stephanus*, biſhop of Rome, was bold to communicate with *Baſilides*, and *Martialis*, two Spaniards, that were iuſtly excommunicated and depoſed by the

ȳ biſhops of their owne prouince,& ſought to reſtore them: *Cyprian* and his felow biſhops of Aphrica, being required to giue their aduiſe,gaue counſell, that in no wiſe they ſhoulde be receiued,not a litle blaming *Stephanus*,that beinge far of, and ignorant of their cauſe; he would take vpon him, to defend ſuch wicked men. *lib.* 1. *Ep.*4. Likewiſe when the ſame *Stephanus*, threatned excommunication to *Helenus* and *Firmilianus*, and almoſt all the Churches of Aſia, becauſe they thought that ſuch as were baptized by heretikes, ſhoulde be baptized againe:he was miſliked by *Dionyſius* of Alexandria, and diuers other godly biſhops, as appeareth by his Epiſtle wrytten to *Xyſtus*. *Euſeb.lib.*7. *cap.*5. Cyprian alſo reproueth him very ſharply,for the ſame opinion, accuſing him of preſumption and contumacy *Epi.*ad *Pompeium*, and in his epiſtle to *Quintinus*, he ſayth plainly,that Peter himſelfe was not ſo arrogant,nor ſo preſumptuous that he would ſay he held the primacy, & that other men ſhould obey him as his inferiors. When *Anaſtaſius*, *Innocentius*,*Zozimus*,*Cæleſtinus*, biſhops of Rome all on a row, chalenged prerogatiue ouer the biſhops in Aphrica,by forginge a falſe Canon of the Nicene Councel,they were withſtoode by all the biſhops of Aphrica,who decreed,that none vnder paine of excommunicatiō, ſhould appeale to any biſhop, beyond the ſea. *Concil. Aphrican.cap.* 92.and that the biſhop of the chiefe ſee,ſhould not be called prince of prieſtes,or higheſt prieſt, but onely biſhop of the chiefe ſee.*Conc.Aph.cap.*6. When *Celeſtinus* byſhop of Rome dealt hardly with the Nouatians, *Socrates* teſtifieth, he could doe not good with them, becauſe they enuied his ambition, ſaying that the biſhoprike of Rome, like as of Alexandria, was long before growen beyonde the bondes of prieſthood, into foreine lordſhip. *Lib.* 7. *cap.*11. By theſe examples it is plaine, that although the myſterie of iniquitie, beganne to worke in *Victor*,*Cornelius*, *Stephanus*, *Anaſtaſius*, *Innocentius*, *Zozimus*, *Bonifacius*, and *Cæleſtinus*, yet it was reproued, by ſome godly men: as *Irenæus*, *Polycrates*, *Dionyſius Alexandrinus*, *Cyprianus*, the Councell of Aphrica, and *Socrates* the Hiſtoriographer.

4 *VVhether all nations ſodenly and in one yeare were moued to the doctrine of the Papiſtes, no one man of all their true Church neither preaching, teaching, writing, nor attempting any thing againſt it, or making mention of it.*

VVHen the ſcripture telleth vs, that the myſterie of iniquitie, preparing for the generall defection, and reuelation of Antichriſt, wrought euen in *S. Paules* time 2. *Theſſ.* 2. it is foly to aſke, whether ſodenly and in one yere all Religion was corrupted. And yet all nations neuer conſented to the doctrine of the Papiſtes, for as it hath bene often ſaide, the Greeke church, and other Orientall churches, hath neuer receiued the Popiſh religion, in many cheefe pointes, and eſpecially, in acknowledging the Popes authoritie: what preaching, teaching, and writing hath bene againſt it, is ſhewed before, and ſhalbe more declared hereafter.

5 *VVhether ſodenly all bookes of ſeruice were altered?*

NO forſoothe, but by litle and litle, in the Latine Church: as for the Greeke & Orientall Churches, neuer receyued nor vſed your Latine ſeruice bookes.

6 *VVhether in a moment, the Maſſe was ſaide in ſteede of other Apoſtolike Communion?*

VVHen *Durande*, your owne doctor, ſheweth what Pope ſewed on euery patche, that belongeth to your Maſſe, it were foly for vs to ſay: it came in ſodenly, and impudencie in you, to affirme that it came whole from the Apoſtles, which was ſo long a framing in ſo many peeces.

7 *VVhether men beganne ſodenly to praye for the ſoules departed?*

FIrst it is manifeſt, that men had no warrãt out of God his worde to pray for the dead: and it can not be proued for 200, yeares after Chriſt, by any credible author, that it was vſed in the Church: wherefore it is certeine, that it was firſt planted by the deuill, as were other abuſes: And becauſe it hath a pretence of Charitie, deceyued ſimple men the ſooner. Yet did it not ſo preuaile, in the primitiue Church, that they durſt define, what profit the ſoules receyued thereby: for *Chryſoſtome* in his 3. Homelie, vpon the firſt Chapter of the Epiſt. to the Philippians, ſayeth: *Procuremus eis aliquid auxilij, modici quidem, attamen inuenius eos.* Let vs procure them ſome helpe, ſmall helpe truely, but yet let vs helpe them. Likewiſe, *Auguſtine* in the 9. booke and 13. Chapter of his confeſſions, where he prayeth for his father and mother, declareth how vncertaine he was of that matter, one while he feareth the danger of euery ſoule that dieth in *Adam*: An other while he beleueth, that they neede not his prayer, yet he deſireth God to accept the ſame, and moue other men to remember them in their prayers: Thus it is neceſſary that they wander, which leane vnto mens traditions without the worde of God.

8 *Sodenly required the helpe of Sainctes in heauen?*

WHether ſodenly or by litle and litle, men were brought to ſuch ſuperſtition, that they required helpe of Sainctes, it maketh litle matter, ſeeing it is contrary to the worde of God, and the example of the primitiue Church, for 200. yeares after Chriſt. Yet it is to be thought, that it grew vp, as other errors, by litle and litle. And *S. Auguſtine* in his booke, *De cura pro mortuis agenda*, wearieth him ſelfe, and in the ende can define nothing, in certeine, how ỹ Sainctes in heauen ſhould heare the prayers of men, on earth. Such doubtfulneſſe they fall into, that leaue the word of God, and leane to traditions.

9 *Sodenly the tongue of common prayers altered?*

FIrſt ỹ Greeke church, & other churches both in Aſia, & Æthiopia, neuer receiued the Latine tongue: but to this day continue in their vulgare tongue. The Weſterne Church, for the moſt parte all ſpake and vnderſtoode Latine, as the ſea coaſt of Aphrica, Italye, Fraunce, Spayne, Britayne: as for Germany, was lately conuerted to the faith. Then ſeeing they ſpake Latine, and had their common prayer in Latine: The tongue of their common prayer was not altered, but their ſpeach was altered from the tongue of their common prayer: and this was not ſodainely, for it was more than twelue hundred yeares after Chriſt before it was taken for a Catholike doctrine, that common prayer ſhould be vſed in latine. *S. Auguſtine* preached in latine & all the people vnderſtoode him, and that they might the better vnderſtand him, he doth vſe ſuch phraſes and termes which were not pure latine, but commonly vſed of the people as *Oſſum*, and *Fœnerare*, *&c.* But ſoone after his time, when the Gothes, and Vandalles, oueranne the Empire, the latine tongue which before was not pure among the people, began daily to be more corrupted, and yet remained after a ſort latine, vntill the yeare of our Lorde 768. when *Charles* the great began to reigne in France, and long after: for within the time of his reigne, which was 47. yeares, a Councell was holden at Turon, in France, what yeare it is not certeyne, but it is probable, that in the latter ende of his empire, in which it was decreed, that euery biſhop, ſhould haue certeine homilies. *Et eaſdem quiſque apertè ſtudeat transferre in ruſticam Romanam linguam aut Theotiſcam, quo facilius cuncti poſſint intelligere quæ dicuntur. Turon. 3. cap. 17.* And that euery one ſtudye to tranſlate them plainly, into the ruſticall Romane tongue or into the Theotiſce tongue, that all men may more eaſily vnderſtand what is ſayd. By this Canon, it is euident, that at this time, the people vnderſtood the Latine tongue, though it were very rude and ruſtical. And where the Canon preſcribeth the ſame homilies to be tranſlated either into the rude latine tongue, or into the Theotiſce tongue. Although this word *Theotiſca*, ſeeme to be corrupted, yet it is moſt certeine

that

that they meant Dutch tongue, for as much as *Carolus magnus*, had a great part of Germanie vnder his dominion, and the Germanes, as neuer throughly ſubdued by the Romanes, neuer throughly receiued the latine tongue. Yet it is manifeſt, that they vnderſtoode their common prayer in the latine tongue, though not perfectly, becauſe the Canon ſayth: *Quo facilius &c.* That all men may more eaſely vnderſtand, ſignifying that they vnderſtood the pure latine tongue though hardely and not perfectly. About the yeare of our Lorde 813. the knowledge of the latine tongue, beganne more and more to weare awaye, from amongeſt the common people, which when the biſhops perceiued, they decreed in the Councell of Magunce, *cap.* 25. that euery Sondaye, and holy daye, there ſhoulde be a ſermon in ſuch ſorte, that the common people might vnderſtand it: and in the 45. Canon. they decreed, that euery Chriſtian, ſhoulde learne the Creede, and the Lorde his prayer, *Et qui aliter non potuerit, vel in ſua lingua hoc diſcat*, that is, And he that can not, yet let him learne it in his owne tongue. Whereby they declare, that they deſier to reteine the latine tongue ſtill, but rather than the people ſhoulde be ignorant, they commande them to learne their prayers and beleefe in their mother tongue. Alſo by the 43. Canon, wherein they iudge that no preeſte can ſaye Maſſe alone, it appeareth that the people commonly vnderſtood the latine ſeruice: for they aſke how he ſhoulde ſaye: *Dominus vobiſcum*, and admoniſh the people to lifte vp their heartes, and diuers like ſayinges, where there is none by him but him ſelfe. Nowe if the people vnderſtoode not theſe ſayinges, it were all one, whether they were preſent or abſent. Alſo in the Councell of Rhenes, holden in Fraunce about the ſame time, the like decree was made *cap.* 15. that biſhops ſtudie to preache ſermons, and homelies of the holy fathers ſo that all men maye vnderſtand, according to the property of their tongue. Finally in the Councell of Laterane holden vnder Pope *Innocent* the third, *Anno Dom.* 1215. in which Councell tranſubſtantiation was firſt eſtabliſhed, the 9. chapter, it was plainely decreed that foraſmuch as within one citie and dioceſſe people of

diuers languages be mingled together, hauing vnder one Faith, diuers rites, and maners, we ſtreightly commande, that the biſhops of ſuch cities and dioceſſes, prouide able men, which according to the diuerſitie of their rites, and languages, celebrate vnto them, the diuine ſeruice, and miniſter the ſacramentes, inſtructing them both by worde and example. Hereby it appeareth, that when the latine tongue, was either almoſt, or altogether growen out of the common peoples vnderſtandings, order was taken that common prayers ſhould be ſayed and ſacramentes miniſtred in the mother tongue of euery nation. But the biſhops which ſhoulde haue ſeene it put in execution, either negligently omitted it, or willingly refuſed to doe it, becauſe it was more for their profit to kepe the people in blinde ignorance. So thus I haue ſhewed, that ſodenly the tongue of common prayer, was not altered.

10 *Tell me what yeare of our Lorde, vnder what Emperour, vnder what Pope, by whome theſe thinges were wrought, vpon what occaſion, this marueillous mutation was made?*

WHo can tell the originall of euery blind cuſtome and peuiſh tradition, of euery olde error and fooliſh faſhion it is ſufficient to ſhew, that theſe thinges haue no grounde in the ſcripture of God, they were not taught by Chriſt and his Apoſtles, nor receiued in the church that followed immediatly after them, and then we are bolde to ſay, with *Tertullian:* This preiudice there is againſt all hereſies, how ſoeuer they came vp or when ſoeuer they ſprange vp, That is true that was firſt, and that is falſe, that is latter, therefore from the beginning it was not vſed to praye for the deade nor to the deade, from the beginning common prayer was not in an vnknowen tongue. Wherefore prayer for the deade and to the deade, with prayer in a ſtrange tongue are falſe, when ſoeuer they beganne, or how long ſoeuer they continued.

11 *VVho preached againſt it, what hiſtorie maketh mention of*

of it, who of all your Paſtors preached againſt it, was God his Church ſo voide of the ſpirit of Trueth, and ſtrength, that euen then when it moſt floriſhed, it had none that durſt open againſt ſuch corruption of religion, as it entred in, and when it might ſoone haue bene repreſſed?

BEfore you demande what yeare the religion of the Papiſtes came in, and whether it came in ſodenly: and as though we ſhoulde aunſwere that it came in ſodainely, you demande, who preached againſt it &c. This is to fight with your owne ſhadowe: for we ſay not that it came in ſodainely, but that it entred by ſmall degrees at the firſt and therefore was leſſe eſpied by the true Paſtors, eſpecially being earneſtly occupied againſt great hereſies, and open aduerſaries, that ſought to beate downe the cheefe foundations of Chriſtian faith, as the Valentinians, Marcioniſtes, Manichees, Arrians, Sabellians, and ſuch like monſters. So when Satan had gotten in one foote, by ſuch craftie pollitie, he neuer reſted, vntill he had thruſt in his whole bodie, with the power of Antichriſt.

12 *If it coulde not, ſhew me then what yeare of the Lorde this mutation was made, and who of all the true preachers did withſtand this doctrine?*

SO often as you demande one thinge, ſo often muſt I aunſwere after one ſorte, this mutation was not all in one yeare, nor in one hundreth yeares, nor in one thouſand of yeares, for tranſubſtantiation no ſmall article of your religion, was not decreed vntill the yeare of God 1215. what preachers haue withſtoode your doctrine at diuers times are declared before in the aunſwere to the 8. Article 2. demande.

13 *Or note the name of him that euer firſt preached any article of our doctrine: and if we note you not by their names, euery one of your Capitaines, and the ſeuerall errors that they tought and the time, and the yeare when they aroſe*

againſt the former receyued trueth and the Councells in which they were orderly condemned if I, ſaye this can be done of your ſide towarde vs, or if we doe it not for improofe of your Church and religion, I recant.

I Haue noted in the anſwere to the 6. article 3. demande, the names of diuers heretikes, that firſt preached diuers articles of your religion, and further I note vnto you *Pelagius*, and *Cæleſtius*, which tought that free will without grace coulde doe ſomewhat towardes eternall ſaluation, and that grace was geuen according to merite, which article you teach alſo with culler of a diſtinction *De congruo & condigno*, which is a meere cauill: for God is as much bounde vnto congruitie, as to dignitie or worthineſſe, and as he can doe nothing againſt worthineſſe, no more can he doe any thing againſt congruitie, which is a kinde of Equitie. And whereas you bragge, to note vnto vs euery one of our Capitaines &c. except you note vnto vs the Patriarches, Prophets, Apoſtles, Euangeliſtes, and Chriſt himſelfe, you ſhall neuer be able to performe that you promiſe, for we teache nothing but the eternall trueth of God, wherefore we refuſe not to be counted heretikes, if you can proue, that we holde any one article of faith, contrarie to the ſcripture: you may perchaunce note the names of them, that preaching the trueth of our doctrine, againſt your receyued errors, were accounted of the world for heretikes, but you muſt proue that their opinions are contrarie to the worde of God, or els all your labour is in vaine: we confeſſe alſo, that ſome articles of our doctrine, were taught by heretikes, as there was neuer no hereſie, which had not many thinges common with true Religion, but yet in thoſe poinctes they were no heretikes, neither did they erre. Yea but you will ſaye, they were condemned for thoſe opinions, as erroneous. I will not diſſemble, that which you thinke the greateſt matter. *Ærius* tought, that prayer for the deade was vnprofitable, as witneſſeth both *Epiphanius*, and *Auguſtinus*, which they compte for an error, but neither of them both, reproueth it by the ſcripture. Wherefore, if *Ærius* had not bene an Arrian, this opinion coulde not haue made

made him an heretike. Alſo he tought that faſting dayes are not to be obſerued, if he eſpied the ſuperſtition of faſting dayes and reproued it, that was no error at all. But if *Ærius* was an heretike, for denying prayer for the deade to be profitable, why were the *Heracleonites*, accuſed of hereſie, becauſe they buried their deade with inuocations *Epiph. lib. 1. Tom. 3. Hæreſ. 36. Auguſtine*, alſo by authoritie of *Philaſter* chargeth the ſame *Ærius*, with abſtinence from fleſh, if this be an hereſie, then be all Papiſtes heretikes, which compte abſtinence from fleſh an holy faſt. Againe you will bring in *Iouiniane*, which affirmed that virginitie was no better than mariage, which if it be well vnderſtoode, is no error at all: for although virginitie in ſome caſes and reſpectes, and for ſome perſons is better than mariage: yet is it not ſimply, that is in all reſpectes and caſes, and for all perſons better than matrimonie. And if he tought further that ſuch as coulde not conteine, though they had vowed Virginitie, ſhoulde neuertheleſſe be maried, this was the doctrine of *S. Paule*: It is better to marry than to burne. And *Epiphanius* was of the ſame iudgement, although he compte it an offence to marrie after their vowe, yet he ſayeth: It is better to marry then to burne. *Melius eſt itaque vnum peccatum habere, & non plura, &c.* It is better to haue one offence, rather then many. It is better for him that is fallen from his courſe, openly to take a wife according to the lawe, and to repent longe time that vowe of his virginitie, and ſo againe be brought into the Church, as one that hath done amiſſe, as one that is fallen and broken, and hauing neede to be bound: rather then to be wounded daily, with priuy darts of that wickednes, which ỹ deuill putteth into him. So knoweth the Church to preach, theſe are the medicines of healing. *Ep. lib. 2. Hær. 61.* this medicine the popiſh church wil not acknowledge, but will ſeparate them from their wiues, as they did in Queene *Maries* times. *S. Ieronym* alſo, who was a moſt bitter enemy vnto *Iouinian*, plainly affirmeth, that rather then they which haue profeſſed virginitie, ſhoulde liue incontinently, they ought to marrie. *Sanctum Virginum propoſitum & cæleſtis angelorúmque familiæ gloriam, quarundam non*

bene ſe agentium nomen infamat. Quibus aperte dicendum eſt, vt aut nubant, ſi ſe non poſſunt continere, aut contineant, ſi nolunt nubere. Epi. ad Demetriadem. That is: The name of certeine virgines, which behaue them ſelues not well, doth blemiſh the holy purpoſe of virginitie, and glory of the heauenly and angelike family. To whom muſt be plainly ſayd that either they ſhould marry, if they can not conteyne, or elſe conteyne if they will not marry. Note well this ſaying of *S. Ieronym*, the great aduancer of virginitie, and diſpraiſer of mariage. Moreouer if *Iouinian* taught that faſting, abſtinence from certeyne meates, and other bodily exerciſe of them ſelues profit litle, his doctrine agreeth with *S. Paul. 1. Tim. 4.* but if he taught (as he is charged) that ſuch thinges profited nothing at all, we agree not with him in that opinion. Laſt of all *Vigilantius*, ſhall be brought in, who wrote againſt inuocation of Saincts, ſuperſtition of reliques, and other ceremonies, him *Ieronym* reproueth or rather rayleth on him: for his reaſons are nothing worth that he hath againſt him, therefore howſoeuer *Ieronym* eſtemed him in his rage, if he had none other opinions contrary to the truth: we doubt not to acknowledge *Vigilantius* (as many godly and learned Biſhops of his tyme did) for a true preacher and reprehender of that ſuperſtition whereunto *Ieronym* was to much addict, although he doe ſomewhat qualifie the matter. If any man thinke his reaſons to be effectuall, let him marke this one, that he vſeth, and thereby iudge the reſt, he ſayth of the Martyrs: *Sequuntur agnum, &c.* They follow the lambe whether ſoeuer he goeth. If the lambe be euery where, therfore they which are with the lambe, are to be thought to be euery where. Beſide this euill conſequence, conſider what perilous aſſertions theſe be: that the lambe is euery where, & that ỹ martyrs are euery where, this is to deſtroy the humanitie of Chriſt, and to giue diuinitie vnto the Martyrs: for Chriſt concerning his humanitie, according to which, he is called a Lambe, is not euery where, but in one place alone, as *S. Auguſtine* ſayth *Ep. ad Dardanum 57. Secundum hanc formam non eſt putandus vbiq; diffuſus*, that is: According to this forme it is not to be thought, that he is diffuſed euery where. Againe no creature is euery where, in

more

more places than one, at one time. Wherefore to say that the soules of Martyrs, be euery where, is to deny them to be creatures and so make them gods. I doubt not but *S. Ieronym* if he had quietly considered these absurdities, would haue reuoked them as erroneous and hereticall: but while he rather followed affection, then iudgement, you may see how he was deceaued. Thus seeing we haue noted to you the names of diuerse heretikes, which first preached certeyne articles of your doctrine, and you are not able to name any, which preached any article of our doctrine, but the same was consonant to the Scripture. If you were as ready to performe, as you are to promise, you should recant.

14 *And for that purpose because the gouernment of the Byshop of Rome is most misliked of them, and yet most notoriously knowne by euery historie, let them name the Pope that first brake of the course of his forefathers beleefe, & regiment in any article of fayth or necessary Christian vsage, and I recant.*

I Haue named before *Victor*, which was the first that went about to vsurpe authoritie ouer other Churches. Also I haue named *Boniface*, the third, which was the first that chalenged to be vniuersall bishop: For *Gregorie* the great sayeth: *Nemo meorum decessorum hoc prophano vocabulo vti voluit*, That is: None of my predecessors woulde vse this prophane worde. The same *Gregorie*, as *Hulderichus*, bishop of Auspourge doth testifie, was ỹ first that compelled priests to liue vnmaried, which afterwarde when he saw the inconuenience, he reuoked. Thus hauing named diuers Popes that first brake the course of their fathers faith, and regiment &c. and more coulde rehearse but for auoyding prolixitie, I chalenge your promise that you must recant.

The 12. article hath 3. demandes.

1 *Item I aske what kinde and order of seruice, or common prayer, what waye of ministring of the sacraments your*

Church had: before Papiſtry (as you call it) did preuaile in the worlde?

IVſtinus Martyr, in his ſecond Apollogie to the Emperour, declareth plainely what order of ſeruice and miniſtration of ſacramentes our Church had before Papiſtry preuayled. On the daye called Sonday (ſayth he) there is a meeting together of all them that dwell in the Citie or in the countrie, and the monumentes of the Apoſtles, or the writinges of the Prophetes are reade vntill it be thought ſufficient, when the reader hath made an ende, he that is our ouerſeer (or cheefe miniſter) maketh a ſermon of admonition and exhortation to follow thoſe good thinges that are reade. After this we all ſtande vp together and make our prayers, and as we haue ſaide before, when our prayers are ended, there is brought forth bread and wine & water, and the cheefe miniſter, doth likewiſe with all his might yelde prayers and thankesgeuing, and the people aunſwereth Amen. Then is made diſtribution to euery one and receyuing of thoſe thinges for which thankes was geuen, and to them that be abſent, it is ſent by the deacons. Such as are riche and willing doe geue almes what they will, &c. By this one authoritie, it may be ſeene though other might be brought, what order of ſeruice and miniſtration of ſacraments our Church vſed before Papiſtry gat the vpper hande.

2 *Shew one booke of Communion or what els you liſt that was in Engliſh, or lacked prayer for the departed, or innocation of Sainctes in heauen, or that wanted oblation, or ſacrifice, or that charged a number to receyue, or els that the preeſt coulde not conſecrate nor ſay Maſſe, himſelfe, or ſhew any note in a Communion booke, that the people ſhoulde take the ſacrament for plaine breade, or that they ſhould geue no honor to it, ſhew this booke or any leafe or line of this booke.*

IT may trouble a wiſe man to aunſwere all the queſtions that a foole can propounde: you requier to ſee a booke of Communion in Engliſh, or that lacked &c. When it is confeſſed,

confeſſed, that the Engliſh nation receiued their religion firſt from Rome, at ſuch time as Religion there was verie corrupt, what marueill is it, if we can not ſhewe you ſuch a Communion booke as you require, but we can eaſily ſhew you out of the ſcripture, the the Communion ought to be miniſtred in the vulgare tongue, that prayer for the deade and to the deade ought not to be vſed, that the ſacrament ought not to be turned into a ſacrifice, that there ought to be a communiõ of many receauers and not a priuate maſſe, that the ſubſtance of the bread is not changed, that the elementes of the ſacrament are not to be honored: theſe I ſay we can proue out of the worde of God, the Catholike writers of the olde Church. And though perchaunce, it wilbe harde to finde a communion booke in Engliſh, yet haue I founde you a canon of the Laterane Councell, that it ought to haue bene tranſlated into Engliſh, yet are there founde diuers monumentes of Antiquitie, as Prayers, Pſalmes, and Homilies, &c. in the olde Engliſh or Saxons tongue, in which the reall preſence, tranſubſtantiation, and other poinctes of Popiſh doctrine are plainly confuted. There may be ſhewed you alſo Bybles both the olde Teſtament and New in the Engliſh tongue of diuers tranſlations, in olde written hande. Alſo great bookes of Engliſh homilies inueighing directly againſt the Pope and all Popiſh doctrine in olde Engliſh written hande, with diuers other ſmall treatiſes and pamphlets of like matters, if theſe woulde do you any good, you might haue the ſight of them, when you pleaſe.

3 *Or any Church or Congregation that euer had any Authenticall ſeruice but ours, and I recant.*

THe Church of the Brytannes before *Auguſtine* came in, with Romiſh ſeruice, had they not trow you Authenticall ſeruice? which continued in the faith of Chriſt euen from the Apoſtles time. The Grecians alſo & Orientall churches, haue they not vnto this day, their Authenticall ſeruice? which is not yours? If you can not deny this, you ſhould recant.

The 13. article hath 2. demaundes.

1 *Furthermore I requier to know what ſhoulde be the cauſe that the Proteſtants themſelues, doe receiue all Byſhops, Prieſtes, Deacons, and other officers ſpirituall of all ſortes of our Catholike church, and doe admit them as men lawfully and ſufficiently ordered, both to preach, miniſter ſacraments, and to exerciſe ſpirituall iuriſdiction no leſſe, but rather more, than if they were of their owne ordering, where we of the Catholike church, doe not acknowledge any man of their calling to be any whit more fitte for any ſpirituall function than other lay men.*

ALthough all godly men wiſhe more ſeueritie of diſcipline to be vſed, in receyuing them that come out of hereſies to ſerue in the Church, than is commonly practiſed in England: yet you are higblie deceyued, if you thinke we eſteeme your offices of Biſhops, prieſts, deacõs, any better than the ſtate of lay men, but farre worſe: for we iudge them to be nothing els but Antichriſtianitie, hereſie, and blaſphemie. And therefore we receiue none of them to miniſter in our church, except they forſweare your religion: And ſo their admiſſion is not an allowing of your ordering, but a new calling vnto the miniſterie.

2 *Therefore vpon this preſumption that they doe not onely admit our miniſtring of ſacraments, but alſo the lawfull ordering of the miniſters for the ſame, if they can ſhew me why our church hauing by their owne conſent and aprouing lawfull prieſtes and biſhops ſhould not be the true church, I recant.*

YOu preſume to much as I ſaide before to thinke that we receiue your orderinge to be lawfull or your miniſtring of ſacraments to be pure. And if you gather, that we admitte your miniſtration of ſacraments becauſe we doe not rebaptize them that were baptized by you,

we

we maye likewiſe gather that you admit our miniſtration of ſacraments, becauſe you doe not rebaptize them that are baptized of vs, nor marrie againe thoſe that are married in our Church: wheras you compt mariage to be a ſacrament, ſo that our accepting of your doings doth no more allow your church, than your accepting of our doinges, doth allow our Church. And as touching the ſacrament of Baptiſme, becauſe you reteyne the Inſtitution, in baptizing in the name of the Father, the Sonne, and the holy Ghoſt: and in aſmuch as the ſacraments take not their effect of the miniſter, but of God, we receiue it: as of other heretikes which likewiſe reteine the Inſtitution. Wherefore there is no cauſe why you ſhoulde thinke we allow yours to be the true Church thereby: So that there is good cauſe why you ſhoulde recant.

The 14. article hath 5. demandes.

1 *Alſo I demande what furniture or commodity in ſeruing God the Chriſtianity of any age, or any part of Chriſtendome had euer by your Congregations?*

THe ſeruice of God hath ſmall neede of furniture in outwarde thinges: for God being a ſpirite, is not worſhipped with outward pompe but with ſpirituall and inwarde reuerence. And as for other furniture that is neceſſary, was decreed to the Church by the Emperour *Conſtantine* and his ſucceſſors, that were of our Church, before the reuelatiō of Antichriſt. Notwithſtāding the Church was in better caſe, before ſuch furniture was graunted, than it was ſince. Therefore it is a ſmall reaſon to chalenge the Church of Chriſt by outwarde furniture.

2 *VVhat Churches did you builde for your aſſemblies and ſeruice?*

OVr aſſemblies were kept in ſecret places, long time after Chriſtes Aſcenſion, in moſt cuntries, that were ſubiect to the Romane empire. Wherefore the buil-

ding of materiall churches proueth nothing at all the builders to be members of the myſtical Church, that is the body of Chriſt. Howbeit in ſuch realmes and cuntries where the faith of Chriſt, was receiued by publike authoritie, as in this lande of Brytaine, there were churches builded as our Chronicles declare. And when *Conſtantinus* had geuen peace to the Church: he alſo builded Oratories and great Synagoges called *Baſilicas*, for our aſſemblies and ſeruice.

13 *VVhat Biſhoprickes for the gouernment of the Church did you finde?*

AS the church continued longe without materiall churches, ſo alſo without large poſſeſſions, for the lyuing of biſhops, yet in Brytiſh Church our hiſtories make mention that the poſſeſſions and places of the Pagane Flamines, and Archiflamines were conuerted to the vſe of Eccleſiaſtical biſhops and archbiſhops, ſo ſoon as *Lucius*, the king receiued the faith. Alſo the ſame hiſtories do teſtifie, that when *Auguſtine* came into Britayn, there were ſtill 7. biſhops and one archbiſhop among the Britaines. And in the Romane Empier *Conſtantinus*, and other Chriſtian Emperors appointed great poſſeſſions for the mainteyning of the miniſters of the Church.

14 *VVhat Vniuerſities, Schooles, or Colledges, did you euer erect?*

THe Church of God hath alwayes had ſchooles, or Vniuerſities for the maintenance of godly learning. For the firſt Colledges of monkes in ſolitary places, were nothing els, but Colledges of ſtudentes, that were after, as occaſion ſerued, taken to ſerue in the Church, as appereth by *Chryſoſtome* in his booke *De Sacerdotio*, where he ſheweth ỳ *Baſilius*, who was a Monke with him, was taken by violence and made a miniſter of the church, as he him ſelfe was afterwarde. Alſo in the biſhops houſe was a colledge of ſtudentes: and our hiſtories teſtifie, that at Bangor, in Wales was a great Vniuerſitie of learned men. Alſo of late

dayes,

dayes, you may heare that diuerſe Vniuerſities, Scholes, and Colleges are erected by Proteſtants, in Germanie, and other contries that haue receiued the goſpel: As at Wittemberge, Geneua, Zuriche, Conigſperge in Pruſſia, &c.

5 *Name one Church, not builded in all faſhions, as well for the making of the chancells, the forme of the aultars, the vſe of the chalices, the ſignification of the veſtiments, as alſo for the ſpeciall intent of the builders thereof. Name one of them in the whole Church of Chriſt, either erected for your Faith, Church, & ſeruice, or not prepared, in all ſorts for catholike practiſes: Proue vnto me that any of all thoſe thinges were euer prouided for any other ſeruice and Religion then ours, or that they be monuments of any other Fayth and Church then the common Catholike, and I recant.*

HEre are many wordes to litle purpoſe. What if it were graunted that all churches that now remaine were builded by Papiſtes, and for popiſh vſes, what had you wonne thereby. The ſame chalenge might the Idolaters haue made to the Apoſtles: Shew vs a temple in all the worlde that was not builded by Idolaters, and to mainteyne Idolatrie? Certeinly they could ſhew none when the Temple of Ieruſalem was deſtroyed. But for all your bragges, we are able to ſhewe that ſuch Churches as were builded by true Chriſtians were not builded to ſuch ende as yours are: for they were all builded in the honour of God, and the moſt of yours in the honour of creatures: for whereas you haue one Church in the honour of Chriſt, you haue neare a thouſand in the honour of Sainctes: For *Baſilius magnus* in his 141. epiſtle proueth ỹ holy Ghoſt to be God becauſe he hath a Temple. For *Omne Templum Dei Templum eſt.* Euery temple is the temple of God. Alſo *Didymus*, in his booke *De ſpiritu ſancto*, which *S. Ieronym* tranſlateth, vſeth the ſame reaſon and to the ſame purpoſe. *S. Auguſtine* in the ſame matter is very plentifull: as in his booke *De vera Religione cap.* 55. ſpeaking of the Saincts he ſayth: *Quare honoramus e-*

os charitate non ſeruitute, nec eis templa conſtruimus, &c. Wherfore we honour them with loue and not with ſeruice, neither doe we build temples vnto them: for they wil not be ſo honored of vs becauſe they know that we our ſelues when we are good, are the temples of the higheſt. In this saying beſide his iudgement for building of temples, note that he will not haue Saincte to be honored with ſeruice, which he calleth *ſeruitus*, and is the ſame that *dulia* is, contrary to the Papiſtes which will worſhip them with ſeruice called *dulia*, or *ſeruitus*. Alſo in his 174. epiſtle to *Paſcentium*, he ſayth, the holy Ghoſt could not haue our bodies to be tẽples except he were God, And in his Enchiridion *ad Laurentium, cap.* 56. he ſayth: *howe ſhould he not be God which hath a temple?* Alſo in the 8. booke *cap.* 27. *De ciuitate Dei. Nec tamen nos iſſdem martyribus templa, &c.* he ſayeth: Chriſtians builde no temples vnto Martyrs which were to make them gods. And in the 22. booke *cap.* 10. *De ciuitate Dei. Nos autem Martyribus noſtris non templa ſicut diis, ſed memorias ſicut hominibus mortuis, quorum apud Deum viuunt ſpiritus fabricamus. Nec ibi erigimus altaria in quibus ſacrificemus martyribus, ſed vni Deo & martyrum & noſtro ſacrificium immolamus: ad quod ſacrificium ſicut homines Dei, qui mundum in eius confeſſione vicerunt, ſuo loco & ordine nominantur, non tamen à ſacerdote qui ſacrificat inuocantur, Deo quippe non ipſis ſacrificat quamuis in memoria ſacrificet eorum, quia Dei ſacerdos eſt non illorum. Ipſum verò ſacrificium corpus eſt Chriſti quod non offertur ipſis quia hoc ſunt & ipſi.* that is: We truely do not build temples to our martyrs as vnto gods, but memories as vnto dead men whoſe ſoules liue with God. Neither doe we there ſet vp aultars in which we ſhould ſacrifice vnto the martyrs, but to God onely which is God both of the martyrs and of vs, doe we offer ſacrifice: at which ſacrifice they are named in their place and order, as men of God which haue ouercome the world in his confeſſion: yet are they not called vpon by the Prieſt that doth ſacrifice, for he offereth ſacrifice to God and not to them although he doe ſacrifice in their memorie, becauſe he is the Prieſt of God and not of them, and the ſacrifice is the body of Chriſt which is not offered vnto them becauſe they them ſelues are the ſame. Here

alſo beſide building of churches, note that no ſacrifice ought to be offered to Martyrs, but prayer is a ſacrifice, therefore it ought to be offered onely to God. Secondly, that Martyrs were not called vpon in tyme of the ſacrifice but onely named for remembrance. Thirdly, that Altares were not builded in the honor of Martyrs or other Sainctes as they be in Popiſh churches: as our *Ladies* altar: *S. Peters* altar: *S. Laurences* altar &c. Fourthly, that the bodie of Chriſt, which he ſayeth was the ſacrifice that was offered, was not the naturall body of Chriſt but his myſticall bodie, becauſe he ſayeth the Martyrs and it are all one, whereby it is manifeſt, that he meaneth the ſacrifice of thankes giuing offered to God for the redemption of his church by the death of Chriſt. Wherfore if this one place were well wayed, it will interpret and aunſwere all places of the auncient doctors, where mention is made of ſacrificing the body of Chriſt at the time of the communion. But to returne to building of churches the ſame Auguſtine, *contra Maximinum Arrianum. Lib. Timl.* 11. hath theſe wordes: *Nunc ſi templum alicui ſancto angelo excellentiſſimo de lignis & lapidibus faceremus, anathematizaremur a veritate Chriſti, & ab Eccleſia Dei, quoniam creaturæ exhiberemus eam ſeruitutem quæ vni tantum debetur Deo? Si ergo ſacrilegi eſſemus faciendo templum cuicunq; creaturæ, quomodo non eſt Deus verus cui non templum facimus, ſed nos ipſi templum ſumus?* that is: If we ſhoulde builde a temple of wodde and ſtones to any holy and moſt excellent Angel, ſhoulde we not be accurſed from the Trueth of Chriſt and from the Church of God, becauſe we ſhould ſhew that ſeruice vnto a creature which is due onely vnto God? Therefore if we ſhoulde be ſacrileges by making a temple to any creature, how is he not true God to whome we doe not make a temple, but we our ſelues are a temple. If this be true, how be not the Papiſtes accurſed from the Trueth of Chriſt, and from the Church of God which builde and vpholde churches to Angells, as *S. Michaels, S. Gabriels, &c?* So that to builde churches as Papiſtes doe, is church robbing or ſacrilege. Furthermore whereas you will vs to name one church whoſe chancell is not builded in all faſhions to ſerue poperie. Firſt it is mani-

feſt that the firſt Churches which were builded for Chriſtians had not the ſame faſhion of chancels and other partes that moſt churches haue in Englande, for that purpoſe reade the Panegyricall oration made before *Paulinus* byſhop of Tyrus. *Euſeb. lib.* 10. *cap.* 4. In which is deſcribed the faſhion of that church builded in that citie farre vnlike the moſte parte of churches at this day in all partes, and ſpecially in the chācel which was in the middeſt of that church, a place compaſſed in with grates or wodden lateſſes called *Cancelli*, wherof this worde chancel is deriued, and the aultar ſtoode in the middeſt of it wherof ſome ſimilitude remaineth yet in olde Cathedrall churches. Contrariwiſe your chancells in moſt churches be at the Eaſt ende and the aulter hard at the wall, there was alſo but one alter in that church, but you in euery church muſt haue many, it is certaine alſo in their church the Miniſters and Deacons ſtoode rounde about the table or aulter, but ſo they can not about your aultars except ſome of them ſtande on the toppe of the wall or in the windowes. Moreouer if you marke the moſt parte of olde churches in Englande you ſhall plainely ſee, that the chancells are but additions builded ſence the churches, of likelihoode by the parſons that diſdained to haue their place in the middeſt of the people as the olde manner was. Alſo you may ſee ſome churches builded rounde: as at London the Temple, and an other is at Cambridge of ỹ ſame faſhiō. And ſome churches haue the ſteple at the Eſt ende, very vnhandſomely for placing of the roode lofte. Againe many churches haue croſſe Iſles in which the people can not ſee the chancell, nor the high aultar, which argueth that there was no vſe of ſuch chancells when they were builded: For ſuch churches as are latelie erected haue the chancell and church all of one building, and are made of ſuch faſhion that men maye ſee the highe aultar in euery parte of them: Beſide this, in the Orientall church, as their ceremonies are diuers from yours, ſo no doubt the faſhion of their temples differeth from yours. As for chalices, the church in the beginning was cōtent with wodden cuppes, and then came *Zepherinus* and brought in the vſe of glaſſes. *Acacius Amidenus* is commended for ſelling

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the golden and ſiluer veſſells of the church, to redeme captiues. *Socrat.lib.7.cap.21. S.Ambroſe* alſo *Offic.lib.2.cap.8.* ſayth the church hath golde, not to kepe it but to be beſtowed for neceſſarie vſes, for which it is lawfull to breake, melt, and ſel, euen the holyeſt veſſells of all. But of your church it is true that one ſaid of olde time: ye had wodden chalices, and golden prieſtes but now you haue golden chalices, and wodden prieſtes: your veſtimentes are of as good ſtuffe as your chalices. The olde church knew none ſuch, but as your owne Authors write: when they wente to celebrate they changed the affection of their minde rather than the garmentes of their body: as *Antoninus* witneſſeth of *Fulgentius*. Howbeit we are content that your church by her gorgeous garments as well as by other thinges ſhoulde declare it ſelfe to be that woman which is deſcribed to be clothed in purple, golde, perles, and ſuch like ornamentes *Apoc.17.* Finally wheras you will vs to name one church that for the ſpeciall intent of the builders, was not prepared in all ſortes for Popiſh practiſes: Although I could name many, yet for examples ſake, I name *Pantheon*, a church in Rome, prepared by the ſpeciall and onely intent of the builders fot *Cybelle*, the great mother of the gods and for all falſe gods of the heathen, which now is called the church of Mary and Alhalowes. Then this church with many other in Rome, and other places, being monuments of the faith and religion of the Paganes and not of yours, except yours and theirs be all one, as they are very like, you are bounde by your promiſe to recant.

The 15. article conteyneth in effect 3. demandes.

1 *Againe name any one company of men in the Chriſten world that in all articles of Faith, be in one meaning and beleſe.*

IT is an eaſie matter to name diuers companies agreeing in one meaning & beliefe: as the church of the Grecians, the church of the Æthiopians, the church of the Chaldeans, Moſcouites, &c. But eſpecially the whole company

of Proteſtantes in Europe doe agree in all neceſſary articles of true faith, by which we are iuſtified.

2 *Or in thinges where they doubt, be contented to ſubmit their ſeuerall meaninge to the iudgement of their Superiours.*

THe Greeke church in doubtes will be ruled by the Patriarch of Conſtantinople, and ſo will the reſt of the Orientall churches by their cheefe Patriarches and biſhops. And the Proteſtants in Europe will alſo be ruled by their Superiours, ſo farre as their ſuperiors are ruled by Gods his worde.

3 *And to that communion and companie wherof they be, name any companie of men agreeing and thus humbly affected in Chriſtes Religion, ſauing the bleſſed fellowſhip and members of the Catholike communion, and I recant.*

TO the communion and company of the Grecians, I name the Moſcouites and Ruſſians agreeing in Religion, and ſo humbly affected, and theſe are not of the fellowſhip, that you call the Catholike communion: Among the Proteſtants, to the church of Saxonie, I name the church of Dennemarcke, or to the church of Helpetia, the church of France, or to the church of England the church of Scotlande, but ſo, that none of theſe allow any conſent or ſubmiſſion, but to the Truth, which muſt be tried onely by God his worde. And ſeeing none of theſe are of the Popiſh communiō, if your promiſe be any thing worth, you muſt recant.

The 16. article conteyneth one demande, and one chalenge.

Furthermore name any one man that is confeſſed on both ſides by the iudgement of the world, to be holy and learned, & a member of the true Church, in what age ſoeuer you liſt ſence Chriſtes time, and proue him to haue bene in all articles of Faith of the Proteſtants meaninge.

Seeing

SEeing you geue ſo large ſcope, I will name *S. Paule*, who I thinke is cõfeſſed on both ſides to be holy and learned, and a member of the true Church, whome I can proue by his writinges, that in all articles of faith, he taught the ſame, which we beleeue. And for triall of this, becauſe it woulde requier a whole volume, if I ſhoulde proue euery particular article, wherein we diſſent from you Papiſtes: If you will name an article, wherein we agree not with *S. Paule*, If I be not able to proue that we agree with him in the meaninge thereof, I will reuoke that article and agree with you therein.

Yea if I bring not the aduerſaries them ſelues to acknowledge in the ende him to be wholy againſt their doctrine in diuers of articles of great importance, and therefore that he coulde not be of their church, I recant.

YOu ſhall neuer bring vs, neither in the beginning, nor in the end to acknowledge that *S. Paule* is againſt vs in any article of our Faith, but we agree wholy with him. Neuertheleſſe I know what you meane, & will not be afraide to vtter: Foraſmuch as immediatly after the Apoſtles time, corruption entred into the Church, which was hardly kept out, while they liued: as we maye learne by the Epiſtle to the Corinthians, you thinke that we dare not depende vpon any one mans iudgement: and therein you are not deceiued: for we muſt depende onely vppon Gods worde. But where you ſaye there is none but he diſſenteth from vs in diuers articles of great importance, you ſaye vntruely: for you are not able to proue that *Iuſtinus* Martyr, or *Irenæus*, two of the moſt ancient authenticall writers, that the Church next vnto the Apoſtles had, are againſt vs, in any point of doctrine wherein we differ from you? Yet are there certaine errors in them, which neither you, nor we allow, as is touched before in the anſwere to the 11. article 1. deman. But they are both wholly againſt you in diuers articles of your doctrine, and namely in tranſubſtantiatiõ, which is one of the greateſt articles of Poperie: as *Irenæus*, in the 34. *cap.*

of his 4. booke *Contra hæreſes: Quemadmodum enim qui eſt a terra panis &c.*. Euen as the breade, which is of the earth after it hath receyued the inuocation of God, is not now common breade, but the Euchariſtie, or (breade of thankes geuing) conſiſting of two thinges earthly & heauenly, ſo our bodies receyuing the Euchariſtie, are not now corruptible, hauing hope of reſurrection. Here you ſee plainely, that *Irenæus* affirmeth the ſacrament, after conſecration to conſiſt of the earthly ſubſtance of breade: which maye better be vnderſtoode, when we know that he reaſoneth againſt ſuch heretikes as denied the world to be made by God, ſaying that he woulde neuer haue made ſo great a myſterie of bread, which is a creature of the world, if the worlde had not bene made by him. *Iuſtinus*, in his ſecond Apologie to the Emperour. οὐ γὰρ ὡς κοινὸν ἄρτον &c. We doe not receiue theſe thinges as common breade and a common cuppe but euen as Ieſus Chriſt our Sauiour was incarnate by the worde of God and tooke vpon him fleſh and bloude for our ſaluation: So we are taught that this meate for which thankes is geuen by the worde of prayer from him of which our fleſhe and bloude are nouriſhed by tranſmutation, is the fleſhe and bloude of Ieſus that was incarnate. Here, he plainely affirmeth that the ſubſtance of the Sacrament is turned into the nouriſhment of our bodies. Therfore it remaineth ſtill after the conſecration. The other writers of later yeares, as they haue ſome errors which neither you nor we doe allow in them, ſo we are not afraid to confeſſe that they haue ſome corruption, wherby you may ſeeme to haue colour of defence for inuocation of Sainctes, prayer for the dead, and diuerſe ſuperſtitious and ſuperfluous ceremonies, yet not ſo addict to theſe, nor ioyned with ſuch abſurdities as yours are. But for the chiefe pointes of Chriſtian Religion, and the foundation of our faith, that is, for the honour of God, the offices of Chriſt, Redemption, Iuſtification, Satisfaction, the fruites of Chriſt his paſſion, Grace, faith, workes, authoritie of God his word, authoritie of the Pope, reall preſence, tranſubſtantiation, Communion in both kindes, Images, &c. the moſt approued writers *Tertullian, Cyprian, Origen, Epiphanius, Hilarius, Chryſoſtomus*,

mus, Ieronymus, Ambroſius, Auguſtinus, &c. are vtterly againſt you, and therfore can not be of your church. But for as much as they hold the foundation, that is Chriſt, though they haue diuerſe errors & ſuperſtitions, they were doubtles, the members of the true Church of Chriſt, which becauſe you are not able to diſproue, reaſon would you ſhould recant.

The 17. Article conteyneth 5. demandes.

1 *I aske of them whether the Lutherans, Zuinglians, Illirians, Calueniſtes, Confeſſioniſtes, Swenkefeldians, Anabaptiſtes and ſuch like, be all of one Church?*

BEcauſe you would make ſimple men beleue, that there be ſo many diuerſe ſectes of Proteſtantes, as you haue giuen them names, I will firſt diſcuſſe theſe ſectes, and afterwarde aunſwere your queſtion. Lutherans, you meane them that follow *Luthers* opinion of the Sacrament. Zuinglians, follow *Caluines* iudgement of the ſame. Confeſſioniſtes, them that exhibited their confeſſion at Auſpurge, which were both the Lutherans and Zuinglians, ſo theſe 3. names may be contracted into two: Lutherans and Zuinglians. As for Illyrians, if you call them of *Flaccius Illyricus*, they be Lutherans, in opinion of the Sacrament, and differ onely in ceremonies, which can not diuide them from the faith. *Caluine*, and they that be of his iudgement, agree plainly with *Zuinglius*, ſo that of fiue names, there remaine but two ſortes differing in opinion, whereunto you ioyne the Swenkefeldians and Anabaptiſtes. Now to your queſtion, theſe be not all of one Church, for ỹ Swenkefeldians & Anabaptiſts be deteſtable heretiks, but ỹ Lutherans & Zuingliãs (as it pleaſeth you to cal thẽ) are of one true church, although they differ in one opinion, cõcerning ỹ Sacramẽt, for although the one affirme a real preſence, ỹ other deny it, yet they both cõſent in this, that ỹ þody of Chriſt, is receiued ſpiritually, not corporally, with the hart, and not with the mouth. Wherfore, this diſſention is not ſo great (though there be error on the one ſide) but that they may be both of the Church of Chriſt, as well as *S. Cyprian*, the Martyr, and all the Biſhops of Africa, and

great many of Aſia, differing with *Stephanus*, biſhop of Rome, and the reſt of his opinion in rebaptizing ſuch as were baptized by heretiks.

2 *And if either they can proue vnto me, that theſe, being of ſuch diuerſitie in faith and religion make one Church.*

WE haue alwaies abhorred the hereſies of the Anabaptiſtes, Libertines, Swenkefeldians, Dauidians, Seruitians, and all ſuch. But that *Luther* & *Zuinglius*, may be both of one Church, differing onely in one opinion of the Sacrament, is declared before.

3 *Or that each of their ſects may giue ſaluation to their folowers, being ſo diſagreable, one with an other in high points of our Religion.*

SAluation is the gift of God, and not in the power of any company, or ſect of men: but this we affirme, that out of that Church, whereof we count *Luther*, and *Zuinglius*, notwithſtanding their diuerſe opinions (which is but in one matter of the Sacrament) to be members, there is no ſaluation.

4 *Or that I ſhould beleue all theſe rather then the Catholike Church, or one of theſe more then another, all making ſuch a bold chalenge of the truth and Goſpell.*

NO man requireth you to beleue all theſe, but the true Catholike Church onely. Neither doe we require you to beleue any one company of men, more then an other: but to beleue the trueth before falſhood. Now, which of them hath the truth, that they all brag of, you muſt ſearch in the word of truth, deſiring the ſpirite of truth that you may vnderſtand and beleue the truth, and ſo without doubt, you ſhall come to the knowledge of the truth, and of the Church of God, which is the piller and ſtay of truth.

5 *Let*

5 *Let the Proteſtants of all theſe kindes put their heades together, and ſhew me a reaſon of theſe thinges, and with all, let them among them ſelues agree, to what ſorte of theſe ſectes they woulde haue me, and I will recant.*

SVch is your impudencie in this matter, as in all other, that you woulde make men beleue that the Anabaptiſtes, Swenkefeldians, Libertins, and other abhominable heretikes, be Proteſtantes: But it is well that you can make none but fooles thinke ſo: as for the Proteſtantes, they neede take no great deliberation to aunſwere your demandes but you had more neede to laye your heades together to reconcile the Thomiſtes, Albertiſtes, Ockamiſtes, Scotiſtes, Reales, and Nominalls, which be all ſectes of Papiſtes, and eſpecially your Canoniſtes, and diuines, about the articles of your religion, that is: whether the Pope be aboue the Councell, or the Councel aboue the Pope. Whether the Pope may erre and not the Councell, or whether the Councell maye erre and not the Pope. Theſe two: the Popes determination and the Councells determination, being the rules of trueth in your religion and not agreed vpon: how can any trueth be certeine in your Church? As for *Luther*, and *Zuinglius*, they agree vpon one rule of trueth, that is the worde of God, and differ onely for the applying or laying of this rule, & yet but in one matter & that not the greateſt. But you Papiſts, ſome holding of the Pope, and ſome of the Councell, as rules of truth, can haue no ground nor certainty thereof. Therefore if you woulde haue me, or any man, to be of your beleefe. Firſt determine how I ſhal know when I am in a right beleefe: one ſayeth, if the councell alloweth it, an other ſayeth if the Pope alloweth, what ſhall I doe, when one of theſe is againſt an other? yea when one Pope is againſt an other, and one councell againſt an other, ſhall I thinke that trueth changeth ſo often as they change. Moreouer when one Pope graunteth, that the councell is aboue the Pope and that the Pope maye erre. Likewiſe one councell graunteth, that the Pope is aboue the councell and that

the councell may erre, as it hath bene within the 200. yeares, the councells of Conſtance and Baſill, determined that the councell was aboue the Pope and that the Pope maye erre. Contrariwiſe, the councell of Ferraria, and Florence, determined that the Pope was aboue the councell and that the councell might erre. *Martinus* 5. the Pope choſen by the councell of Conſtance, was of the ſame iudgement that the councell: But *Eugenius* 4. that gathered the councell of Ferraria, and Florence againſt the councell of Baſill, was of the contrarie iudgement. Nowe I woulde ſaye he were a wittie fellow, that coulde reconcile this geare together. For, if he be a Canoniſt that holdeth this opinion: that the Pope can not erre, whē the Pope him ſelf graunteth that he may erre, which waye ſhall he turne him ſelfe? For, if this propoſition be true: the Pope can not erre, then this is true alſo, that the Pope may erre: for if he can not erre he can not erre in ſaying ſo: And if the Pope erred in ſaying, he coulde erre where he can not erre, then this propoſition is falſe, the Pope can not erre, ſo one propoſition ſhalbe both true and falſe, which is impoſſible. Likewiſe if he holde that hilde that the councell can not erre, and the councell it ſelfe confeſſeth it that it may erre. Gentle maiſter N. reconcile me theſe togēther, which concerne a caſe that hath bene in practiſe and ſtill is, in the Papiſtrie, and maye here trouble a mans conſcience that woulde beleue your church, and if he haue any wit, reſtraine him for euer comming into your church: If you can not vntie this knot nor winde your ſelfe out of this maze, vnleſſe you willbe ſtill obſtinate, it were wiſedome for you to recant.

The 18. article hath but one demande.

I demande whether they were euer of the true Catholike church, which either tooke to them ſelues newe names of religion according to the calling of any ſecte maiſter, or liked not ſo well the name of Catholike or Chriſtian as of their ſeuerall teachers, as to be called of Arius, *Arians, or of* Caluine, *Caluiniſtes, or of* Luther, *Lutheranes, or Proteſtants &c. if any man therefore can proue vnto me that*

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men which haue chosen to themselues to declare their diuersitie of faith, from the common knowen Catholike church such newe names, shoulde be of the Catholike church, I recant.

I Aunswere that they which can not be contente with the name of Christians, but chose vnto them selues newe names after the calling of their secte maisters: as Arrians, Pelagians, Franciscanes, Dominicanes, Benedictines, Gilbertines, Augustinians, Scotistes, Thomistes, Albertistes, &c. are none of the Catholike church: But the true Christians which desier most of all to be so called, and compting it a most honorable name without chosing any other name, be of the Catholike church, although in reproch, they be called of you Caluinistes, and Lutherans. As for the name of Protestants, came first of them that made protestatiō against the decree of Spires in Germanie, and from that time hath bene attributed to the professors of the Gospell: which name they doe not so much delight in, as you doe in the name of Papistes. Therefore, if nothing els do let you but the name, there is no cause why you shoulde not recant.

The 19. article hath but one demande.

Againe, if these, which by the common calling and iudgement of Christian people, be named and commonly taken for heretikes, haue not in all ages proued them selues in the ende to be heretikes in deede, notwithstanding their craking of Gods worde, and therefore that the Protestants being so taken and called, proue not so in deede, I recant.

THose that by true Christians, haue bene called and counted for heretikes, haue proued so in deede, and therefore the Papistes, being called and counted heretikes of true Christians, without doubt, are heretikes in deede. But it hath not bene alwayes true, that they, which of the people commonly called Christians, were called and taken for heretikes, proued so in deede. For the true

Chriſtians of the Arrian people, that were called Chriſtian people, were called and taken for heretikes, and in reproch, were called Homouſians, and Athanaſians, yet they proued and were in deede, true Chriſtians and no heretikes. So the true Chriſtians at this day, being of the Papiſtes, which after a ſorte, are named Chriſtians: called heretikes, and in reproch Proteſtants, and Caluiniſtes, in that their faith agreeth with the worde of God, proue them ſelues in deede, to be true Chriſtians, & no heretikes. Therefore you haue bound your ſelfe to recant.

The 20. article hath 3. demandes.

2 *Likewiſe, if any man can proue vnto me, that either thoſe be not true Chriſtians, which by the conſent of nations, and by olde preſcription of ſo many yeares as be ſith their conuerſion, be and euer hath bene called Catholikes.*

YOu your ſelues, will not accompt the Grecians for true Chriſtians, and yet by conſent of nations, and preſcription of as many yeares as you can preſcribe, they be, and euer haue bene called Catholikes, if you ſay: they are not called by you, I aunſwere: no more are you ſo called by the. And ſence the time that you departed from them, as great a portion of the worlde, and as many nations, haue called them Catholikes, as you are able to ſhewe on your ſide. Therfore either you muſt compte them true Chriſtians, or els you muſt graunt that they, which haue ben long called Catholikes, are not alwayes true Chriſtians.

2 *Or that thoſe can be any true members, or children of the Catholike church, which do miſlike and miſtruſt ſo farre forth theſe holy names, as wel of Church, as Catholike that they haue turned the into Congregations, and Goſpellers, and Proteſtants, and ſuch like.*

HE is a fooliſh ſophiſter, that reaſoneth from names to things, as you doe moſt vainely and childiſhly: we miſlike the names of Church, & Catholike, becauſe

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we do ſometimes vſe theſe names: Congregation, and Goſpellers or Proteſtantes, and therefore be no true members of the Catholike church: we neither miſlike nor miſtruſt thoſe names as you ſclaunder vs, neither doe we boaſt and truſt onely in theſe names, without the thinges them ſelues, as you doe, and as your forefathers the wicked Iewes, crying: the Temple of the Lorde, the Temple of the Lorde, the Temple of the Lorde: when they had nothing leſſe than the Temple of the Lord, but rather a denne of theues: So, you crie, the Catholike church, the Catholike church, the Catholike church, when you haue nothing in deede but the ſynagoge of Sathan. But becauſe you make ſo much of theſe two names, Church, and Catholike, let vs ſee what great myſteries are conteined in them. This worde, Church, commeth of the Greeke worde *Kyriaka*, in Latine *Dominica*, in Engliſh, *the Lorde his houſe*: for ſo were they wonte, in olde time to call their temples, or oratories, ſo that this worde, church, proprely ſignifieth a materiall temple, and can not ſignifie the fellowſhip and communion of Chriſtian people, but by a figure. Therefore if we other whiles vſe this worde, Congregation, which can not denie, but it is the Engliſh worde of this Greeke name *Eccleſia*, that the Scripture vſeth, and ſignifieth without figure ỹ ſame thing that this word, Church, doth by a figure, you may be aſhamed, if you were not impudent, to finde any fault with vs for ſo doinge. Likewiſe this worde, Catholike, commeth of the Greeke worde, and ſignifieth Vniuerſall, or ouer all, which worde the common people doth not vnderſtande. Therefore we expounde it plainly and ſaye: that the Catholike Church, is the Congregation of Chriſt, diſperſed ouer all the worlde. What reaſonable man can reprehende this doinge, and not rather your folly, which thinke it inoughe, if the people can prate like parates: Catholike, Catholike, and vnderſtande not what Catholike meaneth. Thus, as we doe not refuſe theſe wordes: Catholike, and Church, becauſe they are commonly receiued, ſo doe we interprete them, by Vniuerſall, and Congregation, becauſe they are not elſe, commonly vnderſtanded.

3 *If therefore any thing can proue our true Church better than the honorable name of Catholike, or more condemne them to be out of Chriſtes church thā that not only the Chriſtiā worlde geueth it not to them, but they in a name, do refuſe the ſame them ſelues, then do I recant.*

HEre you bewraye your ſelfe euidently, and acknowledge, that we doe not ſclaunder you, when we ſay: you boaſt onely of the Catholike church: For you declare plainely, that you haue no better argument then the very name of the Catholike Church, to proue, that you be the Catholike Church: if this be the beſt argument, all the reſt is litle worth. For if the onely name of an honeſt man, is enough to proue an honeſt man, many a knaue may proue him ſelfe an honeſt man, and if the very name of learning, make a learned man, many an aſſe may proue him ſelfe to be a learned man, or if ỹ name of a good Chriſtian, proue a man to be a good Chriſtian, euery hypocrite may proue him ſelfe a good Chriſtian. Likewiſe if you haue no greater argument, that can more condemne vs, then that we are not called the Catholike Church, then can you no more condemne vs, then Chriſt and his Apoſtles, that were not onely, not called the true Church, but alſo were called heretikes & deceiuers by the people of the Iewes, which were as rightly called God his people, as they that giue you the name of Catholike Church, are called the Chriſtian world. It is well you haue nothing better to proue your Church, then the honorable name of Catholike, nor any thing more to condēne our Church, then that we are not called Catholike, and yet we haue as many nations, and more then you haue, that by publike authoritie, call vs Catholikes, and you heretikes, although you moſt ſhamefully ſclaunder vs, that we doe refuſe the name being offered vnto vs. Seeing you boaſt ſo much of the name, Catholike, you ſhall heare what ſome of the old writers iudged thereof. *Chryſoſtome*, in an homelie, that he writeth of *Adam*, and *Eue*, in the later ende hath theſe words, after he hath tolde them that he hath no neede to repeate

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ſuch depe queſtions, as thoſe men haue handled which haue fought againſt heretikes: *Satis ſufficere credimus quicquid ſecũdum prædictas regulas Apoſtolica ſcripta nos docuerunt, vt prorſus opinemur Catholicum, quod apparuerit præfixis ſententijs eſſe contrarium*, that is, we beleue that what ſo euer the Apoſtles haue taught vs according to the foreſayd rules is ſufficient, in ſo much that in no wiſe, we thinke that to be Catholike which ſhall appeare to be contrary to the ſentences before determined. By this you may ſee that *Chryſoſtome* thought it not ſufficient to haue the name of Catholike, for he iudged nothing to be Catholike in deede, that was contrary to the rule groũded in the writings of the Apoſtles. Wherfore how ſo euer you boaſt of the honorable name of Catholike, except you can proue that your opinions agree with the Scripture, they are not Catholike in deede, by *Chryſoſtomes* iudgement. *S. Auguſtine* alſo, in his booke *de Geneſe ad literam imperfecto cap.* 1. ſpeaking of the Catholike faith, ſayth: This is an article thereof, that we ſhould beleue. *Conſtituam ab eo matrem Eccleſiam quæ Catholica dicitur, ex eo quia vniuerſaliter perfecta eſt, & in nullo claudicat & per totum orbem diffuſa eſt.* That he hath appoynted a mother Church, which is called Catholike, of this, becauſe it is vniuerſally perfect, & halteth in nothing, and is diſperſed ouer all the worlde. *S. Auguſtine* here, is not content that the Church be onely called Catholike, but ſheweth when it is that, which it is called, and therefore the popiſh Church, not being vniuerſally perfect, as moſt Papiſts will confeſſe, that many thinges in their church haue neede of reformation, & halting in many thinges from the truth of God his worde, neither yet being diſperſed ouer all the world but conteyned in a corner of Europa, is not by *S. Auguſtines* rule the Catholike Church. Furthermore *S. Auguſtine, cõtra Epiſtolam Fundamẽti cap.* 4. againſt the Manichees plainely declareth, how farre forth, not onely the name of Catholike, but alſo how farre vniuerſally, conſent, ſucceſſion, antiquitie, are to be allowed: *Vt ergo hanc omittam ſapientiam, &c.* Therefore to omitte this wiſedom which you do beleue to be in the Catholike Church, there be many other things which may hold me moſt righteouſly in her boſome. The cõ-

ſent of people and nations holdeth me, the authoritie begun with miracles, nouriſhed with hope, encreaſed with charitie, confirmed by antiquitie, doth hold me. The ſucceſſion of Prieſtes from the very ſeate of *Peter* the Apoſtle, vnto whom our Lord after his reſurrection, committed his ſheepe to be fedde euen vnto this preſent biſhopricke, doth hold me. Laſt of all that very name of Catholike doth hold me, which name, not without a cauſe, this Church alone hath ſo obteyned, among ſo many hereſies, that wheras all heretiks would be called Catholikes, yet when a ſtranger ſhall aske: where men meete at the Catholike Church, none of the heretikes dare ſhew him, either their principall temple or houſe. All this, you will ſay maketh exceeding much for vs: yea, but heare that which followeth: *Apud vos autem, vbi nihil horum eſt quod me inuitet ac teneat, ſola perſonat veritatis pollicitatio: quæ quidem ſi tam manifeſta monſtratur, vt in dubium venire non poſſit: proponenda eſt omnibus illis rebus, quibus in Catholica teneor*, that is: But among you where there is none of theſe thinges, that may prouoke or holde me, there ſoundeth the onely promiſe of truth, which if it be ſhewed ſo manifeſt that it can not come in doubt, is to be preferred before all thoſe thinges, by which I am holden in a Catholike Church. By this you may plainly ſee, that though conſent, antiquitie, ſucceſſion, and the name of Catholike, be good confirmation, when they are ioyned with the truth, yet when a truth is ſeuered from them, it is more to be regarded then they all: & it is truth that maketh Catholike, to be eſtemed, and not Catholike, that giueth authoritie to truth: Wherefore, ſeeing it were better to proue your Church, to be Catholike, then to boaſt, that it is ſo called, & to diſproue our Church ſo to be, then to ſay: it is not ſo called: The beſt way for you, is to recant.

The 21. article conteyneth but one demande.

1 *Moreouer, I aſke of the Proteſtants: whether in that time, in which they holde the true church to haue bene hidden or loſt: the people that learned this article of their Creede*

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(I beleue the Catholike church) was bounde to goe from that church which they sawe, and taught them both the article, and all other thinges touching their faith and by which they were Christened, and receyued all other sacraments, and commodities of saluation, whether they were bounde, I say, to beleue this vnknowen and close Congregation, which they coulde neuer come vnto, nor by which they euer receiued, or could receiue any benefit, and so forsake that church by whom and in whom, they receiued both their faith and sacraments: Shew me therefore that the Christian men of these dayes, were charged to beleeue any other church than that, which taught them the article of the church, and baptized them, and I retane.

THis demande, is like a drunken mans dreame, hauing neither heade nor foote: whether they shoulde beleue the church was lost; whether they shoulde beleue the church that was vnknowen to them, &c. But if your demande haue any sense in it: This is my answere. The church was neuer lost, but hidden from the eyes of the worlde: Therefore, if the people that where taught that article: To beleue the Catholike church, and were baptized to your church, vnderstood that this church, was not the Catholike church, which was so commonly called, but that God had a secret Congregation, which was in deed, the true Catholike church, they were bound to forsake your church, and to beleue the secret Congregation: for if a man had ben baptized of the Arrians and being brought vp by them, had learned that article, to beleue the Catholike church, which the Arrians would expound to be them selues, if afterward, by God his helpe, this man vnderstood, that the church of the Arrians, was not the catholike church, as he was taught it was, but that *Athanasius*, and a few other, that were banished and persecuted, were the true Catholike church: he was bounde to leaue the Arrians, commonly called the church, and to ioyne him selfe with the secret, banished, hidde, and persecuted church of Christ. But as for your Popish church, in that time of blindenesse and error taught not

the people that article, nor any other but kept them backe from the knowledge, as well of that article, as of all other thinges that were neceſſary to their ſaluation: for you taught them nothing els, but to pronounce, and that full ilfauoredly, like popingeys, certeine latine wordes, which they vnderſtoode no more than ſtockes or ſtones. So that the people had no inſtruction of you, no not of the name of God, in many places but that they receiued by vncertaine talke of their parentes, as it were from hande to hande: for how many thouſand pariſhes are there in Englande, that within theſe 60. yeares woulde declare, that they neuer hearde ſermon in their life. As for that they hearde of their ſeruice, they learned as much of it, as of the ringing of their belles, which was a ſounde without vnderſtanding. Therefore you may be aſhamed to ſpeake of teaching the people, their beleſe and all thinges neceſſary for ſaluation, when you haue counted it hereſie to learne their creede in Engliſh, or to reade the ſcripture in Engliſh, in which is conteined all thing neceſſary to be knowen for euerlaſting ſaluation. Finally becauſe you requier me to ſhew you that the Chriſtian people of thoſe dayes, were bounde to beleue any other church than that, which taught them the article of the church and baptiſed them, I trow I will ſo ſhew it you, that for both your eares, you dare not deny it: how ſaye you? The Chriſtian people of the Greeke church, which were taught by the Greeke church, that article of the church, and by the ſame Greeke church were baptiſed, whether ought they to beleue any other church but the Greeke church? If you ſay no: then you acknowledge the Greeke church to be the true church which denieth the Popes authoritie, if you ſaye yea: Then you are welcome home, you recant.

The 22. article, although it be very confuſe, yet it conteyneth in effect 3. demandes.

1 *I aske alſo whether any man for the ſpace of that 1000. yeres, of blindenes could be ſaued, out of that ſecrete and ſmall Church, which they ſay was the true Church, if they aun-*

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swer me, there might be some saued, with our Sacraments, and in the Communion or fellowship of the Papistes out of the Protestants Church, then there was a way to heauen, out of Gods Church: if they say that none could be saued by our Sacraments out of their close Church, then all men yong and old perished for those yeares without any hope of mercy, because they could not vnite themselues, and be incorporate to that company and Congregation, whereof they neuer neither heard, nor coulde by any meanes surmise. Therefore let any man aliue proue vnto me that either any man could out of the true Church be saued.

NO man aliue that knoweth what the true Church meaneth, will say, that any man can be saued out of the true Church, for he that is not a member of the body of Christ, cā by no meanes receiue any benefit of Christ to his saluation. Therefore how long so euer the true Church were hidden, whether it were a thousand yeres (as you beare men in hand that we should say) or two thousand yeares it is not materiall, this is certeyne, that out of this Church, none could be saued, and though you count it smal, as in deede in respect of the world, it is but a small flocke, and fewe are elected, and fewe finde the streit gate of life. *Luke* 12. *Matth.* 7. *&* 20. yet is the number of it greater, then mans eye commonly can discerne. As when *Elias* thought that he only had bene left alone of the true Church: God answered, that he had yet reserued 7000. that neuer bowed their knee to *Baal*. 1. *Reg.* 19. And as *Esay* declareth when the people shoulde be almost all destroyed, yet a remnant should be saued, which though it seemed to be small, yet it should ouerflow and fill all the world with righteousnes, *Esa.* 10. and though it shal be like a gathering of grapes when vintage is ended, or the shaking of an olive tree when men thinke they haue left nothing vppon it, yet there be two or three in the toppe amonge the boughes, & foure or fiue vnder the leaues in the highest brā-ches. *Esay.* 17. *&* 24.

2 *Or that any other company could be knowne for the true and onely Church but our common Catholike societie.*

THe true Catholike Church was neuer ſo ſecrete or hidden but it might be knowne of all thoſe that had eyes to ſee it, whoſe hartes were lightened with the ſpirite of God and were enſtructed by the worde of God, that they might vnderſtande the trueth, and knowe the ſpouſe of Chriſt from the common ſtrompet of Antichriſt.

3 *Or that all men were damned for a thouſand yeares togither becauſe they coulde not finde, nor ſurmiſe of any other Church, then that which practiſeth all holy functions, which Chriſt left for our ſalnation in the world, and I recant.*

WE take not vpon vs to medle with God his iudgements, whom he condemneth, & for what cauſes, further then the word of God teacheth vs, namely that as many as haue not beleued in the onely ſonne of God, are condemned for their vnbeliefe, other ſecret cauſes we remit to his ſecrete counſell and knowledge. And wheras you ſay that the popiſh church practiſeth all holy functions that Chriſt left for the ſaluation of his Church, it is moſt falſe: for firſt you doe not preach remiſſion of ſinnes in the bloode of Chriſt onely, for either you preach not all, or elſe you preach remiſſion of ſinnes in any thing, rather then the onely merites of Chriſt, as in mens owne merites, workes of ſupererogation, pardons, maſſes, beggarly ceremonies, as holy water, auriculer confeſſion &c. Secondly, you miniſter not the Sacraments purely according to Chriſt his inſtitution, but either corrupt and defile them with mans traditiõs, as you do Baptiſme, or elſe cleane chaũge the vſe of them, as in the Lordes Supper, which you make a Sacrifice, an idoll, a Prieſtes breakfaſt, and defraude the people of the one halfe of the ſacrament, as though you were wiſer then he, that inſtituted it in both kindes. Thirdly, diſcipline you haue conuerted into tyranny and couetouſnes, reteyning nothing but the name of it alone: Wherefore ſeeing you exerciſe no holy function after Chriſt his inſtitution, but cleane contrary to the ſame, and doe obſtinately defend the filthy

filthy whore of babylon againſt the cleare light of the Goſpell, & the true ſpouſe of Chriſt, ye ſhall be damned except you recant.

The 23. article conteyneth 2. demandes.

1 *Againe ſhew me any Church, or imagin if you can by good reaſon, a church of Chriſt in which there is no gathering together for preaching, no ſpirite of propheſying, no rodde of correction, no order of miniſtring nor any ſpirituall funcſtiō that can be named, proue me that there ſhould be a true Church for a thouſand yeares together, and lacked all theſe thinges.*

YOu would faine haue a great nombre of Articles and therefore you bring in one matter often times in diuers phraſe of words, that it might ſeeme a new matter when it hath bene vttered twiſe or thriſe before: as this Article is conteined before in the 5. 8. and 9. Articles, where you ſhall finde it more largely aunſwered. But let vs ſee, what this ſtrange demande requireth, we muſt ſhew him a church, or els imagine by good reaſon a church of Chriſt without preaching, miniſtring, and diſcipline for a thouſand yeares together. Although we will not graunt that it hath ſo longe continued without theſe exercciſes, yet becauſe you geue vs leaue to imagine, we can imagine that it may as well continue without publike preaching, miniſtring, and diſcipline for a thouſand yeares, as it did for three hundred yeares before *Conſtantine*. But you will ſay there was preaching miniſtring, and correcting, though it were not knowen to the tyrantes and perſecutors, ſo ſay I vnto you, for that thouſand yeres there was gathering together for preaching, miniſtring, and correcting, though the Pope and his perſecuting Prelates coulde not alwayes ſee it, nor come to the knowledge of it: for if they had once intelligence of it they ſmarted for it, as is knowen by the ſtories of the Waldenſes, Bohemians, &c. Furthermore continuall exerciſe of preaching, miniſtring of ſacramentes, and executing of diſcipline, are notes of a

quiet and peaceable Congregation, not of a diſperſed, perſecuted, and diſquieted Church. How often doth *S. Cyprian* coplaine, that the brethren could not be gathered togither for executing of diſcipline, whereby it is certeyne, that likewiſe they coulde not be gathered togither for other exerciſes. Therefore the intermiſſion of theſe exerciſes in a perſecuted Church, doth not proue the ſame to be no true Church: But where ſo euer there be two or three gathered togither in the name of Chriſt, there is he in the middeſt of them. But whereas you require the ſpirite of propheſie (except you meane the gift of interpreting the Scriptures) the Church in the moſt quiet and flouriſhing ſtate, may want the ſpirite of ſhewing things to come, as well as the giftes of tongues, healing, &c.

2. *And withall, that there was an other vntrue Church which for thoſe many dayes onely practiſed to the ſaluation of many, all theſe offices: and geue me a good reaſon why this Church, that alwayes hath had theſe thinges ſhould be a falſe Church, and the other that wanted them, to be a true Church, and I recant.*

WE vtterly denye, that beſide the true Church, there was an vntrue church, that practiſed thoſe offices to the ſaluation of any man: for once againe I tell you, you haue neither the preaching of the word, nor miniſtring of Sacraments, nor execution of diſcipline, according to the truth of God his inſtitution, but either altogither changed, or elſe greatly corrupted. And whereas you ſay, that the popiſh church onely hath practiſed theſe offices: I aske you againe whether the Greeke Church be a parte of your Church, and whether the Papiſtes in England be a part of your Church. The Grecians you will ſay, are not: but the Engliſh Papiſtes are. Then haue I founde out by your owne iudgement, the Church of the Grecians, practiſing theſe offices being an vntrue church, & the church of ỹ Engliſh Papiſtes not practiſing the ſame, yet graunted of you to be a true Church. Therfore you are bound to recant.

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The 24. article conteyneth 10. demandes.

1 *Moreouer let any man ſhew how that Church can be the piller of truth, which durſt not for a thouſand yeares clayme either preaching of Gods word or miniſtring of Sacramẽts or ſhew her ſelfe againſt falſhood or ſuperſtition.*

AS the number of your articles doth draw to an ende, ſo your matter is farre ſpent, and therefore to make vppe your number, you muſt repete one thing twiſe. This demaund is conteined before in the 11. and 12. articles, where alſo it is fully aunſwered. Notwithſtanding, ſeeing it commeth againe it ſhal be briefly aunſwered in this place. The Church is not called the piller of truth, becauſe it ſhould ſtand alwayes in the ſight of the world: for then the defection, which *S. Paule* ſpeaketh of, could not haue come, neither ſhould the Church flie into the wildernes, as was declared to *S. Iohn:* But it is called the piller of truth, becauſe that where ſo euer the Church is, either viſible or inuiſible, there is the truth. So though the Church were hidde a certeyne time in the wildernes, yet there was trueth with the Church. You ſeeme to be a good Arithmetrician: for no number ſoundeth in your mouth but a thouſand. Neuertheleſſe how long ſo euer it was, the piller of truth decayed not, And as God gaue his ſpirite, diuers times was bold to chalenge preaching and miniſtring of the Sacraments, yea, and ſo boldly, that it coſt many of the chalengers their liues. As *Berengarius, Bruno, Marſilus de Pandua, Ioannes de Gandauo, Ioannes VVickleffe, VValdo, Ioannes Hus, Ieronymus de Praga, &c.* Thus it is manifeſt that the Church hath diuers tymes chalenged her right, and withſtood falſhood.

2 *Let any man ſhew that all gifies of the ſpirite, and functions of the holy Ghoſt haue bene taken from her, a thouſand yeares togither, and onely practiſed to the peoples vſe by an adulterous Church.*

THere is no man can ſhew this: for it is a falſe lye, that all giftes of the ſpirite, & function of the holy Ghoſt were either taken from the true Church, or giuen to the adulterous church. And this hath bene ſhewed more then once or twiſe before.

3 *Let is be declared, how the gates of hell haue not preuailed, or Chriſtes promiſe and warrant for her, not bene voyd & fruſtrate, if a baſtard Church exerciſing idolatry, as they ſay, hath ſpoyled the true Church of all holy actions, and the whole gouernment, and the whole name of Chriſtianitie, almoſt euer ſince Chriſtes tyme.*

THe Deuill hath bent all his force and ordinance, he hath armed all the power of darkeneſſe, he ſtirred vp tyrantes, heretikes, Popes, Saracenes, and Turkes to deſtroye the Church, the dragon, that olde ſerpent Satanas, the Deuill, ſtoode before the woman to deuoure her childe, he perſecuted her into the wilderneſſe, he caſt out of his mouthe, a great riuer to cary her awaie, he made warre with the reſt of her ſeede that keepe the commaundementes of God. *Apoc.* 12. but yet in deſpight of the deuill, the Pope, and all her enemies, ſhe is to this day preſerued, and ſhalbe to the worldes end: Therefore the gates of Hell, haue not preuailed againſt her, nor the promiſe of Chriſt hath failed. And whereas you ſay, that your baſtard church hath ſpoiled her of all holy actions, gouernment, and Chriſtian name, it is a moſt impudent lye, as it is true, that you ſawe a baſtard church vſurped her holy name, counterfaicted her holy actions, and turned her gouernment into tyrannie.

4 *Let me ſee therefore howe the onely dearling and ſpouſe of Chriſt ſhoulde be neglected of him ſo long.*

SHe hath not bene neglected of him, but felt his continuall aide, he hath geuen her ſafe deliuerance of her childe, & taken it vp from the crueltie of the Dragon, he hath prouided her a place in the wilderneſſe, he

hath

hath made warre with the Dragon for her ſake, and driuen him out of heauen, he hath geuen her Eagles wings to flie into the wilderneſſe, he hath cauſed the earth, to ſwallow vp the water that ſhoulde haue caried her awaie, he hath geuen the remnant of her ſeede, Victorie ouer the Dragon. Finally, his mercifull protection and louing care ouer her, hath neuer more notably appeared than that againſt ſo many daungers and enemies all this while he hath preſerued her, vntill ſuch time as he hath thought good, now to bring her out of her ſecret place in the wilderneſſe, into the open ſight of the worlde againe.

5 *Let the aduerſarie ſhew that the Church ſhoulde euer by ſuperſtition and falſhood commit adultery or be deuorced from him.*

THe true church, conſiſting of God his elect, and the liuely members of the bodie of Chriſt, ſhall neuer commit ſuch adultery that ſhe ſhalbe diuorced from him. But the viſible church, by Idolatrie and ſuperſtition may ſeparate her ſelfe from Chriſt, and be refuſed of him, as God ſpeaketh by *Eſay* to the church of Ieruſalem *cap.* 1. How is the faithfull Citie become an harlot? It was full of iudgement, and iuſtice lodged therein, but now they are murtherers. Thy ſiluer is become droſſe, and thy wine is mixed with water. Thy Princes are rebellious and companions of theeues &c. euen ſo maye he ſay to the church of Rome: how is that faithfull church become an harlot, true Faith and Religion haue dwelled in her, but now Idolatrie and ſuperſtition: thy ſiluer is turned into droſſe, and thy wine is mixed with water, thou haſt nothing pure and vncorrupted, thy Princes be rebellious Antichriſtes &c. Thus I haue ſhewed that the viſible church, may become an adultereſſe, and be deuorced from Chriſt.

6 *Or that Chriſt ſhould euer want his ſpouſe in earth.*

THis hath bene often aunſwered before, Chriſt hath neuer wanted his ſpouſe in earth, though the blinde world can not alwayes ſee her, or when they ſee her,

will not acknowledge her to be his ſpouſe, but perſecute her, as if ſhe were an adultereſſe.

7 *Or that he ſhoulde be a heade either without a bodie.*

THeſe are but one thing in diuers phraſes, as he hath neuer wanted his ſpouſe in earth, ſo hath he neuer bene an heade without a bodie, and ſeeing theſe wordes in this ſence are relatiues (for Chriſt is called a heade in reſpect of the Church which is his body, and the Church is called a bodie, in reſpect of Chriſt that is her heade) I aunſwere you by a rule of the Logicians: No man knoweth a relatiue, except he know the correlatiue thereof, Therefore, though Chriſt had a bodie in earth, yet coulde it be knowen of none, but ſuch as knewe Chriſt the heade of that bodie. Of whome, when the Papiſtes were ignorant, ſpecially when they appointed an other heade in earth, it is no marueill, if they could not ſee the bodie of Chriſt, though he haue neuer bene without it.

8 *Or ſuch an vnknowne and ſmall bodie.*

THis hath bene anſwered immediatly before, it ſufficeth that it be knowne to Chriſt the head. As he ſayeth: *My ſheepe heare my voyce and I know them. Iohn* 10. And to them that be of the members of the ſame body. As for the reſt, it is not neceſſary that they ſhould alwayes ſee it, which will neuer acknowledge it. Neither is it ſo ſmal, as it is thought of, it is diſperſed in many places ouer all the worlde, and yet fewe in compariſon of the malignant church, whoſe number is as the ſand of the ſea, &c. *Apoc.* 20.

9 *Or that Chriſtes only kingdom ſhould become ſo cõtemptible.*

NOthing elſe is to be looked for of the worlde, but hatred and contempt, as Chriſt him ſelfe ſayth: *You ſhall be hated of all men for my names ſake. Matth.* 10. & *S. Paule* biddeth vs looke on our calling, not ma-

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ny wiſe men, according to the fleſh, not many mighty men, & not many noble men: but God hath choſen the fooliſh thinges of this world to confound the wiſe, and the weake of this worlde to confounde the ſtronge. 1. *Cor.* 1. And what hath the true church to boaſt in but in the Croſſe of Chriſt. *Gal.* 6. than the which, nothing is more ſhamefull, contemptible or reprochefull to the wiſedome of this worlde: what knowledge or preaching hath the true church but Ieſus Chriſt crucified, which to the Iewes is an offence and to the Greekes fooliſhneſſe, but to them that be called, both Iewes and Greekes it is the power and wiſedome of God to euerlaſting ſaluation. 1. *Cor.* 1. *Rom.* 1. So that as the church in the ſight of God and his Sainctes is moſt glorious and honorable, ſo in the ſight of the worlde it hath alwayes bene moſt baſe and contemptible.

10 *Or that his ſpouſe in earth ſhoulde euer lacke the ſingular prerogatiues of Gods ſpirite, ſhewe me theſe thinges, and I recant.*

THis alſo hath ben declared before in the ſecond demande of this Article. There be certeine ſingular prerogatiues, which are not continually with God his Church: as the gift of tongues, the gift of propheſie, the gift of healinges &c. but there be other prerogatiues of God his ſpirit, that are neceſſary for the ſaluation of God his elect, as the gift of vnderſtanding, the gift of Faith, the ſpirit of adoption, &c. and theſe the ſpouſe of Chriſt hath neuer wanted. Wherefore if you wilbe partaker of thoſe benefits which are receiued in the church of Chriſt, you muſt forſake your Romiſh religion, and recant.

The 25. article hath 2. demandes.

1 *Shew me that the Church, which ought to be a Chriſtian mans ſtaye, in all troubles and tempeſtes of doctrine might become ſo hidde or ſo cloſe that no man coulde finde her.*

THe reader muſt not be offended with me for any tedious repetition of mine aunſweres, ſeeing you geue the occaſion, by propounding your demandes ſo often. This demande hath a falſe principle: that the church ought to be a Chriſtian mans onely ſtaie in all troubles and tempeſtes of doctrine: for when ſoeuer any ſuch tempeſtes doe ariſe, there is as great queſtion and doubt of the Church, as there is controuerſie of the doctrine: for as euery heretike chalengeth vnto him ſelfe the trueth of opinions, ſo alſo doth he chalenge the poſſeſſion of the church, ſo that the church is alwayes in as great queſtion as the doctrine. And then is it to be ſought out and tried onely by the ſcriptures, as we haue declared at large in the aunſwere to the 4. Article, 2. demande. Secondly whereas you demande: whether ſhe coulde be ſo hidde or cloſe that no man coulde finde her, becauſe I haue aunſwered to this demande fower or fiue times already, I will now aunſwere in one worde: Although ſhe was hidden and cloſe from the worlde, yet was ſhe knowen to them that were her children.

2 *Or ſo harteles that ſhe coulde ſuccour no man nor inſtruct any man in his doubt of conſcience or diſtreſſe of Faith, proue me that there maye be ſuch a decay of Gods ſpirite, trueth, and Church, and I recant.*

THe Church hath neuer bene afraide to do her office towardes her children and true members, in teaching, exhorting, comforting, confirming, &c. neither hath the ſpirite of God failed to leade her into all trueth, and Chriſt hath bene with her euer more, and ſhalbe to the worldes end. But that the ſpirite of God, truth, and the Church of Chriſt, ſhoulde departe from the greateſt numbre of the worlde, is proued by *S. Paule*, 2. *Theſſ.* 2. and by the Reuelation of *S. Iohn. Apoc.* 12. Therfore if the ſpirite of trueth did leade you, you ſhoulde recant.

The 26. article conteyneth in effect but 3. demandes.

1 *Shew*

1 *Shew me againe whether any man of yeares may be ſaued, except he beleue the Catholike Church?*

THere is no man of what age or yeares ſoeuer he be that can be ſaued, except he be a member of the Catholike church. But how neceſſary it is to beleue the Catholike church, it is very doubtfull, as you demande, and as the concluſion of this article ſeemeth to require. If you meane that it is neceſſary to beleue the Catholike church, that is to ſay, that God hath an holy vniuerſall Congregation, I graunt it is neceſſary to beleue. But I vtterly deny that ỹ Romiſh church is that holy Catholike church. But if you meane (as it ſeemeth) and as the reſt of the Papiſtes doe interprete that article, I beleue the Catholike church, that is: I beleue, what ſoeuer the church doth allow, to be true: I deny that it is neceſſary to ſaluation, that a Chriſtian man ſhould ſo beleue the Catholike church, both becauſe the church may erre, & alſo becauſe ſomething may be commonly receiued of the church, which is not materiall to ſaluation. And that this is a falſe interpretation of this article of our Creede, I beleue the Catholike church, that is: I beleue what ſo euer ſhe doth ſet forth or maintaine, to be true, appeareth manifeſtly by the wordes them ſelues: For who euer was ſo ignorant in the Latine tongue, to thinke that *Credere Eccleſiam*, and *Credere Eccleſiæ*, were all one in ſignification. In deede if the wordes were: *Credo Eccleſiæ Catholicæ*, in the datiue caſe, this interpretation might take place, but when it is in the accuſatiue caſe, *Credo Eccleſiam Catholicam*, A boy that woulde conſter it otherwiſe than thus: I beleue that there is a Catholike church, were worthy to haue a dooſen ſtripes for his labour. Moreouer this common diſtinction of *Credere in Deum*, that is: to put our truſt in God. *Credere Deum*, that is: to beleue that there is a God, and *Credere Deo*, that is: to geue credit to God, that he ſpeaketh the trueth, plainely ouerthroweth this fooliſh and falſe interpretation: For we ſay not: *Credo in Eccleſiam*, that is: I put my whole truſt in the Church, for that were blaſphemie,

againſt God, in whome only we muſt beleue, neither do we ſay: *Credo Eccleſiæ*, that is: I geue credit to the Church, as though ſhe ſhoulde alwaies ſpeake the trueth: But we ſaye and confeſſe againſt all heretikes and ſciſmatikes: *Credo Eccleſiam &c.* that is: I beleue, that there is one Holy, Catholike, and Apoſtolike church, whereof I am a member &c. Finally, when the articles following, are ſpoken in one context and phraſe, it can not be choſen, but that they muſt haue one kinde of interpretation *Communionem Sanctorum, Remiſſionem peccatorum, Carnis reſurrectionem*, that is: I beleue the Communion of Saincte, the forgeueneſſe of ſinnes, the Reſurrection of the body, &c. whereof the interpretation muſt needes be this: I beleue that there is a Communion of Saincte, that there is forgiueneſſe of ſinnes, &c. Euen ſo I beleue, that there is a Catholike Church, which is an article of our crede, neceſſary to be beleued of euery Chriſtian man, but to beleue all and euery thing that the Catholike church, by commō conſent doth maintaine, is no article of our Faith, and therefore not neceſſary to ſaluation.

2 *And that is it which hath in the face of all the worlde practiſed preaching: the conuerſion of nations to the obedience of the Goſpell: that hath alwaies had the miniſtring of ſacraments, the hearing of matters in controuerſie, power Iudiciarie in Eccleſiaſticall cauſes, the orderly ſucceſſion of Byſhops, vniformitie in ſolemne ceremonies, vnity in faith, that hath in her ſelfe all holy functions of the ſpirite, as working of miracles, remiſſion of ſinnes, the true ſence and interpretation of Gods word that is bewtified by the diuerſitie of ſtates, commended by Chriſt in the Goſpell, as with Virgines, with Martyrs, with Confeſſors, and the reſt.*

BEcauſe theſe colewortes haue bene ſodden twiſe or thryſe already, they are not worthy to be ſhewed in ſeuerall diſhes, but euen as they are here mingled all togither in an hochpotte. Of theſe notes that you make proper to the Catholike Church (as it hath bene declared before) ſome are not alwaies neceſſary in ỹ catholike church:

As

As open preaching in the face of the world, open miniſtring of Sacraments and execution of diſcipline, theſe are not to be required in a perſecuted Church. Some were proper for a time, and then ceaſed, as working of miracles, and diuers other functions of the ſpirite. Some are neuer neceſſary in the Church, as ſucceſſion of Biſhops, vniformitie in ceremonies, &c. But of all theſe notes, there is not one that is proper to the Church of Rome: for ſhe hath not alwaies practiſed open preaching, and neuer preached the worde of truth, ſhe hath conuerted but few nations to her Religion, from Gentilitie, and them rather by warre, than by preaching: ſhe neuer had ſence ſhe firſt aroſe, the miniſtring of ſacraments according to Chriſt his inſtitutiō, ſhe hath hard matters in controuerſie, not for furtherance of Iuſtice, but for loue of money. Her iudiciarie power, may be diſpenſed withall for money. She hath had no orderly ſucceſſion of Biſhops, except an hore be an orderly Biſhop of the Church of Rome: And except ſo many ſchiſmes as they write of, be orderly ſucceſſions: ſhe hath not vniformitie in all ceremonies, for diuerſe nations, and diuerſe Churches in theſe nations haue diuers ceremonies, as Sarum, Yorke, Bangor, &c. in England: ſhe hath not vnitie in faith: for it is not yet determined, of one of the greateſt articles of Popiſh faith, whether the Pope be aboue the church: ſhe hath no holy functions of God his ſpirite, but prophane vſages of mens inuentions: ſhe hath no true miracles, but the power of Antichriſt in lying ſignes and wonders. She hath nothing leſſe then the true ſenſe of God his worde, which ſubmitteth the ſame to her owne corrupt and changeable iudgement. She is not bewtified with eſtates commended in Scripture, as Apoſtles, Euangeliſts, Prophets, Paſtors and Teachers, but with Popes, Cardinalls, Monkes, Chanons, Fryers, &c. In ſteede of virgines, ſhe hath filthy ſtrumpets, her Nunnes, or elſe ſuch fooliſh virgines as bring no oyle in their lampes: ſhe hath no Martyrs, but obſtinate traytors, as *Becket, Fiſher, More, &c.* ſhe hath no confeſſors of trueth, though ſhe haue ten thouſand mainteyners of falſhood and lyes: Wherfore if theſe be the notes of ỹ Catholike Church, ỹ Church of Rome can in no wiſe be that ſame.

3 *Proue vnto me that this is not the true Church, or that we be not bound to obey this Church and no other in all controuerſies, and doubtes rayſed either by the difficultie of the Scripture, or by the vayne contention & pride of hereſie, and I recant.*

I Haue proued, euen immediatly before that not one of thoſe notes, which you count to be markes of the true Church, is proper to your Church. And therefore it is not the truth, neither ought it to be obeyed in any thing. And as for doubtes that ariſe by difficultie of Scripture, or contention of hereſie, muſt be reſolued and determined, as it is abundantly declared before, onely by the Scriptures: for the hard places of the Scripture muſt be opened by eaſie places, and heretikes muſt be confuted, by the Scriptures: for there is neuer hereſie, but there is as great doubt of the Church, as of the matter in queſtion, onely the Scripture is the ſtay of a Chriſtian mans conſcience, which I woulde wiſh that you would truely embrace and recant.

The 27. article conteyneth 5. demandes.

1 *Moreouer let any man proue vnto me, that the true & onely Church of God, may at any time be voyd of God his ſpirite.*

THe true and onely Church of Chriſt, can neuer be voyd of God his ſpirite, and yet ſhe may erre from the truth, and be deceiued, in ſome thinges, euen as there is no true Chriſtian man that is voyd of God his ſpirite, for he that hath not the ſpirite of Chriſt, is none of his. *Rom.* 8. yet may euery true Chriſtian erre, and be deceaued in ſome things, according to the ſaying of the Scripture, euery man is a lyar. Wherefore the whole Church militant conſiſting of men, which are all lyars, may erre all togither, as euery part thereof, although neither the whole Church nor any true member thereof be voyd of God his ſpirite.

2 Or

2 *Or falsely interprete any sentence of holy Scripture.*

THis gentle offer must needes be taken, I will proue vnto you, that the church of Rome, hath falsely interpreted diuers sentences of scripture, and therefore by that which she hath done, it cannot be doubted but that she may do it. *S. Augustine* was in this error, that he thought Infantes must receiue the sacrament of the body and bloude of Christ, vnder paine of damnation, and was deceiued by false interpretation of this scripture: *Except ye eate the flesshe of the Sonne of man and drinke his bloude &c. Ioan.* 6. This error and false interpretation, he affirmeth to be common to all the Westerne church, & to Pope *Innocent* him selfe. *Contra duas epist. Pelag. ad Bonifacium lib.* 2. *cap.* 4. *& cõtra Iulianum lib.* 1. *cap.* 2. Furthermore the second Councell of Nice, how many textes of scripture doth it falsely interprete, which it were to tedious to repete, yet for examples sake I will reherse some of them. God made man to his owne image *Gen.* 1. therefore we must haue images in the church. No man lighteth a candle and setteth it vnder a bushell *Math.* 5. therefore images must be set vpon the altars. As we haue heard, so we haue seene in the City of our God, *Psal.* 48. that is: God must not be knowen by onely hearing of his worde, but also by sight of images. If these be not true interpretations I reporte me to you. Beside these, I will bring you a sentence of holy Scripture, not onely falsely interpreted in sence, but also falsified in wordes, and concerning not a small matter, but euen one of the cheefe articles of our Faith. It is written in the 10. chapter of the Gospell after *S. Iohn* the 29. verse ὁ πατήρ μου ὃς δέδωκέ μοι μείζων πάντων ἐστί. My Father which gaue thē vnto me (speaking of his sheep) is greater than all. This sentence, hath the Councell of Laterane, holden vnder Pope *Innocent* the 3. where were present 70. Metropolitanes, 400. Bishops, 12. Abbates, and 800. Priors commentualles in all 1300. Prelats, falsified in wordes, after this maner, *Pater quod dedit mihi, maius est omnibus*, that is: That which the Father hath geuen me, is greater than all.

This ſentence they alleage, to proue that God the Father begetting his Sonne from euerlaſting, gaue his owne ſubſtance vnto him, the wordes be in the 2. Canon. *Pater enim ab æterno filium generando, ſuam ſubſtantiam ei dedit, iuxta quod ipſe teſtatur: Pater quod dedit mihi, maius eſt omnibus. At dici non poteſt, quod partem ſuæ ſubſtantiæ illi dederit, & partem retinuerit ipſe ſibi, cum ſubſtantia Patris indiuiſibilis ſit &c.* that is to ſay: For the Father, begetting his ſonne, from euerlaſting, gaue him his owne ſubſtance, according as he himſelfe witneſſeth: that which the Father gaue me, is greater than all. But it can not be ſaid, that he gaue him part of his ſubſtance, and kept parte vnto him ſelfe, when as the ſubſtance of the Father is indiuiſible &c. Goe your wayes now and perſwade vs, that your church can not interprete any ſentence of the ſcripture, falſely, when the Laterane Councell, which is your repreſented church hath thus both falſefied, and falſely interpreted, this ſcripture. Perſwade men, that they may ſafely leane to the interpretation of your church, when among a thouſand and three hundred Prelates, gathered canonically in a Councell, not one was founde that coulde eſpie ſuch groſſe abuſing of the worde of God, but let it paſſe in a Canon, vnder the name of the whole Councell. Perſwade men, that in all controuerſies, & condemning of errors, they muſt be ruled by the determination of your Church, When the Fathers of the Laterane Councell, can not confute the error of *Ioachim* Abbot, concerning the Diuinitie of Chriſt, but by falſefying and falſe interpreting of ſcripture. Theſe few examples of an infinite numbre, I haue ſet forth, becauſe they are ſufficient, both to ſatisfie your chalenge, and to perſwade the ſimple, that the church of Rome may falſely interprete the ſcripture, which you woulde beare them in hande were impoſſible.

3 *Or induce any error among the people.*

THe true and onely church of God, is ſo guided by God his ſpirite and directed by his worde that ſhe can not induce any damnable error to continue. Yet,

as

as it is declared before, she hath no such priuilege graunted, but that she may be deceiued, in some thinges: for her knowledge is vnperfect, and her prophecying is vnperfect. 1. *Cor.* 13. And it is true that *S. Augustine* sayeth: euen the whole church is taught to saye: *Forgeue vs our trespasses*. And if generall Councells be the church represented (as you Papistes doe teache) *S. Augustine* plainely affirmeth that they may erre: *De Baptismo contra Donatistas, lib. 2. cap. 2. Quis autem nesciat sanctam scripturam Canonicam tam veteris quam noui Testamenti &c.* And who knoweth not, that the holy Canonicall scripture, as well of the olde, as of the newe Testament, is conteined within her certeine boundes: and that it is so preferred, before all later writinges of byshops, that of it, no man may in any wise doubt, or dispute, whether it be true, or whether it be right, what so euer is knowen to be written therin: and that the writings of bishops, which haue bene written, or are now in writinge, maye be reprehended, if they haue gonne astraie, any thing from the trueth, both by the saying that is perhaps more wise, of any man, that is more skilfull in that matter, and by the more graue authoritie and wisedom of other better learned bishops, and also by Councells: and that euen those Councells which are gathered in euery region or prouince, ought to geue place without all doubt, to the authoritie of the generall Councells, which are gathered out of all the Christian worlde: and that euen the very generall Councells, may often be amended, the former by the later, when as by any triall of thinges, that is opened, which before was shut, and that is knowen which before was hidden, without any swelling of wicked pride, without any stubbernesse of arrogance, without any contention of peuishe enuie: with holy Humility, with Catholike peace, with Christian charity. Thus farre, *S. Augustine*, which cleerely affirmeth, that generall Councells may often erre, which maye often be amended, but that the authority of God his worde, is to be preferred before the writinges of all Doctors, and Decrees of all Councells, and that it onely can not erre. The Councell of Carthage the 3. ca. 23. determined, that all prayers at the altar, shoulde be directed onely to the Father, and

not to the Sonne, or the holy Ghoſt, whether this be an error to define that it is vnlawfull to pray to God the Sonne, and God the holy Ghoſt, let euery man iudge. But you will except, that this was a prouinciall Synode, and not a generall Councell. But I aunſwere you, it hath the authoritie of a generall Councell, becauſe it was confirmed in the ſixt generall Councell holden at Conſtantinople in Trullo. And as for the Popiſh church, that it maye erre, what neede we better proofe than the prayer, which it maketh, after the ending of euery generall Councell, *Precamur ſcilicet vt ignorantiæ parcas & errori indulgeas*, that is we praye truely that thou wouldeſt ſpare our ignorance & pardō our error. And againe, *Et quia conſcientia remordente tabeſcimus, ne aut ignorantia nos traxerit in errorem, aut præceps forſitan voluntas impulerit a Iuſtitia declinare, ob hoc te poſcimus, te rogamus, vt ſi quid offenſionis in hac Concilij celebritate attraximus, condonare, & remiſſibile facere digneris.* that is: And becauſe we are greued with remorce of conſcience, leſt either ignorance haue drawen vs into error, or perhaps raſh will hath driuen vs to decline from Iuſtice, therefore we praye thee, we beſeech thee, that if we haue drawen vnto vs any offence in the celebration of this Councell, thou wouldeſt vouche ſafe to pardon, and to make it remiſſible &c. If it be impoſſible for the generall Councell to erre, what neede they pray to God to pardon their error, and when their owne conſcience condemneth them and compelleth them to confeſſe, and that before God, that they may erre, what impudence is it in any man, to contend that they can not erre? Furthermore the ſecond Councell of Nice, determined that Angels, and ſoules of men had bodies, were viſible, and circumſcriptible, and therefore might be painted, and this it affirmeth to be the iudgement of the Catholike church, *Con. Nice, 2. Actione 5.* If this be not to induce an error, to make men beleue that Angells and ſpirites haue bodies viſible and circumſcriptible, there was neuer anye error ſence the worlde beganne. Finally, when they ſay the Pope can not erre, they acknowledge that ſuch generall Councells as condemned Popes, for heretikes, did erre, as the ſixt generall Councell of Conſtanti-

ſtantinople in Trullo, which condemned and accurſed Pope *Honorius* for an heretike, *Actione* 13. Euen as Pope *Leo*, the 2. did alſo, as appeareth in his epiſtle, to the Emperour *Conſtantine*. Alſo the Councell of Conſtance did erre, which condemned Pope *Iohn* the 23. for denying the immortality of the ſoule, and the reſurrection of the body. *Seſſion.* 11. which Councell, Pope *Iohn* him ſelfe affirmed to be moſt holy, and that it coulde not erre. *Seſſion.* 12. And the Councell of Baſile did erre, which depoſed Pope *Eugenius*, the 4. *Seſſion.* 34. the ſame Councell being confirmed by Pope *Nicolas* the 5. *Seſſion* 43. If you ſay: theſe two laſt Councells did not erre, in condemning and depoſing theſe Popes: Then the great generall, and OEcumenicall Councell of Ferraria, and Florence, did erre, in diſallowing the determination of theſe Councells. Thus it is manifeſt that the Romiſh church, which they them ſelues confeſſe, to be repreſented in a generall Councell, may erre, which hath ſo often erred. And if it may erre, and be deceiued it ſelfe, what man is he, that neede to doubt: Whether it maye iuduce any error among the people.

4 *Or approue any vnprofitable or hurtefull vſage among Chriſtians.*

IF the church had not approued many vnprofitable and hurtefull vſages, among the people in *S. Auguſtines* time, what neede had he to complaine, that many of God his cõmaundemẽts, were litle regarded, & mans preſumptions ſo highely eſteemed, *Sed hoc nimis doleo &c.* But herewithall I am to much greued, that many thinges which in God his booke are moſt holſomly commanded are leſſe regarded, and all thinges are ſo full of ſo many preſumptions, that he is more greuouſely reproued, which in his vtas hath touched the earth, with his bare foote, that he that hath buried his minde in dronkenneſſe. Therefore if it be an vnprofitable and hurtefull vſage, to preferre mans traditions before God his commaundementes, the Church in *S. Auguſtines* time approued an vnprofitable and hurtefull vſage. Further-

more, if the Church can not approue an vnprofitable or hurtefull vſage, wherefore are ſo many ceremonies, as were approued in *S. Auguſtines* and *S. Ambroſes* times, abrogated and diſanulled, either becauſe they were vnprofitable, or elſe hurtful. Laſt of all, what ſuperſtitious vſages, doth the church of Rome ſtill approue? euen ſuch as the wiſer ſort of Papiſtes are aſhamed of.

5 *Or that ſhe ſuffereth any man, damnably abuſing her religion, without open reprehenſion thereof, proue any of theſe thinges, and I recant.*

THe true Church of Chriſt, in ſuch places as ſhe is, ſuffereth no man damnably abuſing her Religion, without open teprehenſion, as in the dayes of *VValdo, VVickleffe, Huſſe, &c.* whereof ſufficient mention is made before, but becauſe ſhe is not in all places at all times, many men, yea whole nations, may damnably erre, and not be reprehended of her, As all the Mahometiſtes, which occupie the greateſt part of the world, who doth, or hath alwaies openly reprehended them. And the Romiſh Church, can well enough abide, ỹ true Religion of Chriſt, to be damnably abuſed, not onely without reprehenſion, but alſo with allowing: For when the Friars, Dominicanes, & Franciſcans, had forged a newe Goſpell, out of the doctrine of *Ioachimus*, and the viſions of *Cyril*, which they called the Goſpell of the holy Ghoſt, the Goſpell that ſhould endure hereafter, the euerlaſting Goſpell: which diuiliſh goſpell they affirmed to be ſo much more perfect, then the Goſpell of Chriſt: as the Sunne is more perfect then the Moone, & a kernell of a nut, before the ſhell: yet did not the Church of Rome, once reprehend it. So that it was cultiued 55, yeares, and at length ſet forth to be openly expounded in the Vniuerſitie of Paris, *Anno Dom.* 1255. without open reprehenſion of any, but ſuch as were counted heretikes for their labour, As *Gulielmus de S. Amore, Gerardus Saguellus, &c.* And finally, when the matter was brought before the Pope, *Anno Dom.* 1256. by *Gulielmus de S. Amore*, and other ſent from the Vniuerſitie of Paris,

ris, the Pope and the Cardinalls, tooke order that it shoulde be priuily burned, and not openly reprehended, for shaming their orders. *Mathæus Paris.* Whereby it is clearely proued, that the Romish Church hath suffered wicked men, damnably to abuse Religion, without open or priuie reprehension for the space of 55. yeares, and at length without open reprehension, when there was no remedie but it must needes be reprehended, wherefore if there be any grace in you, you will recant.

The 28. article conteyneth 3. demandes.

1 *If vnitie in Faith, austeritie of life, sharpe discipline, great penance, much fasting, large almes, godly deuotion, obedience to higher powers, grauitie and constancie in all cases, be not the signes of the true Church.*

IF you aske of true Faith, repentance, discipline, &c. these might be signes of the true Church, but if you meane vnitie in any faith, &c, as it seemeth by your wordes, the Mahometistes and Turkes, are the true Church, for they haue vnitie in their faith, austeritie of life, sharpe discipline, fasting, almes, deuotion, obedience, grauitie, Constance, &c. as much, or rather more then the popish church.

2 *Or be not more in our Church then in their Congregation, I recant.*

YOu haue not vnitie in true faith: for you knowe not what it meaneth, but are vtter enemies vnto it, and in your owne principles, there is no vnitie, whether the Pope or the Councell be superior, &c. you may, as all hypocrites, pretende austeritie of life, when you are most luxurious riotors, as the world knoweth: your discipline is not so sharpe, but money wil make it blunt: you haue great penance but no true repentance, you haue much abstinence from meates, which is the doctrine of diuills, but you fast as litle as other men: your almes are large but without faith, and there-

fore ſinne: your deuotion is blinde, and not godly, but like her mother Ignorance: you are diſobedient to Chriſtian Magiſtrates, ſubmitting your ſelues to Antichriſt: your grauitie and conſtancie in all caſes, is better commended of your ſelf, then knowne of other men: Wherefore being voyde euen of theſe, which you make the ſignes of the true Church, you are none of the true Church, except you recant.

3 *But if diſcorde in religion, licentiouſnes in lyuing, contempt of Diſcipline, reiecting of penance, lotheſomneſſe of faſting, lacke of zeale and deuotion, diſobedience to Magiſtrates, ſacriledge, apoſtacie, breach of vowes, vnlawfull luſtes, wantonneſſe in all life and maners, if theſe thinges, I ſay, agree not better to the Proteſtants, than the Catholikes, or if theſe be not the plaine ſignes and fructes of a falſe church, and doctrine, I recant.*

WE acknowledge that in the outward face of our church, be many hypocrites, chargeable with theſe crimes that you ſpeake of, and we yelde our ſelues guiltie before God of greuous offences, that our life is not aunſwerable vnto our doctrine: Neuertheleſſe we doubt not, but God for Chriſt his ſake, will haue mercy vpon vs. But if in life and conuerſation we be compared with you Papiſtes, euen the cheefeſt of your church, as Popes, Cardinalls, Byſhoppes, Monkes, &c. We dare approue our life to be honeſter both before God and men. You ſhall neuer be able to charge vs with ſuch ryot, whoredome, adulterie, inceſt, ſodomitry, beſtiality, murther, poyſoning, necromancie, apoſtaſie, blaſphemie, &c. as both the worlde ſeeth to ouerflowe in your Prelates at this daye, and we are able to bring forth of your owne Cronicles and Hyſtories, to haue ben committed in times paſt: wherefore, for very ſhame, leaue of this compariſon. We meinteine no ſtewes, neither of males nor females, we ſet forth no bookes in commendation of Sodomitry, we exact no tribute of Courtiſans, to kepe open bawdrie, we priuiledge no writinges that teache men to committe vylanie, worthy of a thou-

thousand deathes. Therefore be not so impudent, to charge vs with these crimes aboue the Papistes, but rather forsake that filthie whore, the mother of all fornication, and recant.

The 29. article conteyneth 8. demandes.

1 *Let any Protestant in the worlde, proue vnto me, that their church coulde rightly be called Catholike, which was so particular, that no man aliue coulde name a place where any such church was.*

WHy might not our Church, when it was most hidden, be as rightly called Catholike, as the Church of the Apostles, when it was so particular, that it was cõteined in the narrow bondes of Iury: for it is not called Catholike, because it shoulde be euery where, for that it neuer was nor shalbe: But because that where so euer it be, in partes, it is one body of Christ. The Popish church is not in euery parte of the worlde: For *Mahomets* sect is in the greatest parte. Many cuntries are Idolaters and the most parte of them that professe the name of Christ, are not in the felowship of the Popish church: And whereas you saye: that no man aliue coulde name the place where it was, you make an impudent lye: For although it were vnknowen, to the Papistes, and enemies thereof, yet was it knowen to the true members therof. It was in Italie, whē *Marsilius* of *Padua*, preached: in France, when *VValdo* preached at Lyons, and there about. In England, when *VVickliffe* taught: in Bohemia, when *Iohn Hus*, and *Ieronyme* of *Prage* did florishe.

2 *Or that it might be called holy, which neuer had Baptisme, or other sacramentes, to sanctifie any of her followers withall.*

IT had the spirite of God to sanctifie the true members of it, and it had sacramentes to testifie the same: Also did not the Bohemians baptise: Were not *pauperes de Lug-*

duno

duno baptiſed? &c. But if you count their Baptiſme no Baptiſme, why did you not rebaptize in *Queene Maries* time, all thoſe that were baptized by our Church in *King Edwards* time?

3 *Or that it ſhould be one, which as ſoone as it grew vp in the world, was diuided into ſo many ſundry ſectes.*

NOne of vs will graunt you, that our Church began firſt to grow, when it was laſt brought to light, and knowledge of the world: for it hath continued euen ſince Chriſt. But if there aroſe, or were renewed many hereſies with it, that is no new matter, but an olde practiſe of the deuill. For aſſoone as the Church of Chriſt beganne to grow vp after his aſcenſion, euen in the Apoſtles time, there were many ſectes and hereſies, As the Iewes that mainteyned the lawe, they that denyed the Reſurrection among the Corinthians *Hymenæus* and *Philetus*, *Simon Magus*, *Cerinthus*, *Ebion*, *Marcion*, *Baſilides*, *Valentinus*, *Carpocrates*, &c. So that there were many more hereſies, at the firſt preaching of the Goſpell, in, and immediatly after, the Apoſtles time, then at the laſt reſtoring of the publike preaching therof vnto the worlde in our dayes: And yet the Apoſtolike Church was one Church, and ſo is ours at this day one and the ſame.

4 *Or that it might be called Apoſtolike, which could neuer colle by orderly ſucceſſion from any Apoſtle, or Apoſtolike man.*

YOu are neuer able to anſwere the argumentes that are brought to proue that *Peter* was neuer Biſhoppe at Rome. And then where is all your braggs of Apoſtolike ſea, and ſucceſſion, &c. But be it that *Peter* was there, except you proue ſucceſſion of doctrine and faith as wel as ſucceſſion of men, your ſucceſſiō is not worth a ſtraw. And our Church, which holdeth all the doctrine of the Apoſtles, and none other but the doctrine of the Apoſtles, ſhall be truely called, and founde, the Apoſtolike Church, when

when your with all her ſucceſſion of Antichriſtes whore, whoremongers, heretikes, Sodomites, blaſphemers, coniurers,&c. ſhabe Apoſtaticall,rather than Apoſtolicall.

5 *Or the ſecret, baſe, contemptible, defaced, and diſordered Congregation, was euer of that maieſtie, that it might require the obedience of all Nations.*

HOw baſe, and contemptible ſoeuer it be, in the eyes of the wicked deſpiſers of it: yet did it not only require,but alſo ſubdue all nations to the obedience of the Faith,ſo many as were euer ſubdued, in the dayes of the firſt Chriſtian Emperors,and before. And ſence, when it was moſt defaced by the tyrannie of Antichriſt, it was of ſuch maieſtie, that it both required and obteined the obedience of the realme of Bohemia,and in proceſſe of time, hath obteined the obedience of almoſt all the nations of Europe. If the churche of Rome reteine the like maieſtie, why doth it not now, requier the like obedience of all nations, both Chriſtians and Turkes. you will ſaye: It requireth, but it can not obteine. Euen ſo, I aunſwere of our Church,it hath alwayes bene worthy to requier: but it hath not pleaſed God,that it ſhoulde alwaies obteine.

6 *Or that it was euer able to gather generall Councels.*

THe foure beſt generall Councells were gathered by our Church, and the Emperors, that were defenders of the ſame, and not by the byſhops of Rome. Neither were they Preſidentes in them, as it is manifeſt, that other men were Authors of the Canons,or diſtinctions: As of the Nicene, *Alexander* Biſhop of Conſtantinople of the Conſtantinopolitane. *Nectarius* byſhop of the Epheſine. *Cyrillus* byſhop of Alexandria of the Chalcedonenſe. *Anatolius* of Conſtantinople &c. and in other generall Councells where the biſhop of Rome was preſident, I aunſwere as *Iohn* Patriarche of Antioche did, in the Councell of Baſile, his preſidence was: *Honoraria ad beneplacitum Concilij eis data:*

non authoritatiua, niſi ex conceſſione aut permiſſione habente vim conceſſionis aut ex tolerantia, that is: For honor ſake graunted to them ſo long as it ſhoulde pleaſe the Councell, and not of authority but either by graunt or permiſſion being of the force of a graunt or els of ſufferance. And I conclude as he doth, the Pope was neuer Preſident either of honor, or of authority, but by the graunt or permiſſion of the Councell. And how is the Popiſh church able to gather general Councells at this daye? who will come at her calling? Except a few Spaniardes, and a ioly company of buckram biſhops of Italie? generall Councells of all the worlde, can neuer be gathered, but either whē there is a Monarchie, or els (which is not to be looked for) that all the Princes of the worlde, will conſent together.

7 *Or exerciſe Diſcipline.*

BEcauſe this demande hath bene aunſwered ſo often before, I will ſaye the leſſe nowe. The free courſe of diſcipline, in time of perſecution may be hindred: As it was in *S. Cyprians* time, when the members of the Church be diſperſed: but the power of diſcipline, hath alwayes remained, and when occaſion ſerued, bene executed: As the Bohemians, excommunicated the Adamites, and the ciuill Magiſtrates puniſhed them by the ſworde.

8 *Or that theſe names, proper by ſcripture and Doctors of the true Church, coulde be euer chalenged, by any right to their ſaide Congregation.*

AS many of theſe names as are proper to the Church by ſcripture, or Doctors agreeing, with ſcripture, haue bene alwayes iuſtly chalenged of right to perteine to our Church and Congregation.

I meane theſe:

1 *Corpus Chriſti.*

Our

OVr Church doth rightly chalenge, to be the body of Christ, which acknowledgeth Christ to be her only head, Sauiour, Redeemer, Priest, King, Intercessor. &c. The Popishe church can not chalenge this name, because she doth not acknowledge Christ to be theese only and wholly.

2 *Sponsa Christi.*

THe spouse of Christ, heareth the voice of Christ, and is ruled thereby, so doth our Church, therefore she is spouse of Christ. But the Romish church goeth a whoringe after her owne inuentions, committeth grosse idolatry, and will in no wise be ruled only by the voice of Christ, there she is not the spouse of Christ.

3 *Vnica dilecta Christo.*

HOwe tenderly Christ loueth his Church, the true members thereof, which haue receiued the first frutes of his spirit, do better vnderstand in hart thā can be expressed with words, & howe he abhorreth the whore of Babylon the Romishe Synagoge, the Scripture doth plentifully declare.

4 *Columba speciosa.*

OVr Church, expressing the simplicitie of a fayer doue, may iustly chalenge this name: But the Babylonicall Strompet your church, in crafte and subtilitie, is more like a foxe than a doue.

5 *Domus Dei.*

THe true Church, in which we are, is the house or familie of God, which he gouerneth by his stewardes, the sincere preachers of his word. The popish church is the Synagoge of Satan, where the preaching of God his word is despised, and the word it selfe, made subiect to mens determinations and authorities.

6 *Columna veritatis.*

Sainct Paule by this title doth admoniſh Paſtors, and Preachers, how great a burthen and charge they ſuſteyne, that the truth of the Goſpell can not be continued in the world, but by their miniſterie in ỹ church of God, which is the piller and ſtay of truth, this their duety true preachers conſidering, are diligent in their calling to ſet forth the Goſpell and to preach the truth. But the popiſh church, which is not the vpholder, and mainteyner, but the ouerthrower & oppreſſor of the truth, compelling it to giue place to falſhood and error, can by no equitie chalenge this name, to be called the piller and ſtay of truth, but rather of falſhood and lyes.

7 *Ciuitas Dei.*

OVr Church is the citie of God, builded vpon the foundations of the Patriarkes, Prophets, and Apoſtles, Ieſus Chriſt being the head corner ſtone: ruled by the lawes of God onely, reteyning that forme of regiment and common wealth, that Chriſt him ſelfe hath preſcribed. The Church of Antichriſt, is founded vppon ſeuen hilles, *Apoc.* 17. vpon the traditions, dreames, phantaſies, and deuiſes of men, refuſeth to be ruled onely by the lawes of God, hath cleane altered and changed the forme of regiment preſcribed by God, & ſet vp an other, full of Antichriſtian pride, crueltie, and tyrannie. Therefore in no wiſe may be called the citie of God, But Babylon the mother of fornication, Sodoma and Egypt, where our Lord is daily crucified in his members.

8 *Ciuitas ſupra montem poſita.*

THis ſaying of our Sauiour Chriſt in the 5. of *Mathew*, is not properly meant of the Church, but of the Apoſtles & their ſucceſſors the miniſters of ỹ Church, euen

euen as theſe ſayinges: *You are the ſalte of the earth, you are the light of the worlde, A citie builded vppon an hill can not be hidden, neither is a candle lighted to be ſet vnder a buſhell.* By which wordes, he teacheth them aboue all other men, to looke diligently to their life and conuerſation: for as they excell in place and dignitie, ſo the eyes of all men are ſet vppon them. As a citie builded vppon an hill, muſt needes be ſeene of all them that come neare it, ſo they being placed in ſo high an office and dignitie ſhall be noted and marked aboue all other men. As a candle is not lighted but to be ſet on a candleſticke & to giue light vnto all them that come into the houſe, euen ſo a Miniſter and Preacher of God his word is not ordeyned for any other ende but that he ſhould ſhine before men in true doctrine and good maners. Hereby it appeareth how fondly ſome Papiſts would ſeeme to proue out of this place that the Church muſt alwayes be viſible, when the wordes are not applyed to the Church, but to the miniſters thereof, I know ſome of the doctors expound this place otherwiſe, but the context of the wordes doth plainely confute their error.

9 *Hortus concluſus.*

AS a gardē or orchard walled in or incloſed with hedges, is more eſtemed of the owner, thē great broad fieldes, and the trees and flowers that growe therein are preſerued and kept more ſafely, then ſuch as are wilde and grow abroad, right ſo the Church of Chriſt ſeuered from the reſt of ỹ world, though it be ſmall in compaſſe, yet is it more eſtemed of him then all the world beſide. But the Church of Rome, which will not be encloſed with the walls or hedges of God his word, but wandreth at large after her owne inuentions, can not be called the incloſed garden of Chriſt.

10 *Fons ſignatus,*

THe true Church of Chriſt is alſo compared to a ſpring or founteine, which is ſhutte in or ſealed vppe from the prophane waters of worldly vanities, mi-

niſtring the water of life to all the children of God. But as for the popiſh church, which iſhueth out of the bottomles lake, is a ſtincking puddle of all falſe doctrine and hereſie, whereof the whore beareth a cupp full. *Apoc.* 17. out of which all nations haue dronk, *Apoc.* 18. So farre is it, that ſhe ſhould be a well, ſealed vp by Chriſt.

11 *Sponſa Agni.*

THe deſcription of the Spouſe of the Lambe, ſet forth in *S. Iohns* Reuelation, doth in all pointes moſt aptly agree vnto our holy Church and congregation. But the popiſh church, which is not content to be clothed in that white ſhining ſilke, which is the Iuſtificatiō of Saincts made white in the blood of the Lambe, but with the filthy ragges of mans righteouſnes, *Eſay* 64. is no Spouſe of Chriſt, but the darling of the deuill.

12 *Mulier amicta Sole.*

NO place in all the ſcripture doth more plainely ſet forth the eſtate of our Church than this 12. of the *Apocalyps.* She is clothed with the ſunne of righteouſneſſe Ieſus Chriſt, which is her bewtie. She treadeth vnder her feete, the Moone of mutabilitie, changeableneſſe, and inconſtancie, ſhe is crowned with 12. ſtarres, which is the doctrine of the 12. Apoſtles, the worde of God. She is alwaies fruitefull, and perſecuted by the deuill and his members, but yet by Chriſt defended, protected, and prouided for in all daungers and aduerſities. But the church of Rome, is that whore of Babylon clothed in purple and ſcarlet, golde, precious ſtones, and perles, deſcribed *Apoc.* 17. ſitting vpon the beaſt with ſeuen heades, which are the ſeuen hilles, and is the great cytie that had dominion ouer the kinges of the earth.

13 *Habitatio fratrum in vnum.*

Al-

ALthough this saying be not proper nor peculiar vnto the Church onely, but common to euery societie and fellowship of men that continue in godly vnity, yet doth it most aptly agree vnto our Church, which holdeth one vnity of doctrine, faith, and religion of Christ. But the Popish church how so euer it bragge of vnity, because their agreement is not in verity, can not be that cohabitation of brethren, which the Psalmist doth so highely commende.

14 *Mons Dei mons pinguis.*

THe hill which *Dauid* so extolleth *Psal.* 68. is the mount Zyon, which though it be small, yet it excelleth the high and frutefull hill of Basan, because God had chosen it to place his tabernacle therupon: euen so the church of Christ, though it surmount not ouer kingdomes in worldly dignities and commodities, yet to such as Dauid was, the litle hill of Zyon is more worth, than all the seuen hilles of Rome.

15 *Sacra anchora.*

IN all the Scripture the Church is not compared to an holy Anchore, but in the sixt to the Hebrues Fayth in God his promises, is compared vnto a sure & stedfast Anchore of our soules, vpon which Faith seeing our Church is builded we may truely say that in our Church only is this sure anchore, which the popish church doth so much despise that she counted it heresie for vs to flie vnto Fayth, *tanquam ad sacram anchoram*, that is: As to our only sure refuge.

16 *Vinea Domini.*

THe Vineyard of the Lorde is of his owne plantinge, dressed & tilled by such husbandmen, as he hath placed in it, which will yeelde him frute in time conuenient. This agreeth aptly vnto our Church, which al-

loweth no plant, but ſuch as is planted by our heauenly Father. This Vineyarde cā not the popiſh church be compted, which plucketh vppe the vines planted by God, and in the ſteede of them ſetteth thornes and thiſtles after the deuiſes of men.

17 *Terra viuentium.*

THe land of the lyuing in ſcripture ſignifieth this preſent life, as: *I truſted to ſee the goodneſſe of the Lorde in the lande of the lyuing.* that is: Although I was neare death, yet I beleued that God woulde preſerue me in this life *Pſal.* 27. And vnto *Doeg*, he ſayeth: *Pſal.* 52. *God ſhall deſtroy thy roote out of the lande of the lyuing.* that is: Out of this life. Alſo *Ezechias*, in his pſalme. *Eſay.* 38. *I ſhall not ſee the Lorde, euen the Lorde in the lande of the lyuing.* that is: I ſhall no more praiſe God in his temple here in this life. And when you ſhall bring forth a place of ſcripture where it is proprely applied vnto the church, it ſhalbe an eaſie matter to proue that we onely are the liuely members of Chriſt, which abide in his body receuing all benefites of life from him which is our heade: And eaſie it wilbe to proue that you are the lande of the deade men, which are ſtrangers from the life of God *Epheſ.* 4. which are aliue in this worlde and not deade vnto Chriſt.

18 *Regina in veſtitu deaurato circundata varietatibus.*

ALthough this ſaying alleaged out of the 45. *Pſalme*, be figuratiuely ment of the church, as it is literaly ſpoken of *Pharaos* doughter whom *Solomon* maried: yet being alleaged not after the trueth of the Hebrue but after the error of the olde tranſlation, I will not interprete it contrarie to my conſcience (as *S. Ieronym* ſayeth) according to that corrupt verſion but according to the trueth of the text, which is: *The Queene in a garment of golde of Ophir*, As for compaſſing with varieties, it is not in the text. By this figure the ſpirituall magnificence of the church of Chriſt gathered

thered of the Gentiles is ſet forth vnto vs, and therefore let not the Papiſtes dreame that material golde is the ornament of Chriſt his ſpouſe, but as it is before ſayed, of the whore of Babylon.

19 *Eccleſia magna.*

20 *Populus grauis.*

DAuid in the 35. *Pſalme* promiſeth that he will geue thankes vnto God after his deliuerance, in a great companie and ſolemne aſſemblie of people, ſuch as was wont to come together at the holy meetings in the Sanctuarie. This is the true and the ſimple meaning of this text. And it were to violent an interpretation to inforce it to be a propheſie of the church of Chriſt, although it be true that the church is a great congregation and a mighty people, yet remembring therewith that in comparizon of all the worlde it is as Chriſt him ſelfe calleth it: A litle Flocke.

21 *Archa Noe.*

IN the Arch of *Noe*, as *S. Peter* teſtifieth 1. *Pet.* 3. but a fewe, namely 8. ſoules were ſaued in the water, euen as many as were obedient vnto the voice of God, the whole worlde beſide were drowned. Wherefore how fewe ſoeuer we be: As the Papiſtes ſay we are not many, ſo long as we obey the voice of God, we doubt not but we ſhalbe ſaued in the Arch. And the Papiſtes with all their vniuerſality and multitude, deſpiſing the lawe of God, ſhall periſhe with the wicked worlde.

22 *Tabernaculum altiſſimi.*

THe old Tabernacle was a figure of the true Church, and we know that none ſhall dwell therein but ſuch as be deſcribed in the *Pſal.* 15. Therefore let the Papiſtes bragge as long as they liſt of the Tabernacle of the higheſt, yet ſhall they not dwell there, neither ſhall

they reſt in his holy hill, becauſe they be not indued with ſuch vertues, ſpringing of true, and a liuely faith: As in that *Pſalme* be ſet forth.

23 *Ager & area Dei.*

THe church is the feelde and flower of God, in his feelde he ſoweth none but good ſeede, & the chaffe ſhalbe purged from his flower. The Papiſtes are ſome of theſe tares, whome the enuious man hath ſowed while men were a ſleepe, and the chaffe, which after it be purged from the corne together with the tares ſhalbe burned in the vnquencheable fire.

24 *Mater fidelium.*

IEruſalem that is from aboue is free, which is the mother of vs all, which embrace Ieſus Chriſt as our onely Redemer from the bondage and curſe of the lawe. As for that ſteppe mother of Rome which bringeth men into captiuitie through ceremonies and traditions of men: Begetteth vnto bondage as *Agar* did, and is become the mother, not of the faithfull, but of abhominable fornication *Apocalip.* 17.

25 *Nutrix Chriſtianorum.*

THe church of Chriſt is the Nurſe of Chriſtiãs, which bringeth them vp and feedeth them firſt with milke, and afterwarde with ſtronger meates according as they are able to receue it 1. *Cor.* 3. *Heb.* 6. But Rome, which feedeth her babes with poyſon of mans traditions in ſteede of the milke of God his word, & will rather ſee them famiſh than they ſhoulde taſte of God his worde, maye well be a nurſe of Antichriſtians, but neuer did good vnto Chriſtians.

28 *Eccleſia orthodoxa.*

True

TRue opinions are confirmed out of the worde of trueth, wherefore our church which holdeth no doctrine, but such as is tried by the worde of truth most truly may be called the true beleuing church. Contrarywise, the Popish church which so manifestly dissenteth from the worde of trueth that she dare not be iudged thereby, but most blasphemously submitteth the same to her corrupt and false iudgement, maye iustly be called a false beleeuing church.

27 *Vna, Sancta, Catholica.*

28 *Apostolica.*

THis hath bene often proued before: And namely in the first, second, third, and fourth demandes of this last Article.

29 *Vxor de latere Christi sicut Eua de latere Adam.*

AS *S. Augustine* sayeth: The church of Christ is taken out of his side: as *Eue* was out of *Adams* side, which so long as she obeyeth the voice of her husbande, is not deceiued by the serpẽt: But if she be absent from him, that she be not instructed by him, she is deceiued by heretikes *Augusti. De Genes. contra Manichæos libro. 2. cap. 24. & 26.* by which place of *Augustine* it is proued that the Church may erre, if she be not ruled by the worde of God.

30 *Domus Pacis.*

THe church may be called the house of Peace, because there is in it Peace and agreement in the cheefest Articles of the Faith, or because in it is taught vs the Peace and reconciliation wrought by Christ, whereby we knowing that we are iustified by faith, haue peace with God. *Rom. 5.* But neither of these Peaces are in the church of Rome: for there is dissention in doctrine and their doctrine dissenteth from the truth: as for the peace of conscience is al-

together vnknowen vnto Papiſtes, euen as the iuſtification of Faith, by which onely it is obteined.

31 *Domus Refugij.*

THe houſe of Refuge or defence may alſo be applied to the Church, out of which is no ſaluation: And in whoſe boſome it becōmeth euery man to reſt, which ſhall looke for the refuge and defence of God. But God forbidde that any man ſhould ſeeke for refuge or helpe at your church, which muſt be ouerthrowen with ſuch violence as a great mylſtone that is caſt into the Sea, and ſhalbe founde no more *Apoc.* 18.

32 *Domus Veritatis.*

AS our church is the piller and ſtaie of trueth, ſo is ſhe alſo the houſe of Trueth, which knoweth nothing but him that is the Trueth it ſelfe Ieſus Chriſt and his moſt holy Scripture: In which this trueth is ſigned and teſtified. But your Synagoge is the houſe of lyes, where beſide mens doctrines and traditions which are nothing but lyes, there be alſo leaden legendes of lyes, Promptuaries of lyes, Feſtiuals of lyes, and other infinite bookes of lyes.

33 *Societas Sanctorum.*

HOw ſhoulde not our Church be the ſocietie and fellowſhip of Saincts, which is ſanctified and purged by the bloode of Chriſt, which hath receiued the ſpirite of ſanctification, by which we crie: *Abba*, Father, which is guided and gouerned by the moſt ſacred and holy worde of God. And how can the Popiſh church be the fellowſhip of Saincts, when ſhe refuſeth the ſanctification of Chriſt his one oblation and ſacrifice, as ſufficient to make them perfect, which ſcorneth at the ſpirite of ſanctification, which can abide any thing, rather than to be directed

cted onely by God his holy worde: Finally which acknowledgeth no ſainctes, but ſuch as the moſt vnholy Pope, for money doth canonize and make ſainctes.

Proue vnto me therefore that theſe excellent and propre callinges, can agree to any diſordered companie or Congregation, or to any vnknowen ſociety of men: but onely to the true Church of Chriſt ſpred throughout the whole worlde by Chriſtes his promiſe, and by vertue of his ſpirit, continued in truth and grace from falſhood ſence Chriſtes time, and I recant.

AS many of theſe excellent names, as in the worde of God, or the doctors agreeing with the worde of God, are propre or perteyning to the true Church of Chriſt, ſo many haue I proued to be propre and perteyning to our moſt holy and well ordered Congregatiō. And moreouer that they can in no wiſe be rightly applied to that moſt abhominable, Idolatrous, and diſordered Synagoge of Rome, which is vtterly departed from the faith, geuing heede to ſpirites of error, and doctrines of deuills, being ſo liuely painted forth and euen pointed forth by the ſcripture to be that Antichriſtian church, whereof the holy Ghoſt propheſieth, that no man, except he will wilfully be blinde, can be ignorant thereof, ſo that if you be not ſtarke blinde, and geuen vp into a reprobate ſence, when you conſider theſe thinges you will recant.

Let any man therefore aliue anſwer directly and plainly without colour or fraude of wordes and vnprofitable digreſſions to the foreſayd or any of the foreſayd demandes, and I ſhall willingly leaue the knowne Church & playne way of Saluation, and wander in the woodes to ſeeke after them, and their congregation.

IF you had not added this concluſion, we might haue conceaued ſome hope, that vpon further inſtruction in ſuch matters as troubled your conſcience you would haue ben

contented to be reformed after God his worde, and good counsell. But now you declare that you are so obstinatly bent that what so euer be proued against you, you will not receiue it as truth but yeld vnto it perforce. As for me, Although I know there are very many which with more learning and eloquence coulde haue aunswered your demandes, yet being such as they are, I submitte my selfe to the iudgement of all them, that be learned and godly minded, whether I haue not directly and plainely, without colour or fraude of wordes, & without all digression aunswered the same, so that I doubt not, but as many as are tractable, and stayed vpon these doubtes onely, may be fully perswaded by these not very long and yet sufficient Answers.

THE ENDE.



1 A DEFENSE AND DECLARATION OF THE CATHOLIKE Churches doctrine, touching Purgatory, and prayers for the soules departed.

By WILLIAM ALLEN Maister of Arte and student in Diuinitie.

1 AN OVERTHROW AND CONFVTATION OF THE POPISH Churches doctrine, touching Purgatory, and prayers for the deade.

By W. FVLKE Doctor in Diuinitie.

2 *Mortuo ne prohibeas gratiam: Eccle. 7.*
Hinder not the departed of grace and fauour.

3 Such liberalitie as by any meanes may extende vnto them, in burying their bodies, honoring there memorie, helping there posteritie.

TO THE READER.

3 A *Friend of mine, very studious of the truth and zelous of Gods house, one that learned to beleue first, and then sought to vnderstand afterward (which I take to be the naturall order of a christian schoole, where faith must in most matters direct reason, and leade the way to vnderstanding) asked of me, as of one whome he hartely loued, and knew to be studious in such matters by my trade of life, vpon what groundes the Churches doctrine, and the Christian peoples faith of Purgatory, and prayers for the departed, stoode. I aunswered him then presently, as I could, and shortly after (as his further requeste was) in writing, somewhat more at large. The which my doing though it was both rude and*

ſhort, yet he ſo meaſured it, either by loue, as it commonly happeth, or elſe by a ſingular facilitie, whereby he miſliketh nothing that is meant well, that he made it common to many moe then I would my ſelfe. For though I was well contented, that the ſimple people or any other ſhould take profite or pleaſure by my paine, yet conſidering the matter to be full of difficultie, and to reach to Gods iudgements in the world to come, I called to my minde the

Auguſt. Epi. 23. *ſaying of* Nebridius, *who (as* S. Auguſtine *reporteth of him with whom he was very familiar,) being much ſtudious and inquiſitiue of the ſecret pointes of our faith, would be exceedingly offended, to heare a man aſke of a matter of importaunce, a briefe declaration: his ſaying was, that he loued not a ſhort anſwere to a long queſtion. Whereby, I was me thought in a maner admoniſhed, that my treatiſe though it ſatisfied my friend, and diſpleaſed not other, yet could not, written both haſtely and briefly, ſerue ſo long and large a matter. I did feare with all, to enter, in this my lacke of yeares, iudgement, and knowledge, into the ſearch of ſuch ſecretes as I knew, by that light vewe that I made of the matter before, the orderly proceeding in the cauſe would driue me vnto: I did learne of auncient* Irenæus, *that ſuch doctrine and myſteries may be ſafely had, and without all*

Libr 3. Cap. 43. *feare of errour, taught by holy Prieſtes and Biſhops,* Qui cum epiſcopatus ſucceſſione, chariſma veritatis certum, ſecundum placitum patris acceperunt. *Who haue receaued with their ordinary ſucceſſion in their paſtorall ſeat, the gracious gift of vnderſtanding the truth.* And theſe are they (ſayth he in the ſame place) which may without all daunger to them ſelues and their hearers, expound vnto vs the holy Scriptures. *Other men doubtles (which this miſerable age of ours ſeeth not, that meaſureth all thinges by a fond flouriſh of learning, whereof yet there was neuer leſſe ſtore) can not, nor muſt not be ſo bold, though their giftes were many moe, & ſtudy much longer then mine. And to confeſſe the truth in deede, I was ſomwhat loth (ſuch was my fooliſh feare then) to fall in hand with that matter, which being well and to the bottom ripped, I perceaued, of all other cauſes in the world, moſt to touch the very ſore of hereſie, and therefore might to me procure the hatred of ſuch, whoſe loue otherwiſe I could be content, either to keepe or*

winne.

winne. Beſides that, I ſaw the contention of the contrary part, ſeking to make ſome anſwere to ſuch thinges as might in this cauſe moſt greeue their mindes, or marre their matter, ſhoulde driue me from that courſe of ſtudy, which otherwiſe in quietneſſe I would moſt gladly keepe, to ſerue truth and defende my cauſe, which once of freedom and good will taken in hand, muſt afterward of duety and neceſſitie be vpholden. Notwithſtanding all theſe thinges, good reader, which might moſt iuſtly hold me back, yet now my friendes requeſt, the caſe and condition of this preſent time, and my duety towards my mother the Church, may of good reaſon, and muſt of neceſſitie chaunge my former intent, & remoue my priuate ſtudy to the benefite of the common cauſe. Therfore being at length by iuſt occaſion wholy minded to ſerue as well as I could that way, I thought good theſe late months, to make a more full declaration of that thing, which at my ſayde friendes requeſt, I had ſo briefly touched before. That as then when he firſt had it of me, it onely ſerued him for his owne contentation, the pleaſuring of his ſingular and ſecret friendes, and the helpe of ſome ſimple whome he knew deceyued by ouer light looking on ſo graue matters, ſo nowe (good Chriſtian reader) I truſt it may helpe in common, not onely ſuch as haue been caried away by the guile of hereſie, but other that are much ſubiect to the daungerous flattery of this preſent time: with whome, pleaſure euer ioyned to the proteſtantes doctrine, often more preuaileth, then the preachers perſuaſion. Be bolde to charge any of our aduerſaries, make he neuer ſo great accompt of him ſelfe, with the force of trueth heere expreſly proued both by argument and authoritie: if it holde him not, he ſhall (I am ſure) braſt out with impudencie, and not loſe him ſelfe by reaſon, iuſt dealing, or honeſtie. And if it be proued to touch with ſafetie the poiſon it ſelfe, let no man doubt to vſe it for a preſeruatiue, in this common infection of our time and countrie. For it were no reaſon, any man ſhoulde practiſe with the poore people priuyly, in ſuch thinges as he were not hable to mainteine before their pillowres and preachers openly. And for that hatered which I may procure to my ſelfe by mine owne trauell, it ſhall not much moue me: for I ſhall either be partaker therof, as a common praiſe in theſe euill dayes to moſt good men: or els if I be not

worthy ſo much, I will learne to beare it as ſome parte of puniſh-ment & ſatisfaction for my ſinnes. I may not bye frendſhip with flatterie, nor mannes loue with forſaking Gods trueth. Of ſuch thinges then I will not make much reckening: but my principall care is, that in writing or wading in ſo deepe matters, I keepe the ſtreight line of the Churches truth, which, in the exceding raſh-neſſe of theſe darke dayes, a man may quickely loſe. And there-fore to make ſure, I humbly ſubmit my ſelfe, to the iudgement of ſuch our maiſters in faith and religion, as by Gods calling are made the lawefull Paſtors of our ſoules. Of whome I had rather learne my ſelfe, then teach other: if either they had occaſion and opportunitie to ſpeake, or I might of reaſon and duetie in theſe miſerable times holde my peace. Fare well gentle Reader, and if I pleaſure thee by my paines, let me for Chriſtes ſake be partaker of thy prayers.

At Antwerp the Second of May. 1565.

3 WHether this occaſion of your writing were true, or only pretendid, it is all one to our purpoſe. But where you com-mende your freinde, for that he learned to beleeue firſt, and ſought to vnder-ſtand afterwarde, which you take to be the natural order of a Chriſtian ſchoole, if you had ſhewed where you learned that methode, his cõmendation ſhould haue been the greater, and your iudgement the weightier. For we learne by Saint Paule, a contrary order, namely firſt to heare the worde of God preached and expounded, and then to beleeue it. *Rom.* 10. For God by the riches of his grace, hath abounded towardes vs, in all wiſedome and vnderſtanding, and hath opened vnto vs, the myſterie of his will, according to his good pleaſure, ſo that after we heard the worde of trueth, the Goſpell of our ſaluation, we haue thereby beleeued, and ſo are ſealed with the holy Spirite of promiſe, laboring and praying, that thoſe which haue

haue receaued the firſt grace of knowledge, and vnderſtanding, may daily more and more, increaſe in the ſame, that they may be full filled with knowledge of Gods will, in all wiſedom & ſpirituall vnderſtanding. *Col.* 1. And as for that blinde faith, which muſt be thruſt vppon mens conſciences, to be accepted before they ſee what grounde it hath, we leaue it, as meete for ſect maſters and heretikes, and in no wiſe to be admitted by the Diſciples of Chriſt, who calleth all men to heare him, and vnderſtand him. *Matt.* 15. *Mar.* 7. But faith (ſay you) in moſt matters muſt direct reaſon. But I ſay, reaſon in all matters muſt be ſubiect to faith. For the naturall man with all his reaſon, neither doth, nor can perceaue the things of the ſpirite of God, for the eye hath not ſeene, nor the eare hath hearde, neither haue entred into the heart of man, the thinges that God hath prepared for them that loue him, but God hath reueiled them to vs by his ſpirite. 1. *Corinth.* 2. And this is the thing that deceiueth you (*Maiſter Allen*) which more like a maiſter of prophane artes, then a good ſtudent of holy Diuinitie, can put no difference betwene carnall reaſon, and ſpirituall vnderſtanding. For that knowledge and vnderſtanding of Gods holy myſteries, conteined in his word, whereuppon our faith is grounded, we haue, not by light of naturall reaſon, but by reuelation and opening of Gods ſpirite. But omitting this matter, as touched by the way, with two other pages following, as containing nothing materiall to be aunſwered, I will come to the third leafe and ſecond face, where you promiſe an orderly proceeding in the matter you take in hand. Which order of yours, if you had not profeſſed your ſelfe to obſerue, men might haue taken your hochpot, to be ſuch as your matter would bring forth, & that the treaty of Purgatory ſhould be like the troubleſome ſtate thereof: but when you are not content, to haue your methode counted to be of the nature of your matter, but you will needes make boaſt of an orderly proceeding, in ſo diſordered a cauſe, you muſt not be offended if your confuſion in ſteade of order, be ſometime diſcouered.

Howbeit the want of order were a ſmall fault, if the

matter were pregnant and certaine. But what assurance shall other men haue of your doctrine? when you your selfe affirme, and haue learned (as you say out of *Irenæus*) that such doctrine and mysteries, may not be safely had at such a mans hand as you are, but onely of holy Priestes and Byshops, which with the succession of their office, haue receiued a sure and certaine gift of truth according to the pleasure of their father. It is the duety, not onely of a good teacher, but euen of a good Christian, to say with the Psalmist: I haue beleued, and therefore I haue spoken. If you beleue not these matters, why haue you vttered them? If you beleue them, then be bold to shew vs your grounds, out of the word of God. For other perswasion, then such as is grounded vppon the hearing of Gods worde will neuer of Christians, be counted for true beliefe, so long as the 10. chapter to the *Romanes* remaineth in the Canon of the Bible. But I knowe your meaning: you affect the prayse of humilitie and modestie. For wauering and vncertaintie in faith among Papistes is counted modestie, but this modesty is soone forgotten, and this boldnesse nowe vtterly refused, in the next leafe following, is not onely resumed by your selfe, but also enioyned to others. Be bolde (& blush not you might say, though you should for shame) to charge any of our aduersaries, &c. A sodaine chaunge he that euen now, neither can nor must be bolde, although he had many more giftes then he hath, and studied much longer then he hath done, to expounde the holy Scripture, without daunger to him selfe, and his hearers, because he hath not the certaine gifte of truth, with ordinary succession: by and by is growne to such a full perswasion of truth, expressely proued by argument and authoritie, that men must be bold vppon his warrant, to charge all his aduersaries, either to be helde thereby, or else with no honesty to escape his handes. A man would maruaile, to beholde this speedy alteration, if he did not vnderstand the true difference, betwene the certaine faith of a Christian, and the obstinate blindenesse of an hereticke. For when he compareth his opinion with the authority of Gods word

where

where vpon true faith is builded, he will not, he can not, he muſt not be bolde, to vnderſtand the ſcriptures, he wanteth that certaine gifte of truth: but when he remembreth that he can not deceiue others, nor retaine the glory of conſtancy him ſelfe, by doubtfulneſſe and vncertainty: then he vaunteth & braggeth, of the force of his ſeeble arguments, and vnſufficient authoritie. But concerning the place of *Ireneus*, by him alleged, I muſt admoniſh the reader, that his meaning was not, that euery one that ſuccedeth in a Byſhoppes ſeate, hath as neceſſarily annexed to his ſee, that certaine gifte of veritie, wherby, he may expound the Scripture without error, as (maiſter Allen perhaps woulde inſinuate) But that ſome in the firſt age of the Church, as they ſucceded the holy Byſhoppes and elders that were ordained by the Apoſtles, in place and office, ſo alſo it pleaſed God their father, that they ſhoulde ſuccede in the like gifts and namely in that excellent gifte of interpretation of the Scriptures, which was but extraordinarie, and for a ſeaſon. For if it had been an ordinarie thing, that euery Byſhop by ſucceſſion, ſhoulde receiue that gifte, there ſhoulde neuer haue been any heretike Byſhops, as there haue been many: and againe, that prerogatiue, which Maiſter Allen him ſelfe will affirme, to be peculiar to the Byſhop of *Rome*, ſhoulde be made common to euery other blinde Byſhop, where ſo euer he ſat, which were a great abſurditie in popery it ſelfe. And as for the gift of the interpretation of ſcriptures, God geueth it ſtill though not in ſuch full meaſure, nor cõmonly without ordinary meanes allowed in the Scripture, as reading, comparing, praying, neuer the leſſe, with as full perſuaſion in matters concerning Gods honour & our ſaluation by his holy Spirite, as euer he did beſtowe the ſame in any age. And as for the helpes of learning requiſite for the ſame, as knowledge of the tongues and rationall ſciences, there was neuer greater ſtore in the church of Chriſt, ſen Chriſt his time: ye if we ſhall iudge by the writings and ſtories of all ages (vnleſſe we will be as impudent as maiſter Allen) we muſt ſay, there was neuer ſo great ſtore of learning in any age, as (Gods holy name be praiſed) there is now

in theſe our dayes, in menne profeſſing Chriſtian religion: with what conſcience can maiſter Allen affirme? that there was neuer leſſe ſtore of learning then in this age, when euen in remembraunce of men that are aliue, there was a great deale leſſe ſtore then is nowe, but in their fathers and grandfathers time, there was almoſt nothing but rudeneſſe and barbarouſneſſe, euen with the ſame conſcience, that ſoone after he affirmeth that pleaſure is euer ioyned to the Proteſtants doctrine, which more preuaileth then the preachers perſwaſion. If you had meant *Maſter Allen* that peace of God which paſſeth all vnderſtanding, which they taſt of, that by the Proteſtants doctrine haue learned that they are iuſtified by faith. *Phil.* 4. *Rom.* 5. and to that perpetual ioy in the holy Ghoſt, whereunto we are exhorted by the Apoſtle. *Phil.* 4. wherein the kingdom of God conſiſteth. *Rom.* 14. we willingly would haue conſented, that ſuch pleaſure is alwayes ioyned to the Proteſtants doctrine: but ſeeing it is more like, you ſpeake of carnall pleaſures, I muſt ſay thus much to confound your blaſphemous tongue, and to daſhe out your ſlaunderous writing: let the worlde witneſſe that heareth our doctrine, and God iudge that ſeeth our hearts, whether carnall pleaſures be ioyned to our teaching, which daily preach with all vehemency and earneſtnes, vnfained repentaunce, mortification, deniall of our ſelues, bearing of the croſſe, hatred of this world, amendment of life, holines and righteouſnes, and that vnder paine of euerlaſting damnation. And whether pleaſure more then the godly perſwaſion of the preachers, preuaileth to winne profeſſors of our doctrine, if it be not ſo clearly ſeene in this Church of England, by the meanes of the great peace and tranquilitie, we haue through Gods ſingular goodnes, vnder the happy gouernment of our Soueraigne Lady enioyed theſe many yeares: looke to thoſe Churches of God in Fraunce, and the lowe countryes of Germany, which within theſe twenty yeares haue bene for the moſt part planted, growne vp, & flouriſhed altogither vnder the heauy croſſe and moſt ſharp perſecution, what carnall pleaſure hath allured them? what worldly voluptuouſnes hath and doth ſtill intiſe them, in ſo great

great multitudes to embrace this doctrine? whereof if they taſt neuer ſo ſmal, they ſee preſent daunger of death or loſſe of all their goods with baniſhment. Surely, this is the Lords doing, and it is marueilous in our eyes. But to conclude: this man, if he can not haue loue and praiſe for his valiant enterpriſe, yet by patient bearing of hatred and reproch, he maketh full account of ſatisfaction for his ſinnes. O miſerable conſcience of the Papiſtes, which haue no peace with god through faith in his infinite mercy, but ſeeke to ſatisfie the ſtreightnes of his eternall iuſtice, by ſuch beggerly ſhiftes as theſe, which alſo he is ſo vncertaine whether they wil ſerue his turne, that he feareth leſt he loſe al his labour, if he happen to loſe the ſtreight line of the Churches truth, which in theſe darke daies, a man may quickly loſe. What ſay you *M. Allen*? is it ſo hard a matter to keepe the ſtreight line of the Churches truth in theſe darke dayes? Why? Where is the citie builded vpon an hill that can not be hidden? Where is that viſible and knowne Church which can not erre? If that which was wont to be the only rule of truth among Papiſts faile you, try an other rule of the Proteſtants, and as *Auguſtine* exhorteth you, ſearch the word of God in the holy Scriptures, and then vndoubtedly you ſhall finde the truth and the Church alſo, that is the piller of truth, though the dayes be neuer ſo darke, or your eyes neuer ſo dymme: if with like humilitie you would ſubmit your ſelf to the iudgment therof, as you pretend to doe to the miniſters and paſtors of your faith and religion. The Lorde if it be his will, open your eyes, that you may ſee the truth, and geue you grace when you ſee it, that you ſtriue not againſt it, to your owne deſtruction.

THE PREFACE, VVHEREIN BE NOTED TWO SORTES OF HEretikes: thone pretending vertue, thother openly professing vice. And that our time is more troubled by this second sort. With a briefe note of the Authors principall intent in this Treatise.

1 *ALthough heresie and all willfull blindnesse of mannes minde, be vndoubtedly a iust plage of God for sinne, and therefore is commonly ioyned with euill life both in the people and preachers thereof, as the historie of all ages, and sondry examples of the Scriptures may plainely proue: yet by the gyle and crafty conueiaunce of our common enimie the deuil, falsehod is often so cloked in shadow and shape of trueth, and the maisters thereof make such show of vertue and godly life, that you would thinke it had no affinitie with vice, nor origine of mannes misbehauiour at all. So did he couer the wicked heresies of Manicheus, Marcion, Tatianus, and the like, with a fained flowrish of continency and chastity: so did he ouercast thenimie of Gods grace Pelagius, with thapparance of all grauity, constancy, and humility: and so hath he alwayes, where craft was requisite to his intent, made shew of a simple sheepe in the cruell carkase of a wily woulfe. This good condition S. Paule noted in him, in these wordes:* Ipse enim Satanas transfigurat se in Angelum lucis. *For Satanas his owne person shapeth him selfe into an Angell of light. And that his scholars play the like part, our master Christ of singular loue gaue his flocke this wachword, for a speciall prouiso:* Attendite à falsis prophetis qui veniunt ad vos in vestimentis ouium, intrinsecùs autem sunt lupi rapaces. *Take heede of false prophetes that come in sheepes vesture, but within be rauening wolues. He sawe (that seeth all things) that the outward face of fained holinesse might easily cary away the simple: he detected the serpentes subteltie, that none might iustly pleade ignorance, in a case so common: and withall for thenstruction of the faithfull, he gaue falsehoode*

The deuils crafte in promoting errour.

Hiero. in 7. cap. Osee.

Augustin. epist. 120.

2. Cor. 11.

Matth. 7.

hoode and her fortherers this marke for euer, that conuey they neuer so cleane or close, yet their vnseemely workes should euer detect their fained faith.

But all this notwithstanding, if we deeply weye the whole course of things, we shal finde that this counterfaiting of vertue and show of pietie, is not the perpetuall intent of the deuils deuise: but rather a needefull shift in forthering his practise, there onely where faith and vertue be not vtterly extinguished, then the full ende of any one of all his endeuoures. For this may we assuredly finde to be the scope & pricke of al his cursed trauel, to set sinne and her followers in such freedome, that they neade not (as often els) for their protection the cloke of vertue, nor habite of honestie: but that they may boldly encounter with the good and godly, and in open ostentation of their mischiefe, ouer runne all trueth and religion. Wherefore as he often cloketh subtell heresies in honest life, and vertues weede, so when he by likelihoodes conceyueth hope of better successe, and forther aduentures, he thē openeth a common schoole of sinne and wickednesse, where mischiefe may with out colour or crafte be boldely mainteined. This open schoole of iniquity, and doctrine of sinne, he once busely erected in the gentilitie, by the infamous philosopher Epicurus and his adherents: teaching to the singular offense of honestie, pleasure and voluptuousnesse to be thonely ende of all our life and endeuours. The which pleasaunt sect, though it euer sence hath had some promotours, yet the very shade of fained vertue, and worldely wisedome of those dayes, with ease bare downe that enterprise.

The deuils marke and thexteame and of heresie.

Hieron sup. 13. Ezech.

This broade practise was yet further attempted euen in Christes church: first by Eunomius, who doubted not in the face of the world, to auouch that none could perish (were his workes neuer so wicked) that would be of his faith. And then by Iouinianus, who taught the contempt of Christian fastes, matched mariage with holy maidenhood, and afterward to the great wonder of all the Church, perswaded certaine religious women in Rome, to forsake their first faith, & marry to their damnation. For which plaine supporting of vndoubted wickednesse, S. Hierome calleth them often, Christian Epicures, boulsterers of sinne, & doctors of lust and lecherie. Neuertheless the force of Gods grace, which

Eunomius.

Iouinianus.

Cont. Ioui libr. 2.

was great in the ſpring of our religion, (the ſinne of the worlde not yet ripe for ſuch open ſhow of licētious life) ſpeedely repreſſed that wicked attempt. For as S. Auguſtine declareth, it was ſo cleare a falſhoode, that it neuer grew to deceiue any one of all the Cleargy. But not long after, with much more aduantage the like practiſe was aſſayed by Mahomet, the deuills onely dearling: by whome numbers of wiues togither, often diuorcies, and perpetuall change for nouelty, was permitted. By which doctrine of luſt and libertie, the floure of Chriſtiandom (alas for pity) was caried away. At which time though our faith & Chriſtes church were brought to a ſmall roome, and very great ſtraights, yet by Gods grace, good order, and neceſſary diſcipline, this ſchoole of luſt hath bene reaſonably till our dayes kept vnder: and the grauitie of Chriſtian maners (as the time ſerued) orderly vpholden.

Ad quod vult de hæreſi. 82.

TO THE PREFACE.

1 IF you had not promiſed and profeſſed an orderly proceding in this cauſe, we woulde neuer haue enquired, whether good order would require, that an heretike ſhould haue bene firſt defined, before he were diuided. And eſpecially in this controuerſie, where either partie chargeth other with hereſie, it had been conuenient, that the right definition or deſcription of an heretike had bene firſt ſet downe, that men might thereby haue learned who is iuſtly to be burdened with that crime. For an heretike is he, that in the Church, obſtinatly mainteineth an opinion, that is contrary to the doctrine of God, cōteined in the holy Scriptures, which if any of vs can be proued to doe, then let vs not be ſpared, but condemned for heretiks. But if iuſt proofe therof can not be brought againſt vs, but contrarywiſe we be able to ſhew manifeſt euidēce, that our aduerſaries doctrine is cleane contrary to the Scriptures of God, then let the name of heretikes be applied to them, to whome the definition doth agree, with further puniſhment due to calumniators, that ſlaunder other men in that whereof they are guilty them ſelues. Nowe to the matter of this Preface,

which

which as the argumẽt declareth, consisteth of three partes, wherof the first is, that there be two sorts of heretiks, ỹone pretẽding vertue, theother opẽly professing vice. This part is shewed in three leaues following. In ỹ substãce of which point I will not differ with you, yet something will I note in your handling thereof, as occasion moueth me. First you affirme that heresie and all willfull blindnesse is vndoubtedly a iust plague of God for sinne, I mislike not your affirmation, but I maruaile how you can affirme this, and be a good Catholike: when we cannot say halfe so much, but we are charged by you, to make God ỹ author of sinne. But such is the force of trueth, that oftentimes the enimies thereof them selues, when they speake without contention cannot auoyed a true confession. God therefore, as this Papist can not now deny, punisheth sinne with sinne, not as an euil author, but as a righteuous iudge. Proceding further you say that Christ hath geuen all heretikes this marke, that there vnsemely works should euer detect their fained faith: wherein, you speake not onely contrary to the trueth, but euen to your owne affirmation before. For our Sauiour Christ hath apoynted false prophetes to be knowne by their fruites, which is there false doctrine contrary to Gods worde, cloked with the sheepe skinnes of fained holinesse and vertue, which though it be many times discouered, yet is it many times so closely conueyed, that it clearely escapeth the iudgement of all men. Who was euer hable to chardge that damnable heretike Pelagius with any notorious crime or wicked behauiour in his outwarde life and conuersation? you your selfe confesse, that there appeared in him nothing, but grauity, constancy, and humility. If his doctrine had not bene found contrary to the word of God, he shoulde neuer haue bene tried to be a faulse prophete by his workes. Such are many of his scholers the free will men of our time, whose opinion, if it were not manifestly repugnant to the authoritie of the holy Scriptures, there manners are vnreprouable in the iudgemẽt of mortall men. The like may be said of Iouinian (who if he were so great an heretike, as you make him) yet he himselfe as you shew

after out of *Augustine*, offended not in that, which he perswaded others to doe. Your last example of heretiks openly professing vice, is of *Mahomet*, by whose licentious doctrine, you affirme that your faith & Christes Church, were brought to a small roome & very great streights. If this be true that you affirme, that the Catholike Church must be otherwise estemed, and by other notes then you are wont to describe it: or else, your Church by your owne assertion can not be counted Catholike. For if Christes Church be brought to a small roome and great streights, where is vniuersality, Consent of all nations, multitude of people, &c. that you are wont to talke of? But by your discipline the schoole of lust hath bene reasonably, till our dayes, kept vnder, & the grauitie of Christian maners as the time serued, orderly vpholden. You doe well to qualifie your assegueration with those termes, reasonably, orderly, and as the time serued. For otherwise the whole Christian worlde should be witnesse against you, and yet to shew, with what reason, order, or opportunitie, the schoole of lust hath bene shut vp before our time, or yet is. Wher your doctrine most preuaileth, let the filthy stewes and brothel houses, opened in euery citie, yea and at your mother citie of Rome, most licentiously of all other, not onely by your gouernours permitted, but also by your doctors defended, let them I say, beare sufficient witnesse against you.

2 *But now once againe in our cursed dayes, the great flowe of sinne turning Gods mercy from vs, with exceding prouocation of his heauy indignation towards the wicked, hath made our aduersary much more bold, and long practise of mischiefe, a great deale more skilful. The serpent passed all other creatures in subtelty at the beginning, but now in cruelty he farre passeth him selfe. The downefall that he hath in a fewe yeares rage driuen man vnto, by thopen supporting of sinfull liuing, it is sure very wofull to remember, and an exceding hearts greefe to consider.*

Genes. 3.

The Deuill taketh better hold in our time, then he did before.

Looke backe at the Christian Epicures whom I now named, & view the men of like endeuour in al ages: compare their attempts to ours, their doctrine to ours, the whole race of their proceedings

so.

to ours: And if we match them not in all pointes, and passe them in most, (I except the wicked Mahomet, and God graunt I may so doe long: though they had out of his holy schoole, their often diuorces and new mariages in their wiues life,) excepting him therefore, if ours passe not in open practise of mischiefe and supportation of sinne, all the residue, miscredit me for euer. This is euident to all men, that thinges once counted detestable before God, abhorred of the priestes, straunge to the Christian people, punishable by the lawes of all Princes, be now in case to maintaine themselues, to geue vertue a checke mate, and without all colour to beare downe both right and religion. Thus doth sacriledge boldly beare out it selfe, and ouerreacheth the promoters of Gods honour: so doth incest encounter with lawfull mariage, the vnordered Apostates shoulder the ordinary successours of the Apostles: Feasting hath wonne the field of fasting: & chambering almost banished chastity. Behold the liberty of sinne.

It was surely a wonderfull fetch of our busy aduersary, when he so ioyned heresy and euill life togither, that either might be a singular garde to thother: & both togither, easily be the plage of all good order. And now the matter brought to such tearmes, and so euident an issue for the cleare gaine of sinne here nedeth no Caueat for the fruites of the doctrine, as in other cloked heresies before, and continually in case of deceit is requisite (for no man can be deceiued here, but he that willingly & wittingly list perish.) Hauing no excuse reasonable, why he should followe or credite the publike professours of plaine impieties: vnlest this may be accompted cause sufficient of his light credit, that they tearme the foresaid offences and others the like not by their accustomed callings, but by some honester name of vertue. Which thing rather sheweth their folly, thē excuseth their malice. For they must here be asked, by what right they chaunge the names of things, that can not alter their natures. Who authorised thē to call that extirpation of superstition, which our fathers called sacriledge? Or that blinde deuotion, which our holy elders named true religion? How can they for sinne and shame honour that with the name of holy mariage, that S. Ambrose termeth adultery: S. Augustin worse then adultery: & they with al the residue of the doctors, horrible incest? But because they can shew no warrant, I Note. Amb ad Virg. lapsā Cap. 5. August. de bono vid. ap. 8.

must charge them for their labour with Gods curse, pronounced vpon all such by the Prophets wordes, thus as followeth, Væ qui dicitis malum bonum, & bonum malum, ponentes tenebras lucem, & lucem tenebras. *VVo to you that call euill good, and good euill: making darkenes light, and the light darkenes. But (as I sayd) in such open show of wickednes, and all vnlikelihood of their assertions, there can none doubtles ioyne with them, except they be allured by present pleasure, or driuen headlong by the heauy lode of sinne. For as I thinke, they doe not follow these sect maisters, as scholars moued by any probabilitie of their teachers perswasion, but rather ioyne vnto them as fitte sellowes of their lustes, and good companions for their owne conditions.* Ostendisti tales discipulos *(sayth S. Hierom to Iouinian)* non fecisti. *Thou hast but opened to the world who be thy followers, and not procured them thy selfe to be thy scholars. Yea S. Paule affirmeth by such louers of lustes (whom he calleth* Voluptatum amatores) *that they should geue ouer the true teachers, & prouide or make masters for their owne tooth.* Ad sua desideria coaceruabunt sibi magistros. *Sinne therfore as it semeth, hath ingendred and framed her selfe this new faith, for the garde and safety of her person: And the vngodly procured for their owne diet maisters of perdition, ready both by life and doctrine, to further the lustes of licentious persons, to serue the itching eares of new fangled folkes, & so to set them in all securitie, with wordes of peace and pleasure.*

Sinne drieueth men to the doctrine of this time.

Lib. 2.

2. ad Tim. Cap. 4.

Esay. 5.

Call to your memories the first entraunce of this misery, and you shall finde how they had certaine persons in admiration (as the Apostle sayth) for their owne aduantage. Since which time, these preachers haue by obseruation raised vp a perfect schoole of flatterie, and brought the detestable excusing of most horrible sinnes, vnto a formall arte. It is long sith the Poete fayned that Gnato *would haue bene the author of a sect, and haue had some scholars to beare his name: Here he might haue had for his turne, but that the Epicure hath preuented him. The Prophet* Ezechiel *termeth this pernicious flattery in matters of such importance, the boulstering of wickednes. And geueth a heauy blessing from Almighty God, to all boulsterers in these words.* Væ his qui consuunt puluillos sub omni cubito manus, & faciunt cerui-

Iudas in Epist. Can.

In Eunuch.

ceruicalia ſub capite vniuerſæ ætatis, ad capiendas animas. *VVo be to all them that ſowe cuſhens vnder the elbow of euery arme, and boulſter vp the heades of all ages, meaning to catch their ſoules. And ſurely if this curſe tooke euer hold of any (as it could not proceede from Gods mouth in vaine) it muſt needes fal ſtreight down vpon theſe men, that wholy bend them ſelues thus to vphold iniquity, and to ſet ſinne ſoft. To ſuch as made no ſtore of good works, they caſt only faith vnder their elbow to leane vpon. To ſuch as were burdened with promiſe of chaſtity, they made mariage a cuſhen for their eaſe. For ſuch as caſt an eye vppon Church goodes, they borowed a pillowe of* Iudas: Quare non vænijt trecentis denarijs, & datum eſt egenis? *VVhy is not this made money of and geuen to the poore? And ſo in all pointes they artificially follow mans fantaſie, nouriſh the humour of the vngodly, and preach peace with pleaſure, Commit what you liſt, omit what you liſt, your preachers ſhall praiſe it in their wordes, and practiſe it in their workes. For looke how they teach, and ſo doe they liue: farre paſſing the Epicure, who (as* Cicero *ſayth) in talke praiſed pleaſure, but in all his life, was full curteous and honeſt. And much exceding* Iouinianus, *who as* Auguſtine *reporteth of him, being a Monke, maintained the mariage of votaries, but yet for diuerſe inconueniences, him ſelfe for all that would not be maried. But ours being once in Biſhops roome, or of that diſordered new miniſterie, ere they be well warmed in their benefices, as in all other licentious life they wil lead the daunce, ſo they muſt out of hand, for the moſt part, as though it were* annexum ordini, *as ſchole men terme it, haue a wife with neceſſary cheriſhing to that ſtate belonging. And good reaſon it is, that theſe delicate doctors hauing euer in readines pillowes for their friendes eaſe, ſhould want whole coutches for their owne.*

Ioan. 12.

2. De fin.

Vbi ſupra hære. 28.

But it were to long a matter for me at this preſent, purpoſing an other thing, fully to declare how ſinne in all pointes hath achiued ſuch libertie, by the vnhappy yoking her ſelfe vnto hereſie. Onely this may be noted briefly for that point: that generally in the beginning of their endeuours, they remoued with ſpeede out of their wayes, as eſpeciall impediments and ſtumbling ſtockes, all thoſe meanes which Chriſt commaunded, or the Church preſcribed, or our fathers followed for thabating of ſinnes dominion:

Hovv this ſvveete hereſie firſt began.

that the world might well vnderſtand, they meant the extolling of all vice, and to make the way for ſinne and wickedneſſe. Firſt that ſoueraigne remedy of mans miſdeedes, that graue iudgement left by Chriſt to his Church, for the weale of vs all, that power which the Sonne of man hath in earth to remit ſinnes, the true court of mans conſcience, the very word of reconcilement, and the borde of refuge after ſhipwracke, which is the Sacrament of penaunce, they haue to the vnſpeakeable gaine of ſinne vnworthely remoued. The ſubduing of mans pride by due obedience to his ſpirituall paſtors, and humble honouring of the guides of Gods Church, fitly for their purpoſe haue they lowſed. Faſting, which is the bridle of carnall concupiſcence, & torment of all fleſhly luſtes, for ſinnes ſake they haue ſet at ſuch liberty, that it is almoſt loſt. And what hauoke in all other ſpirituall exerciſe is made for theſe mens free paſſage to hell, we ſe it: all the poſteritie ſhall feele it: and the very workers ſhall be weary of the way of wickedneſſe, when they ſhall lacke grace and ſpace to repent them. But I can not now ſtand vpon theſe pointes: Meaning at this time, onely to ouerthrow an other like ground of this deteſtable ſchoole, which hath no leſſe auaunced ſinne then the other, and diſhonoured God much more: which hath perniciouſly deceiued not onely open heretikes, but alſo much weakened the deuotion of ſome that otherwiſe were Catholikes: The harme whereof pertaineth not onely to moſt men that be aliue, but alſo to many that be deade. That is the aboliſhing of penaunce, diſcrediting of purgatory, and abandoning of ſatisfaction for our offences committed. All which, being nothing elſe but a kinde of ſoft handeling, and ſweete cheriſhing of ſinne, hath wrought ſuch vaine ſecuritie in mens mindes, that few haue any feele or feare of Gods iudgements: fewe conſider the deepe wound that ſinne maketh in mans ſoule: and moſt men abhorre the remedies requiſite for ſo grieuous a ſore.

VVhen I looke backe at the flowre & ſpring of Chriſts church, and ſee ſinne counted ſo burdenous, and Gods dreadfull puniſhment for the ſame ſo earneſtly feared of all men, that no ſalue could be ſo ſore, no penaunce ſo painefull, but they would both haue ſuffered and deſired it, to haue bene fully free from the ſame: and withall conſider the extreame dolour of heart, which

all

al men then expreſſed by often teares, by humble acknowledging of their miſliuing to Gods miniſters in earth, & exceding painfull penaunce, by long faſting, daungerous peregrinations, continuall praiers, large almes, ſo ſharply enioyned, ſo meekely receiued, and ſo duely fulfilled: and then returning againe to our time and ſtate, where I may and muſt needes behold the pitifull waſt of Chriſtian workes, the maruelous ſhake of all good maners, and more then an image of meere paganiſme, as in which we finde no face nor ſhadow of Chriſtianity, no nor any ſteppe almoſt of our faithfull fathers pathes: then doe I well perceaue, the iſſhue and ende of the laſt ground of this waſting hereſie, to be nothing elſe but a canker of true deuotion, an enemy to ſpirituall exerciſe, a ſecurity and quiet reſt in ſinne, and briefly, a ſafegard and preſumptuous warrant, from the iudgement of Gods mighty arme, which reacheth ouer thoffences of the whole world. Euill we were before by other pointes of this deceitfull doctrine, but by this laſt part we are vtterly loſt. For as truely S. Hierom *writeth by their predeceſſors:* Hoc profecit doctrina iſtorum, vt peccatum ne pœnitentiam quidem habeat. *This hath this doctrine of theirs wonne and wrought, that of ſinne there is no way of repentaunce: euen ſo may we much more complaine of this pernicious falſhood, that directly without all colour, hath raſed vp both the remedies of ſinne, and boldly diſcharged vs of Gods iudgement and all penaulty for the ſame: that as before by falſhood and flattery we were led into the ſweete ſchoole of ſinne, ſo now by thabbandoning of penaunce and purgatory, in vaine hope and ſecurity we might needes for euer remaine therein.*

A profitable comparing of the time paſt vvith our preſent dayes.

Vide ſuprà.

2 You haue vndertaken to proue that our time is troubled with heretikes openly profeſſing vice, by whom if you would meane the *Anabaptiſtes* and *Libertines* of our time, we would not ſtriue with you: but ſeeing you are not aſhamed to accuſe thereof the true worſhippers of God & profeſſors of his Goſpel, I muſt plainly tel you, that you are a blaſphemer of God & a ſclaunderer of his Saincts. But let vs conſider your profes, and ſo we ſhall beſt bewray your blaſpheming. Firſt you wil men to looke back to ỹ chriſtian Epicures, whom before you named, from which nũber you

except the wicked *Mahomet*, as though he alſo were a Chriſtian Epicure, & we (ſay you) our doctrine, attempts & the whole race of our proceedings compared with them, ſhall not only match them in all points, but paſſe them in moſt. If your meaning were as your wordes ſound, I would eaſily agree with you, when you name your ſelfe and your fellow Papiſts. But becauſe I know, whatſoeuer you ſpeake here of your ſelues, you vnderſtand of vs that are your aduerſaries, I muſt proue that which you ſayd to be true, & that which you meaned to be falſe. For to leaue your generall rayling, not meete to be aunſwered: I will come to your particuler crimes which are ſacriledge, inceſt, apoſtaſie feaſting and chambering. Then who are gilty of ſacriledge? but they that robbe God of his honour, and geue it to ſtockes and ſtones? who are rather to be charged with inceſt then they which beſide their abominable filthy life, allowe diſpenſation for ſuch perſons to marry, as the lawe of God and nature abhorreth? and where is apoſtacie to be found, if it be not in them which are cleane departed from the faith of Chriſt, attending to ſpirites of errour and doctrines of deuills, forbidding to marry and commaunding to abſtaine from meates which God hath created to be receaued with thankes geuing. 1. *Tim.* 4. and as for feaſting, where is it more gluttonous, then among the greateſt profeſſors of faſting? Euen their Carthuſian faſtes, and their good friday faſtes, among the wealthy of that ſect, compared with the ſobre diet of Chriſtians, is voluptuous banqueting. And concerning chambering, if the world were not to to full of examples of their filthy lechery, which profeſſe wiueleſſe chaſtitie: yea if their bruttiſh luſt were not broken out of the ſecrete chambers into the open ſtewes, I would ſpend more time to proue it. Then let all men indifferently iudge who hath not matched, but alſo ouerpaſſed the Epicurean heretikes of the former ages. There is yet an other crime contained in his former exception, and that is, that we followe *Mahomet*, in allowing often diuorſes and mariages in mens wiues life. We allowe no diuorſes, but ſuch as Chriſt alloweth for adulterie, and we wiſh that adulterers

rers were punished as God commaunded in his lawe, and then the other question of mariages were soone aunswered. But howsoeuer the adultéresse liueth after diuorsment, she is no more the wife of him from whom she was diuorsed. But farre many more causes of diuorsement doth the Popes canon law deuise, and if mariage after diuorsement be vnlawfull, why is it dispensed with all by the Pope? But to returne to our former accusations, which are so egerly followed, that before any one peece of proofe is brought against vs, they are sayd to be so manifest, that we haue not so much as any reasonable excuse to hide them, but onely to terme vice by the name of vertue. And then we must be examined by what right we chaunge the names of thinges that can not alter their natures. Stay a while your examination *M. Allen*, this is no orderly proceding. Good order would require, that you shoulde first proue vs gilty of the crimes, and then to take away our excuses. Howebeit, I blame you not if you leaue of the proofe of those thinges, which would sooner reproue your selues, then conuict your aduersaries. And yet that you may see howe cleare a conscience we haue in these crimes obiected, I will not refuse to answere your interrogatories, although by no lawfull and orderly proceding I can be compelled thereto. In primis, *who authorised you to call that extirpation of superstition, which our fathers called sacriledge*. To this I answere, I care not what your fathers called or counted sacriledge. But God our heauenly father commaunded vs to breake, burne and destroy, all your idols, and to deface al the monuments of them. *Deut.* 12. And all the godly Patriarkes and fathers, both before Christes comming and since, haue geuen vs example of obedience vnto this commaundement, and the obseruation thereof they haue termed the extirpation of superstition and idolatry. *Or that blinde deuotion which our holy Elders named true religion*? we learned of our Sauiour Christ and his Apostles to condemne that for blinde deuotion which is not grounded vpon certaine knowledge of Gods word, ye u worship you know not what, saith Christ to the Samaritane. *Iohn.* 4.

S. Paule chargeth the obstinate Iewes, with zeale without knowledge. *Rom. 10. How can they for sinne and shame honour that with the name of holy mariage that S. Ambrose termeth aduoultry, S. Augustine worse then aduoultery, and they with al the residue of doctours horrible incest.* The holy Ghost hath taught vs to call mariage honorable in all men, and the bed vndefiled, whatsoeuer any man hath sayd to the contrary. And yet diuers godly men of the auncient fathers, as *Hieronym* and *Epiphanius* allow mariage in them that can not conteine, although they haue vowed virginitie, euen as the spirite of God also hath spoken by *S. Paule.* Becausse it is better to marry then to burne. *Epipha. lib. 2. Hære. 61. Hieron. Epi. ad Demetriaden.* And now that I haue aunswered your questions: I must be bolde to demaunde the same of you, what authoritie you haue to chaunge the names of thinges when you can not alter their nature? Who taught you to call that religion, which holy Scripture calleth Idolatry, or that true deuotion, which God calleth vaine worshipping, where learned you to call a gluttonous feast of fish, a religious fasting? or a sumptuous banket of wine, spices, fruites and deintie conseites, a streight and holy abstinence? with what face or conscience can you call that ouerflowing lust of your popish vnmaried Cleargie, a pure and vndefiled chastitie? Finally, where learned you but of the Deuill him selfe to commaund abstinence from meates and mariage, for religions sake? to some men at all times, and to all men at some times? If for these and an hundred such, you can shew no better warrant, then the termes of your fathers, the practise of your elders, or the authoritie of mortall men, the curse of God pronounced by *Esay*, against them that call euill good, or good euill, must needes be turned ouer vnto you. But to goe on with this orderly proceding, whereby we are first accused and then by and by condemned, without euer being conuicted, or once put to the triall. Next of all, lest men should maruell howe so manifest impietie could so mightely preuaile, they are told that it is onely present pleasure, and similitude of maners that ioyneth so many vnto vs. And for proofe hereof, men must call to remembraunce the first entrance of this mise-

ry how theſe preachers haue had certaine perſons in admiration for their owne aduantage. We refuſe not the triall, but let men on Gods name call to remembraunce howe our doctrine beganne to be reſtored in theſe laſt dayes. I pray you what priuate aduantage could they by any likelyhood be ſuppoſed to ſeeke, which incurred manifeſt daunger of their liues by the leaſt ſuſpition of their profeſſion? or what perſons could they haue in admiration, when all Princes & great perſonages were their greateſt perſecutors? but they wanne them by flattery, and ſewed them cuſhians vnder their elbowes, and laid pillowes vnder their heades. This is in deede a ſore accuſation, but where is the proofe? Forſoth to ſuch as made no ſtore of good workes, they caſt onely faith vnder their elbowe to leane vppon. O impudent blaſphemer, which of vs euer taught that ſuch a faith as is not liuely, & fruitefull of good workes, did euer profite any man but to the increaſe of his damnation? *To ſuch as were burdened with promiſe of chaſtity, they made a cuſhen for their eaſe.* To ſuch as had raſhly vowed that which they could not poſſibly performe, not we but *S. Paule* ſayth, if they can not containe let them marry, for it is better to marry then to burne. *S. Ieronym* otherwiſe an vnmeaſurable aduancer of virginitie, & diſpraiſer of mariage *Ep. ad Dem.* ſpeaketh of virgins, that profeſſed chaſtity and liued vnpurely, &c. *apertè dicendum eſt, vt aut nubant ſi ſe non poſſunt continere, aut contineant ſi nolunt nubere.* It muſt be plainly ſayd vnto them, that either they ſhould marry if they can not containe, or els containe if they will not marry. *Epiphanius lib. 2. hær. 61.* calleth mariage for ſuch men not a cuſhen for their eaſe, but an holſome medicine againſt their diſeaſe and the wound of burning, and that ſayth he, was the doctrine of the Church in his time. *To ſuch as caſt an eye vpon Church goods, they borowed a pillow of* Iudas, *why was not this ſolde and giuen to the poore?* If euer any man hearde this text alleged by any preacher for ſuch purpoſe, let that man be counted ſuch one as *M. Allen* termeth him, if no man were heard euer to ſpeake after that maner, let *M. Allen* be taken for a man of ſuch truth, as

he ſheweth him ſelfe to be. But it is a ſmall thing to breake the bondes of modeſtie in a fewe poyntes, if a man ſtriue not to paſſe impudencie it ſelfe in ſhameleſſe lying. *Commit what you liſt, omit what you liſt, your preachers ſhall prayſe it in their wordes, and practiſe it in their workes.* Sauing that vaineglorious affecters of painted eloquence, be ſometime ſo carefull of their wordes, that they forget their matter. I would haue thought that the father of lies him ſelfe the continuall accuſer of Gods Sainctes, would haue feared for euer loſſe of his credite, to haue vttered ſo vnſeemely a ſclaunder of vs. But I ſuppoſe that this diſciple of his more regarding how finely, then howe truely he inueyeth againſt his aduerſaries, had ſuch pleaſure in alluſion of theſe termes commit and omit, praiſe and practiſe, words and workes, that he reſpected not what ſenſe they made, ſo they were handſomly matched togither. Well, howſoeuer our workes ſhalbe found when they ſhall be openly iudged before him that beſt doth know them, I am ſure they ſhall not proue worſe then the popiſh cleargy, and if they ſhall be examined by mans iudgement, me thinke they ſhouldbe very vnequall Iudges, before whom we ſhould not be able to approue our innocency, in compariſon of our aduerſaries doings. But that in wordes we praiſe all maner of ſinne, whether it be in committing that which God forbiddeth, or in omitting that which God commaundeth, If that I ſay can be proued againſt vs, then let our enemy purſue our ſoule and take it, yea let him tread our life downe to the earth and lay our honour in the duſt. But to returne to our works, what example is brought out to confirme the ſame? Not the particular faultes of ſome of our profeſſion, that might beare ſome colour of confirmation leſt for the infirmitie of euery one of our ſide he might be requited with the enormities of an hundreth of his owne ſect, but that he chuſeth which is common to moſt of our preachers, & not to be found in any one of theirs. This no doubt muſt be ſome great offence to iuſtifie ſo heinous an accuſation. In deede a great mote in the Papiſtes eyes, that is the mariage of our miniſters. Bleſſed be God, that although ſome ſingu-

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lar persons may be accused of notorious crimes, yet our whole state can not be charged by this instrument of Sathan with no greater fault, then the allowance of Gods owne institution. And yet see howe this rowling rhetorician scoffeth with the schole mens terme of *Annexum ordini*. Belike *S. Paule* taketh mariage to be so annexed to the order of an ecclesiasticall minister, that he neuer describeth the perfect paterne of a Bishop or Deacon, but one of the first pointes is, that he be the hus band of one wife. But I pray you *M. Allen* though you can not away with the mariage of vowed Priestes: are you also angry with the matrimony of our new disordered ministers (as it pleaseth you to call them) which neuer tooke your order, nor medled with any vowes? you were wont to account them for mere lay men, and will you not allow the mariage of lay men at least wise to be lawfull, if you can not with the Apostle call it honorable? Is that which the Apostle counteth honorable, of you called licentious life? and which the spirite of God nameth an vndefiled bed, dare you terme it contemptibly a couch for delicate persons ease? What haue you here to cloke your open blasphemy, for your wordes are not of the abuse, but of the state of mariage it selfe. You procede with like modesty to affirme that we haue remoued all those meanes that might serue for the abating of sinnes dominion, and which are they? For soth the Sacrament of penaunce, fasting, and the opinion of purgatory. To the first we answere that we know no Sacrament of penaunce instituted by Christ, but the doctrine of repentance defaced by the false and deuilish perswasions of auriculer confession, superstitious satisfaction, and popish absolution we haue faithfully restored, according as the same is taught in the holy Scriptures of God. And those other we haue remoued as being not onely contrary to the doctrine of Gods word, but also as most pernicious pillowes and blasphemous boulsters of all sinne and securitie. For what feare or conscience could be of sinne intended or committed, where this perswasion tooke place, that, the fast once rehearsed in the eare of a priest, and a fewe wordes by him

pronounced after a ſory ſatisfaction of a pelting penance according to the Prieſtes pleaſure, was a full and ſufficient diſcharge both before God and the world. And as for the power and authoritie of pardoning or reteining ſinnes, that our Sauiour Chriſt hath committed to his miniſters, is not taken away by vs, but truly declared to be the iudgement of God and not the abſolute authority of man. But how blaſphemouſly the Papiſts chalenge vnto them ſelues this authority, let it appeare by this that *M. Allen* calleth it, that power which the ſonne of man hath in earth to forgiue ſinnes, by which words our Sauiour Chriſt challengeth vnto him ſelf, that which is proper vnto his diuinitie, although he were humbled in the ſhape of a ſeruaunt vppon earth, namely an abſolute authority to forgiue ſinnes, which none hath in heauen or in earth but only God. And as to the remouing of faſting, if that be faſting which they call faſting, namely the eating of fiſh, it hath not bene diminiſhed but increaſed in our time, and as for true faſting and abſtinence in deede, it hath bene publikely commaunded & obſerued as occaſion was offered, and priuate faſting with the right vſe thereof is ſtill commended in our doctrine, & men exhorted vnto it. Onely the abuſes, ſuperſtition and deuiliſh doctrine ſet forth by the papiſtes is remoued, if it be litle practiſed, it is becauſe among many profeſſors there are but few followers of the Goſpel. But looke vpon the perſecuted congregations and you ſhall ſee often publike faſting, the priuate exerciſe the Lord knoweth, and hath commaunded to be couered rather then opened. Nowe muſt we come to ỹ opinion of purgatory, which in deede togither with maſſe of *Scala cæli*, we haue vtterly remoued and digged vp euen from the very foundations, howſoeuer *M. Allen* gathering togither the old rude rubbiſh, & tempering it with new & fine cement, would labour to build it vp againe. And euen as I ſayd of popiſh confeſſion and ſatisfaction, ſo ſay I of purgatory, we abhorre the opinion therof, not only as blaſphemous againſt the bloud of Chriſt which purgeth vs from al our ſinnes, but alſo as a very canch of careles ſecuritie, which Sathan hath deuiſed to aduaunce the dominion

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of ſinne. For where as the feare of euerlaſting torments of hell fire is the right terrour to bridle iniquitie, as that which is due for ſinnes and wickednes, & yet reſtraineth not the vngodly from their abominable life, what reſtraint ſhall there be when the eternall paines are chaunged into temporall, & the temporall paines may be redemed by ſo ſmall a price as popiſh ſatisfactions may be bought for? which redemption if it be neglected in mens life, yet it may be performed by their friendes after their death. *M. Allen* ſayth fewe of vs conſider the deepe wound that ſinne maketh in mans ſoule. But we may iuſtly ſay to the Papiſtes that they neither conſider the depth of the wound, nor the perfection of the medicine. For we conſider the wound of ſinne to be as deepe, as the deepeſt pitt in hell, which will not be filled vp with the ſlabberſawce of mens merits and ſatisfactions, but onely with the bloud of the onely ſonne of god, which is ſo ſoueraigne a ſalue for this ſo deſperate a ſore, that of them that were the children of wrath and deade in ſinnes, it quickneth them, rayſeth them to life, and placeth them in heauen with Chriſt. *Epheſ.* 2. And as for that painfull penaunce, that *M. Allen* complaineth to be ſo neglected in our tyme, he chargeth vs vniuſtly with the cauſe thereof. For within tyme of mans memory, before the light of the Goſpell did ſhine openly, we ſaw no ſuch painfull penaunce commonly, but v. ladyes pſalters, v. pater noſters, v. pence to v. poore men in remembraunce of the v. woundes, v. frydayes faſt and ſuch like. And as for pilgrimage, it was but a paſtime for ſuch as loued to roue about the cuntryes. The hardeſt penaunce was to pay ſo deare for the paultry of Monkes merites, and Fryers fables, Popes pardons, and ſuch like. *Et hinc illæ lachrymæ.* This maketh the bitter complaint, that this marchaundiſe will no more be bought, but this is the iudgement of God vpon the great whore of Babylon.

3 *Conſidering therefore the great ſpread of contagion that this vntrue doctrine hath wrought both to the euerlaſting miſerie of heretikes them ſelues, and alſo to the grieuous puniſhment*

that almighty God of iuſt iudgement may take vpon vs (that by his great mercy be yet Catholikes) becauſe we liue in wanton welth, with out iuſt care or cogitation of our life paſt: Neither doing any worthy fructes of penaunce, nor yet endeuouring to make a mendes and recompenſe by ſatisfying for our ſinnes, before of mercy ſo pardned that to our damnation they can not now any more be imputed, but yet for anſwering in ſumme parte of Gods iuſtice, and perfect purging of the ſame ſinnefull life paſt, out of all doubte ſharpely puniſhable: for theſe thinges I ſay, and for the ſtirring vp of the feare of God in my ſelfe, the helpe of the ſimple, the defenſe of the trueth, and thabating of this great rage of ſinne and hereſie, I thought good to geue warning (moued therevnto by my frende alſo) to all ſuch as be not them ſelues able to ſearche out the trueth of theſe matters, of that temporall or tranſitory puniſhment which God of iuſtice hath ordained in the other worlde, for ſuch as woulde not iudge them ſelues, and preuent his heauy hand whiles they here liued: our forefathers (more then a thouſand yeare ſince) called it Purgatory. The truth and certaine doctrine whereof, I truſt through Gods goodneſſe ſo clearely to proue, that the aduerſary (be he neuer ſo great with the Deuill) ſhall neuer be able to make any likely excuſe of his infidelitie. And that ſo done, I ſhall both open and proue the meanes which the Church of God hath euer profitably vſed for the reliefe of her children from the ſame puniſhment, to the ſoueraigne good, and comfortable for the faithfull ſoules departed.

VVhy this treatiſe vvas taken in hand.

The matter of the firſt booke.

The argument of the ſecond booke.

And here I hartely pray thee gentle Reader, whoſoeuer thou be, that ſhall finde iuſt occaſion vndoubtedly to beleue this article of neceſſary doctrine, euer conſtantly ſet forth by the graueſt authoritie that may be in earth, that, as thou faithfully beleues it, ſo thou perpetually in reſpect of the day of that dreadfull viſitation, ſtudy with feare and trembling to worke thy ſaluation. Let that be for euer the difference betwixt the vnfruitefull faith of an heretike, and the profitable beliefe of the true Catholike Chriſtian: that this may worke aſſured penaunce to perpetuall ſaluation, and his vaine preſumption to euerlaſting damnation. And though the matter which I haue taken in hand, be nothing fitte for the diet of ſuch delicate men as haue bene brought vp vn-

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der the pleaſant preaching of our dayes, yet perchaunce, change of diet with the ſharpneſſe of this eager ſawſe, were, if they could beare it, much more agreable to their weake ſtomackes. Trueth was euer bitter, and faulſhood flattering. For thone by preſent paine procureth perpetuall wealth, thother through deceitfull ſweetenes worketh euerlaſting woe. Cyp. Epiſt. 3. lib. 5.

But as for theſe pleaſure preachers them ſelues, becauſe I feare me they haue indented with death, and ſhaked hands with hell, whatſoeuer may be ſayd in this caſe, they will yet ſpurne with the wordes of the wicked. Flagellum inundans cum tranſierit non veniet ſuper nos: quia poſuimus mendacium ſpem noſtram, & mendacio protecti ſumus. *Tuſh, the common ſcourge when it paſſeth ouer ſhall not touch vs, for we haue made lying our ſuccour, and by lying are we garded. Yet when the light of the Apoſtolike tradition ſhall daſe their eyes, and the force of Gods truth beare downe their boldnes, their owne blacke afflicted conſcience, by inward acknowledging that truth which they openly withſtand, ſhall ſo horribly torment their mindes, that denying Purgatory they ſhall thinke them ſelues a liue in hell. But gentle Readers pray for them with teares, that God of his mighty grace would ſtrike their fleſh with his feare. And if my poore paine with the prayers of vs all, could turne any one of them all from the way of wickedneſſe, it would recompenſe doubtleſſe ſome of our ſinnes, and cou r a number of my miſdeedes. And euer whileſt we liue let vs praiſe God that in this time of temptation he hath not ſuffered vs to fall, as our ſinnes haue deſerued, into the miſery of theſe forſakers. To whom if I ſpeake ſometimes in this treatiſe more ſharply then my cuſtome or nature requireth, the zeale of truth and iuſt indignation towards hereſie, with the example of our forefathers, muſt be my excuſe and warrant. I wil be as plain for the vnlearneds ſakes as I may, & the matter ſuffer. And therfore now at the firſt I will open the very ground, as neare as I can, of ſo neceſſary an article: that the ignorance of any one peece may not darken the whole cauſe. Deſiring the ſtudious to reade the whole diſcourſe, becauſe euery peculiar pointe ſo ioyntly dependeth of the reſidewe, that the knowledge of one, orderly geueth light to all the other. And ſo the whole togither I truſt ſhall reaſonably ſatisfie his deſire.* Iſai. 28.

Prayer is thonely remedy againſt vvilfull blindnes.

3 Here (as I take it) in the ſecond face of the 18. leafe, beginneth the 3. matter promiſed in the argument, namely a briefe note of the authors intent, &c. The chiefe conſideration (as I gather) is for that men endeuour not to make amendes and recompence, by ſatisfying for their ſinnes, and therefore for anſwering ſome part of Gods iuſtice, and perfect purging of the ſame ſinnefull life paſt, there remayneth ſharpe puniſhment after this lyfe. I will commit to Chriſt, to be reuēged, the horrible iniury done to his death and bloud ſhedding, which if it be not a full aunſwering of Gods iuſtice, and a perfect purging of all our ſinnefull life, in vaine ſhall we ſeeke it elſe where. But I will reaſon with *M. Allen* in his owne principles. What ſay you Sir? remayneth there ſome part of Gods iuſtice to be aunſwered by ſuffering? Surely, if the paſſion of Chriſt will not ſerue, that was the immaculate lambe of God, it were ſtraunge that the ſuffering of a ſinnefull man ſhould ſatisfie the ſame.

And if ſuffering of the party that hath ſinned be neceſſarily required, for aunſwering ſome part of Gods iuſtice, howe can the ſame ſuffering be mitigated by maſſes, pardons, merites, &c. or cleane taken away by a pardon of Iubely, *à pœna, & culpa*? Againe, howe can the merites of an other, abate his puniſhment, which muſt ſuffer him ſelfe to aunſwere Gods iuſtice? If the iuſtice of God be not aunſwered by the offering of Chriſt, how is it aunſwered, when any mans ſuffering is by any of your meanes mollified or taken away? But it ſufficeth you that your forefathers, more then a thouſand yeares agoe, called that place of ſufferance, purgatory. But I pray you what is it called in the Scripture? either of the olde teſtament or the newe, or in the firſt and ſecond hundreth yeares after Chriſt? Diuerſe errours be older then a thouſand yeares, but age can neuer make falſhoode to be truth, and therefore I waye not your proude bragges worth a ſtrawe. I am one of the leaſt of Gods miniſters, and not worthy, in reſpect of my greateſt infirmities, of the loweſt place in his Church, yet by his grace and the authoritie of his holy word, I ſhall be able to ouerthrowe, both this and all other babylonicall bulwarkes, that are caſt

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vp by Sathan and all his instruments. For the defence of popish heresie, against the truth of God. And neither the myst of mens inuentions, which you call the light of apostolike tradition, shall be able to darken the truth of the Gospell, nor the errours of mortall men, which you terme the force of Gods trueth, shall beare downe thauthoritie of Gods holy spirite. And as for the torment of conscience, by inward acknowedlging of the truth openly withstanded, it is not like you could so liuely describe it, if you had not experience of it in your selfe. Our consciences (most humble and harty thankes we yeald to the infinite mercy of God) are washed white and purged from all blacknes, by the precious bloud of Christ, which is the propitiation for our sinnes, that cleaue vnto him by true & liuely faith: and open iudgement shall one day shew, that all obstinate Papistes, which seeke to establish their owne iustice, shal be voyde of the iustice of God, & while they wrastle to come out of purgatory, they take the high way to fall headlong into hell. God lighten the eyes of them that are blinde of simplicitie, and confound all such as sinne of malicious wickednes. The excuse of your sharpe speach, perhaps might seeme probable, if you did not vse intollerable sclaundering and rayling, which neither by zeale of trueth, nor example of godly fathers, can well be shadowed, much lesse warranted.

THAT OFTEN AFTER OVR SINNES BE FORGIVEN BY THE sacrament of penaunce, there remaineth some due of temporall punishment, for the satisfying of Gods iustice, & some recompence of the offences past.

CAP. I.

1 AS it is most true, and the very grounde of all Christian comfort, that Christes death hath payed duely and sufficiently for the sinnes of all the world; by that aboundant price of redemption payed vppon the Crosse: So it is of

Ephes. 1. Heb. 9.

August. Enche. cap. 65.

like credit to all faithfull, that no man was euer partaker of this ſingular benefite, but in the knotte and vnitie of his body miſticall, which is the Church. To the members whereof, the ſtreames of his holy bloud and beames of his grace, for the remiſſion of ſinne & ſanctification, be orderly, through the bleſſed Sacraments as condethes of Gods mercy, conueyde. All which Sacraments, though they be inſtituted and vſed as meanes to deriue Chriſtes benefites, and beſtow his grace of redemption vppon the worthy receiuers: yet like effect or force, is not by the meaning of their firſt author and inſtitutor, emploied vpon all receiuers, nor giuen to all the Sacraments. That may well appeare, if we marke the exceding aboundant mercy, that is powred vpon al men at their firſt incorporation and entraunce into the houſhold of the faithfull, by Baptiſme: In which Sacramens, the merites of our maſters death be ſo fully and largely caried downe for the remiſſion of ſinne, that were the life before neuer ſo loden with moſt horrible offences, that in this miſery man may commit, yet the offender is not onely pardoned of the ſame, but alſo perfectly acquieted for euer, of all paine or puniſhment (other then the common miſeries of mankind) which his proper offences before committed by any meanes might deſerue. And no leſſe free nowe then the childe after baptiſme, which onely originall ſinne brought thither. So ſayth S. Ambroſe *by theſe wordes:* Gratia Dei in Baptiſmate non quærit gemitum, aut planctum, aut opus aliquod, niſi ſolum ex corde profeſſionem. *The grace of God in Baptiſme requireth neither ſorow nor mourning, nor any other worke, but onely an hearty profeſſion of thy faith. Whereby he meaneth, that after our ſinnes be once thus freely wiped away in our firſt regeneration, there is no charge of puniſhment or penaunce for farther reliefe of the ſame.*

Marke the ground of the cauſe.

Super vnde. ca. ad Rom.

But now a man that is ſo freely diſcharged of all euill life and ſinne committed before he came into the family, if he fall into relapſe, & defile the temple of God, then (as Gods mercy alwaies paſſeth manns malice) euen in this caſe alſo, he hath ordayned meanes to repaire mans fall againe. That is, by the Sacrament of penaunce which therefore, S. Hierome *termeth the ſecond table, or refuge after ſhipwracke: as a meanes that may bring man to the porte of ſaluation, though lightly not without*

Note.

In cap. 3. Iſai.

preſent

preſent dammage and daunger. In which bleſſed Sacrament, though Gods grace haue mighty force for mans recouery, and worketh aboundantly both remiſſion of ſinnes, and the diſcharge of eternall puniſhment due by iuſt iudgement to the offender, yet Chriſt him ſelfe (the author of this Sacrament as the reſt) meant not to communicate ſuch efficacie or force to this, as to baptiſme, for the vtter acquieting of all paine by ſinnefull life deſerued. For as in Baptiſme, where man is perfectly renewed, it was ſemely to ſet thoffender at his firſt entrance on cleare ground, and make him free for all thinges done abrode: ſo it excedingly ſetteth forth Gods iuſtice, and nothing impareth his mercy, to vſe (as in all common welthes by nature and Gods preſcription is practiſed) with grace diſcipline, with iuſtice clemency, with fauour correction, and with loue, due chaſtiſement of ſuch ſinnes, as haue by the houſhold children bene committed.

The force of Chriſtes death is not ſo largely applyed vnto vs in the Sacrament of penaũce as in Baptiſme.

Nowe therefore, if after thy free admiſſion to this family of Chriſt, thou doe greeuouſly offend, remiſſion may then be had againe: but not commonly without ſharpe diſcipline, ſeeing the father of this our holy houſhold puniſheth where he loueth, and chaſtiſeth euery childe whom he receiueth. VVhoſe iuſtice in puniſhment of ſinne, not onely the wicked, but alſo the good muſt much feare. VVhereof S. Auguſtine *warneth vs thus:* Deus (*ſayth he*) nec iuſto parcit, nec iniuſto: illum flagellando vt filium, iſtum puniendo vt impium. *God ſpareth neither the iuſt, nor vniuſt: chaſtiſing thone as his childe, puniſhing the other as a wicked perſon.*

Ad Heb. 12.

Lib. 22. cõtra Fauſtũ cap. 30.

A childe then of this houſhold continuing in fauour, though he can not euerlaſtingly periſh with the impenitent ſinners, yet he muſt (being not by ſome eſpecial prerogatiue pardoned) beare the rodde of his fathers diſcipline. And gladly ſay with the prophet. In flagella paratus ſum. *I am ready for the roddes. And whatſoeuer theſe wantons, that are runne out of this houſe, for their owne eaſe or other mennes flattery ſhal forge, let vs continue in perpetuall cogitation of our ſinnes forgeuen: and by all meanes poſſible recompence our negligences paſt. Let vs not think but God hath ſomewhat to ſay to vs, euen for our offences pardoned: being thus warned by his owne mouth.* Sed habeo aduerſum te pauca, quòd charitatem tuam primam reliquiſti: Me-

Pſal. 37.

Apoc. 2. 4.

mor esto itaque vnde excideris,& age pœnitẽtiam, & prima opera fac. *But somewhat I haue against thee, because thou art fallen from thy first loue. Remembre therefore from whence thou fell, do penaunce, and beginne thy former workes againe. And the consideration of this diuersitie betwixt remission had by baptisme, and after relapse by the sacrament of penaunce, moued Damascen to call this second remedie,* Baptismum vere laboriosum, quod per pœnitentiam & lachrymas perficitur. *A kinde of Baptisme full of trauell, by penaunce and teares to be wroght. In which God so pardoneth sinnes, that both the offence it selfe, and the euerlasting paine due for the same being wholy by Christes death & merites wyped away, there may yet remaine the debt of temporal punishmẽt on our parte to be discharged, as well for some satisfactiõ of Gods iustice, against the eternal ordre wherof we vnworthely offended, as for to aunswere the Church of her right (as* S. Austine *saith) in which only al sinnes be forgeuẽ*

De orth. fide lib. 4. ca. 9.

In Ench. cap. 65.

Mary when occasion of satisfying for our offensies in this life is neglected, or lacke of time, by reason of longe continuance and late repentaunce, suffereth not due recompense in our life, which is the time of mercie, then certes the hand of God shall be much more heuie, and the punishments more greuous. And this is with out doubt to be looked for, that the debt due for sinne, must either here by paine or pardon be discharged, or els to our greater grief after our departure required.

CAP. I.

1 ALthough the argument of this chapter be but one, yet I thought it good to diuide the answere into two partes. The former part containeth his proposition, the latter his confirmation. And first concerning the sufficiency of Christes redemption, there is nothing can be spoken so magnifically, but that the worthines thereof passeth and excedeth it. I will therefore agree with you in that you say of the comfort, sufficiency and aboundant price of the death of Christ, and I would you would alwayes agre with your selfe in the con-

conſtant confeſſion of the ſame truth, I receaue alſo that which you affirme, that the benefit of his death, extendeth alſo to the members of his myſtical body. But in that which you make to be the onely meane, whereby the ſame is conueyed and applyed vnto vs, I can not but diſſent from your iudgement. For the meane on Gods behalfe, by which we are made partakers of the fruites of Chriſtes paſſion, and ſo grafted into his body, is his holy ſpirite of promiſe, which is the earneſt and aſſuraunce of our inheritaunce, who worketh in vs fayth, as the onely meane by which the righteouſnes of Chriſt is applyed vnto vs. *Eph.* 1. And as for the Sacraments, which you ſeeme to make the onely condittes of Gods mercy, we are taught in the holy Scriptures, that they are the ſeales of Gods promiſes geuen for the confirmation of our fayth, as was circumciſion to *Abraham*, when he was iuſtified before through faith, *Rom.* 4. You will vs in the margent, to marke the grounde of your cauſe, which is in deede a good admonition. For ſeeing the grounde of your cauſe leaneth vpon your onely affirmation, and is contrary to thautority of Gods word, iniurious to the ſpirite of God, and neglecting the fayth of Chriſt, what ſo euer you buyld thereuppon, muſt needes be like the foundation. But howe ſhoulde your free will be maintayned? if Gods ſpirite had any place, that diſtributeth to euery one according to the good pleaſure of his owne will. 1. *Cor.* 12. And how ſhould the Sacrament geue grace of the worke wrought? if fayth were requiſite in them that receiue them. Of like authority it is, which you ſay, that like effect is not geuen to all the Sacramentes. Surely all the Sacramentes of Chriſtes inſtitution, haue lyke effect in Gods elect. But let vs heare your difference. By baptiſme all ſinne committed before, and the puniſhment thereof, is clearely forgeuen, by the Sacrament of penaunce, though the ſinne be forgiuen, yet there remayneth a temporal puniſhment. When the Pope geueth a general pardon *à pœna & culpa*, doth he not it by ỳ ſacrament of penaunce? if he do it by ỳ ſacrament, then are temporall paines alſo remitted therby. Thus one falſhod ouerthroweth

an other. But Christ you say the author of this sacrament, meant not to communicate such efficacie to this, as to Baptisme. Here are two assertions, first of the author, then of the force of this Sacrament, but neither of both able to be proued by the word of God. Neuertheleſſe here is brought in that which is thought to be the piller, not onely of purgatory, but also of all other popish satisfactions: namely the chastisement and correction, that God ministreth to his children, whose sinnes he hath pardoned, which is not a satisfaction for the sinnes past, but a warning for the time to come, and is neuer accompted in scripture, for an answering of Gods iustice, but a token of his mercy, being not the punishment of a iudge, but the chastisement of the father to the amendement of his childe that suffereth, and for an admonition of other, that they likewise offend not. *Heb:* 12. And after this manner, are also those places to be vnderstood, where God is sayd to punish the offences of his children. But whereas *M. Allen* allegeth the saying of Christ vnto the Angell of the Church of Ephesus, *Apoc.* 2. But I haue somewhat against thee, &c. to proue that God hath somewhat to say for our offences pardoned, I maruell whether he were sleeping or waking when he wrote it, for there the pastor and Church is charged, for their offence which is not to be pardoned, except they repent, & if they repent to be clearly remitted. But μετανοήσον, or, *age pœnitentiam*, with *M. Allen*, is doe penaunce, & doing of penaunce, with him soundeth to make satisfaction. He professeth in one place his ignoraunce in the Greeke tongue: but if he would but acknowledge what *pœnitere* in Latine signifieth to be sory, he neede not to haue occupied him selfe in alleging that place. But proceding a litle further, he maketh two causes why the debt of temporall punishment remaineth to be discharged by vs. One for some satisfaction of Gods iustice, as though the satisfaction of Christ were imperfect. An other to answere the Church of her right (as *S. Augustine* sayth). In deede the olde discipline of the Church, required that open offenders, should not onely repent priuatly before God, but also shew open signes of harty repen-

pentaunce for ſatisfying the Church, by whom they were to be receaued as before their repentaunce they were caſt out. And in this ſenſe, ſatisfaction is often vſed by the auncient fathers, and not to fulfill the righteouſnes of God, either by doing or ſuffering of any thing. Seeing therefore that Gods iuſtice is throughly ſatisfied by Chriſtes ſuffering, there remayneth no ſatisfaction to be ſupplyed by men. For the afflictions of the faithfull, are the matter of their patience and conformitie with Chriſt their head, the puniſhments that are inflicted vpon them, are the corrections of mercy, not the ſatisfactions of iuſtice. There remaineth therefore no temporall puniſhment for ſatisfying of Gods iuſtice in our life, and much leſſe after our death.

2 *And this to be the graue doctrine and conſtant faith of the fathers I muſt firſt declare: both for that it ſhall firmly eſtabliſh our whole matter, and clearely open the caſe of controuerſie betwixt vs and the forſaken company. VVho would ſo gladly liue at eaſe in their onely faith, that they liſt nether ſatisfie for their ſinnes, nor procure Gods mercy by well working. In this caſe then let vs ſeeke the ordre of Gods iuſtice, by the diligent conſideration of ſome notable perſonages, of whome we may haue by the plaine Scripture euident teſtimonie both of the remiſſion of their ſinnes, and their penaunce and puniſhment after they were reconciled againe.*

Adam that firſt did fal, and vvas firſt pardoned, did yet abide the ſcourge for his ſinnes.

Our firſt father Adam, in whome we may beholde almoſt the whole courſe of Gods iudgement, and through whome both ſinne and all puniſhment due for ſinne entred into the world, I thinke he had the firſt benefite by Chriſtes death for the remiſſion of his diſobedience: or at the leaſt (becauſe I woulde not auouch an vncertain thing) this I am ſure, that by Chriſt he was raiſed vp to Gods fauour againe. Of whome we finde it thus written in the booke of wiſdome. Hæc illum qui primus formatus eſt pater orbis terrarum, cum ſolus eſſet creatus, cuſtodiuit: & eduxit illum a delicto ſuo. *This (ſaith he, meaning by Chriſt vnder the name of wiſedom) ſafely preſerued him that was firſt formed of God, the father of the world, when he was created all alone: and rayſed him out of his ſinne again. The which diſobedience (with*

Cap. 10.

what other sinne so euer was thereunto in him ioyned) though it was thus clearly pardoned, yet the punishment thereof, both he felt long after in his owne person, and it lieth vpon his posterity till this day. For which sinne he him selfe began to doe penaunce Lib. 3. ca. 33 *(as* Irenæus *saith) euen in paradise: and then God practised iudgement vpon him (as* Augustine *noteth) first by his disinheritaunce, then by painfull trauell inioyned, by the vnapnesse of the earth to serue his turne, by rebellion of the inferiour creatures, by the troublesom motions of his owne affections, & briefly in all pointes by a lothsom life and a dreadfull death. Yea and that his punishment ceased not in this world by his death, but many hundreth yeares after remained as further condemnation of his disobedience, I shall more conueniently anone declare.*

Now seeking further to haue cleare and open euidence in this case, we can not wish more proofe then may be had by the straung working and dispensation of God, in the manifold affaires of that sanctified people, and chosen nation of the Israelites. In which peoples perpetuall protection, a man might finde a perfect platte of mercy and iudgement. So often they fall, so sodenly they rise: so grieuously they offend, such mercy they finde, that it is maruelous to consider. Of this elect family therefore thus God speaketh. Psal. 88. Si autem dereliquerint filij eius legem meam, & in iudicijs meis non ambulauerint, visitabo in virga iniquitates eorum, & in verberibus peccata eorum: misericordiam autem meam non dispergam ab eo, neque nocebo in veritate mea. *If his children reiect my lawe, and walke not in my iudgements, with rodde will I visit their wickednes, and in stripes their sinnes: yet will I not take my mercy from him (or them, as it is also redde) nor harme him in my truth. This people, at their first passage out of Egypt committing horrible idolatry, was pardoned thereof at the instance of* Moises: *yet so saith our Lord God vnto him:* Ego autem in die vltionis, visitabo & hoc peccatum eorum: *But yet in the day of reuengement, I will visit this their offence also. The same people offending greuously again by murmure and mistrust of Gods carefull prouidence towards them, at their Gouernours humble sute were expresly forgiuen in these wordes.* Numer. 14. Dimisi iuxta verbum tuum. *I haue pardoned them according to thy word. But after their assured warraunt for the full remission*

Gods people first pardoned, was then after punished. Exod. 32.

remission of the fault, & the eternall paine due to that greeuous sinne, behold yet their punishment temporall for the same. Attamen omnes homines qui viderunt maiestatem, &c. *For all that (saith our Lord) euery one that hath seene my maiesty, and the wonders which I wrought in Egypt, & in the wildernes, & yet hath notwithstanding tempted me tenne times, shall not beholde the land for which I bound my selfe by oth to their forefathers. But passing the peoples sinne* Moises *and* Aron *them selfe, in many pointes minister aboundant profe of this matter. VVho both dying in perfect fauour of God, yet for their mistrust were discharged of guiding Gods people, or entring them selfe into the land so hartely desired, and so long loked for before, Of these two the Prophet sayth thus:* Custodiebant testimonia eius & præceptum quod dedit illis. Deus tu propitius fuisti eis, & vlciscens, in omnes adinuentiones eorum. *They obserued his testimonies, and the charge that he gaue vnto them. Lord God thou wast mercifull vnto them, and sharply reuenged their owne inuentions. The like ordinaunce of Gods iustice in punishment of such as he highly fauoured, may appeare in* Samson, *in* Hely, *& all other notorious personages in the whole Scripture.*

Num. 20.

Psal. 98.

Iudic. 16. 1. Reg. 3.

But the heartely beloued of God King Dauids *example so beareth downe our aduersaries, that I can not wel omit it, though I now long to be nearer my matter. This Prophet had an expresse pardon, with a plaine* prouiso *that he should notwithstanding beare the heauy hand of God, for the punishment of his former sinne. Once for taking pride in the multitude and numbring of his people, God, though he pardoned him, yet by the prophet, God gaue him leaue to chuse of thre named scourges, which he would: to whom he answered.* Coarctor nimis: sed melius est incidere in manus Domini, multæ enim sunt misericordiæ eius. *I am sore vrged: but better it is to fall into Gods handes, for his mercyes be exceding many. And so according to his election, he had many thousandes of his people perished by Gods plague. Of whose case, S. Gregory sayth maruelous much in these fewe wordes.* Deus delictum delet, sed inultum non deserit: peccato non parcitur, quia sine vindicta non laxatur. *God wypeth away mannes offence, but he leaueth it not vnpunished: sinne is not spared, because it is not without reuenge releа-*

2. Reg. vlt.

Lib. 9. in Iob. cap. 8 2.

ſed. But before this, he had a full warrant of remiſſion of his horrible murder and adultery, by the Prophet Nathan, *ſaying*
2.Reg.12. *vnto him thus after his repentaunce.* Dominus quoque tranſtulit peccatum tuum, nonmori eris: veruntamen quoniam blaſphemare feciſti inimicos nomen Domini propter verbum hoc, filius qui natus eſt tibi morte morietur. *Our Lord hath remoued thy ſinne: neuertheleſſe, becauſe thou haſt made thenimies blaſpheme our Lordes name by this worde, thy ſonne which is borne vnto thee ſhall dye the death. Of which matter* S. Auguſtine *by occaſion talking againſt* Fauſtus, *aſketh what*
Lib.33. cap. 67. *maner of pardon it was, that the Prophet brought from God vnto* Dauid. *And he anſwereth thus.* Ad quam rem niſi ad ſempiternam ſalutem? neque enim prætermiſſa eſt in illo, ſecundum Dei comminationem, flagelli paterni diſciplina. *To what ende elſe (had he his pardon) but to euerlaſting-ſaluation? For he ſcaped not the ſcourge of his fathers diſcipline, according as the threatning of God before did portend. All the forſayd examples then being ſo euident, they muſt needes conclude this aſſuredly, that after our offences be remitted, there commonly yet remaineth ſome paine and right debt, to be diſcharged by the offenders puniſhment, before he receiue the ample benefite of eternall ſaluation.*

2 Now commeth in the colourable confirmation of this falſe propoſition, and that by examples of the holy Scripture, which muſt therefore more diligently be wayed, becauſe they are ſo ſeldom alleged. But firſt he muſt rayle a craſh at the forſaken Proteſtantes, which would ſo gladly liue at eaſe in their onely faith, that they liſt neither to ſatisfie for their ſinnes, nor to procure Gods mercy with good workes. Doubtles (*M. Allen*) they liſt not by ſeeking to iuſtifie them ſelues, procure to be forſaken of God. But you Papiſtes are they, that ſeeke to iuſtifie your ſelues, like the olde phariſees, and boaſt of your prayers, faſtings and ſatisfactions, but God knoweth what you are within. As for our onely faith ſhall ſtand before God, when your infidelity ſhall condemne you, and the fruites of our onely faith ſhall appeare to Gods glory, when the vayne bragge of

your

your meritorius workes ſhalbe diſcouered to your eternall ſhame. But to come to your examples, I muſt admoniſh the Reader, that neither your wit, memory, diligence, nor learning, deſerueth any commendations, for alleging them that haue ſo often before bene abuſed, by all them that of your ſide haue defended your cauſe, of whom you are but a *tranſlator* or borower, not an *author* or obſeruer your ſelf. And therefore I might iuſtly referre the Reader to the learned and godly aunſwers of ſo many, as haue impugned this hereſie before, but becauſe euery man either can not or will not ſeeke further then this booke, I will briefly aunſwere euery example, as it is an eaſy matter to doe, they are ſo vnfitly applyed to the purpoſe for which they are alleged. The firſt example is of our firſt parent *Adam*, whoſe ſinne though it were pardoned through Chriſt, yet he and all his poſterity feeleth the puniſhment thereof. An argument very farre fetched to maintayne the paynes of purgatory. The miſeries of this life in that they be common to the godly, with the wicked, they ſufficiently declare, that they are no ſatisfaction for ſinne, but a demonſtration of our miſerable condition to humble vs, & make vs deſirous of reſtitution by Chriſt. And although they were enioyned by the curſe of God againſt ſinne, yet to thoſe that are deliuered from the curſe of God by the bleſſed ſeede *Ieſus*, they alſo are conuerted into bleſſings. Hereof the godly reioyſe in afflictions, knowing that afflictions worke patience, patience worketh trial, triall hope, and hope confoundeth not, yea by them we are made conformable vnto Chriſt, that ſuffering with him we may raigne with him. *Rom.* 5. & 8. As for that which *Adam* ſuffered after his death, when you haue declared it, then will I alſo confute it. Next followeth the examples of the *Iſraelites* which often fell, were puniſhed and roſe againe. The former example was not ſo farre of in tyme, as this is in matter, for that example although it were impertinent, yet it had ſome ſimilitude with the cauſe, for that *Adam* was pardoned, and yet bare ſome part of puniſhmẽt. But here are brought in the whole people, among whom many were wicked, and commonly

more hypocrites then true Israelites, and yet the very text alleged out of the 88. Psalme, declareth that the godly children which were punished, were chastised in mercy, and not condemned by iustice. And as for the saying of God. *Exod.* 32. that notwithstanding he had pardoned the Israelites, yet he would visit their sinne in the day of vengeance, litle helpeth the matter. For the pardon was generall to the whole people, that he would not destroy them from being a nation, as appeareth in the 14. verse of that chapter, but not particular to euery one, that he would remitte their sinne & take them into his fauour, as appeareth verse 33. where he sayth, that who so euer had sinned he would put him out of his booke. The same answere serueth for the like text. *Num.* 14. But *Moises* & *Aaron* are examples of this matter most manifest. I answere to the punishment of *Moises* & *Aaron*, as to the punishment of all other faithfull persons, they were not to satisfie the iustice of God, but to declare his mercy in admonishing them, and others by their examples, how odious sinne is vnto him, and yet euen the chastisement of God is a benefite vnto his children, not onely because it is a signe of his fatherly loue toward them, but also because he conuerteth it alwaies vnto their reward and profit. As in the example of *Moises* and *Aaron*, it was a fatherly rodde to discharge them of guiding Gods people, and entring into the lande of promise: but in the meane time it was a great benefite that they were discharged of a heauy and troublesome burden, and entred sooner into that land of eternall life, whereof the other was but a signe and shadow. And therefore the *Psalmist* sayth iustly of them, that God was mercifull vnto them, in reuenging their inuentions. But because *S. Augustines* words may be of more credit with you, he sayth of the death of *Moises* & *Aaron*, that they were *signa futurorum non supplicia indignationis Dei*. Signes of things to come not punishments of Gods displeasure. *Quæstion. Num. lib.* 4. *Queſt.* 53. But the example of King *Dauid* is counted a great and speciall bulwarke of this cause, which notwithstanding is answered euen as the rest. *Dauid* the child of God, was beaten with

the

the mercifull rodde of Gods fatherly correction, and set as an example to Gods children of all ages, to shew how God abhorreth murder and adultery. And although the payne were bitter for the tyme, as all chastisment is, yet no doubt but he receaued great profite thereby. *Heb.* 12. And as for the plague for numbring the people, it fell vpon them for their own sinnes, as the text is playne. The saying of *Gregory*, that God leaueth no sinne vnpunished, which is pardoned: if it be vnderstood that all the sinnes of the faithfull are punished in Christ, which became sinne for vs, it is most true. But if he meane that God punisheth all sinnes that he pardoneth in the partyes them selues, it is contrary to the manifest worde of God, and infinite examples of the Scripture. The Publicane, the prodigall childe, the debters, all clearely remitted, doe playnly proue that God freely forgiueth, iustifieth, rewardeth the penitent sinners, without exacting any punishment of them for aunswering of the debt, satisfying for the sinnes, abusing his fatherly clemency. *Luke 7. & 15. & 18.* Finally for auouching myne aunswer, I would wish no better authority of the auncient fathers, then euen that which *M. Allen* him selfe allegeth out of *Augustine contra Faustum, lib. 23. cap. 67.* that the punishment of *Dauid*, was *flagelli paterni disciplina*, the chastisement of Gods fatherly scourge, as he doth most playnly declare the same in his booke *de peccatorum meritis ac remissione, lib. 2. cap. 33.* and for a flatt conclusion contradictory to *M. Allens* assertion, I will vse the very wordes of *Chrysostome* in the 8. Hom. vppon the Epistle to the *Rom. Vbi venia ibi nulla erit pœna.* Where there is forgeuenes, there is no punishment.

The double and doubtfull shiftes of our aduersaries pressed by this conclusion, are remoued: and it is proued against one sort, that these foresayde scourges were in deede punishments for sinnes remitted. And agaynst thother sect, that this transitory payne hath often endured in the next life.

CAP. II.

AND the weight of this foresayd grounde, hath euer pressed the aduersaries of truth so sore, that beholding as it were a farre of, what inconuenience this might import, they euer busily endeuored to stay the beginning of their likely ouerthrow. But yet (as it was and I will be for euer noted in false teachers) they seeke diuerse escapes, so disagreable, that one hindereth an other, and neither of them helpes their owne cause. One sorte not so impudent, but a great deale more foolish then their fellowes, agree by force of the places named and euidence of the examples, that there is punishment to be suffered, and some temporall paine remanent to be discharged in this world, after remission of sinne,

Melanch. but for the next after this life (so feard they be of purgatory) they will haue none at all. Thother secte maisters fearing what might follow on that graunt, in no case will confesse, that there is any payne due for sinne, in this world or the next, after the

Caluinus. faults be once remitted. For Caluine capitaine of this latter bād, saw well, that if any debt or recompense remaine to be discharged by the offender after his reconcilement, it must needes arise by proportion, weight, continuance, number, and quantity of the faultes committed before. Whereby it must of necessity be induced, that because euery man can not haue time, either for the hugenesse of his sinnes past, or his late repentaunce, or his carelesse negligence, to repay all in his life, that there is all, or some part aunswerable in the next world to come. And therefore boldly and impudently, as in case of this necessity, he aduenturech to deny with shame, that any of all these painfull miseries be as punishments for the sinnes of the sufferers: but certaine fatherly checkes, exercises of patience and vertue, rather then afflictions enioyned for sinnes. Which vaine shift hath no bearing by reason, or text of Scripture: but onely is vpholden by the exercised audacity of the author.

CAP.

CAP. II.

IF *M. Allens* titles of his chapters were as ſufficient reaſons, as they be bolde affirmations, there were no man able to ſtand againſt him. But I can well compare them to the arguments of thoſe vayne fables that were wont to be printed in engliſh of *Beuis of Hampton, Guy of Warwick*, & ſuch like, where the arguments ſhew how ſuch a Knight ouercame ſuch a Gyant, how ſuch a ſorcerer wrought ſuch a miracle, which are tould as confidently as though they were true, and yet there is no man of meane witte ſo ignoraunt, but he knoweth them to be fayned fantaſies. Euen ſo with *M. Allen*, to affirme is to proue, to deny is to confute, briefly in his titles, and at large in his chapters. But if he would as he pretendeth, haue remoued all thoſe reaſons, that we bring againſt his falſe concluſion, or any of them all, he muſt haue proued, that Chriſt hath not ſatisfied the iuſtice of God perfectly by his death and ſuffering, that God doth not freely forgeue vs our ſinnes, that he is ſtil an angry Iudge againſt them that put their truſt in him. He muſt haue proued againſt *Ezechiel*, that what tyme ſo euer a man doth truely repent, the Lord doth not put all his ſinnes out of his remembraunce, againſt *Dauid*, that he hath not remoued our ſinnes from vs as farre as the Eaſt is from the Weſt. Againſt *S. Iohn*, that if any man ſinne after Baptiſme, Ieſus Chriſt is not our aduocate with the father, and propitiation for our ſinnes. If he could ſay any thing againſt theſe reaſons & authorities, with an hundred more of the ſame ſort, he were worthy to be heard. But becauſe that is to hard a matter for him to take in hand, without all ſhame or ſhew of truth moſt impudently, he fayneth a contrariety betwene *Melanthon* and *Caluine*, but not once noting by one letter where the ſame is to be found in any of their workes, leſt their manifeſt wordes out of the ſame places being brought againſt him, ſhould reproue his

ſhameleſſe lying. *Melanćthon* he ſaith, acknowledgeth ſome temporal payne after remiſſion of ſinnes, to be diſcharged in this life, but not in the life to come. *Caluin* wil haue none at all. O braſen face and yron forhead: doth *Caluine* deny thafflictions of this life? or *Melanćthon* affirme that they are ſuffered for ſatisfaction of our ſinnes. Doth *Melanćthon* deny the paſſion of Chriſt to be a perfect aunſwering of the iuſtice of God? or *Caluine* affirme, thereby to be taken away the mercyfull correction of God? Would God that all that profeſſe the religion of Chriſt agreed in all pointes as truely, as they doe in this. But admitte that *M. Melanćthon* or any man beſide, ſhould graunt, that the ſufferinges of the godly in this life, are ſome parte of ſatisfying vnto the iuſtice of God, what were purgatory promoted thereby? Forſoth then of neceſſitie it muſt be induced, that ſome parte of theſe ſufferinges are aunſwerable in the next worlde to come, what neceſſitie call you this? euen ſuch as he ſuffereth, which being bounde hande and foote with a ſtrawe, can not ſteare to helpe him ſelfe. But lette vs ſee this adamantine chayne of *Maiſter Allens* neceſſity. If any puniſhment remayne, it muſt needes ryſe by proportion, weyght, continuaunce, number and quantity, which if it be not all diſcharged in this lyfe, then it is to be aunſwered in the lyfe to come. By proportion *Maiſter Allen?* What proportion? *Arithmeticall* or *Geometricall?* If it be by *arithmeticall* proportion, then ſo many thouſandes of ſinnes, whereof euery one deſerueth one death, muſt be puniſhed by ſo many thouſand deathes. If by *geometricall* proportion, then ſo many offences committed againſt that infinite maieſty, can not be aunſwered, but by infinite and eternal puniſhment, and which way ſo euer you take it, by weight, number, time or meaſure, it is euident, that while you ſeeke for purgatory, you haue founde out hell. For otherwiſe ſaith the ſpirite of God, in the perſon of the faithfull, *He hath not dealt with vs according to our ſinnes, neither rewarded vs after our iniquities, Pſal. 103. But as heauen is aboue the earth, ſo great is his mercy, as a father hath compaſſion on his children, ſo hath the Lorde compaſſion on them that feare him.*

him. This is an other maner of proportion *M. Allen*, then you Papists can skill of, which thinke such a necessity to be of this conclusion, that if any sinnes be punished in this life, they must be punished after this life also. For if nothing but iustice be sought against sinnes, then followeth nothing but eternal damnation, if mercy may moderat the matter, what necessity is in this consequence? some sinnes are sometime punished in this life, *ergo* in the life to come. Thus I haue reasoned, supposing that any man had graunted, that the iustice of God must be satisfied with our sufferings in this life: for I my selfe had rather see the Pope at the deuill, then I would affirme the sufferings of Christ to be vnsufficient to aunswere perfectly the iustice of God. But behold christian reader the blasphemy of these popish serpents, first they will seeme in wordes throughly to acknowledge the benefite of Christes passion, lest that euery man y̆ heareth them speak, should spit at them. When they haue thus obtained audience, then they will gather in them selues, & begin in some part to diminish the perfection therof, & so proceede vntill they haue in deede, though not in wordes cleane excluded Christ and all his merits, whereof thou hast a plaine example in this hipocrite, who in the beginning of his first chapter, confesseth liberally the effect of Christes death, afterward restraineth the force thereof, to sinnes committed before baptisme, then bringeth in punishment, for aunswering the iustice of God in this life, afterward extendeth the same vnto the life to come, & last of all, estemeth the punishment by proportion, weight, continuance, number & quantity of the faults committed: which of necessity thrusteth backe againe the sinnes into eternall torments. And what then becommeth of the propitiation for our sinnes purchased vnto vs by the bloud of the sonne of God?

2 S. Paule *in playne words writeth:* Corpus mortuum est propter peccatum, & stipendium peccati mors est. *The body is dead because of sinne, and death is the reward of sinne. And so of* Dauid: *because thou hast slayne* Vrias, Non recedet gladius

Ad Rom. 6. Vide Augu. super illud psal. 50. in peccatis cō

edpit me mater mea.

de domo tua, *saith the Scripture: The sword shall not depart thy house. And againe, because thou hast made the enemies blaspheme my name, thy child shall dye. And of the people of Israell:* Visitabo & hoc peccatum eorum. *I will visite this sinne of theirs also. Yet in this light of Scripture, whereas the punishments is named, so it is expresly mentioned that sinne is the proper cause thereof, the aduersary seeketh a blinde mist, to dase the simplicity of the reader, and to maintaine errour. It helpeth our cause exceding much, that the very shew of an argument, driues them to such vnseemely shifies.* S. Augustines *wordes shall for me sufficiently refute this errour,* Veritatem dilexisti, impunita peccata eorum etiam quibus ignoscis, non reliquisti. *(He speaketh to God in the Prophets person). Thou loues righteousnes, & hast not left vnpunished, no not the sinnes of them whom thou loueſt. Notwithstanding, this is very true: that all these afflictions though they come of sinne, and for the reward of mans offences, yet God of mercy turneth them to the exercise of vertue, and benefite of such as shalbe saued. But it is one thing to dispute of what cause they come, and an other to reason of the wisedom of God in the vse of the same. Who, as the said* Augustine *witnesseth, is so mighty in his prouident gouernaunce, that he is able to turne, euen the very sinnes them selues, to the benefite of such as by grace and mercy shalbe raised vp to saluation. And much more is he ready to frame the punishment which he him selfe of iustice worketh for correction of sinners, to the saluation of the elect.*

In Psal. 50.

Augustl. lib. 2. de peccato mer. cap. 33.

2 This peace should proue that the fatherly rodde of Gods mercy, is a sword of his iustice to punish those sinnes that are remitted. But what maner of proues bringeth he. S. *Paule* (he sayth) *in plaine wordes writeth, the body is deade because of sinne, and death is the reward of sinne.* In deede S. *Paule* writeth so, but is the mercy of God turned therfore into iustice, or his rodde into a sworde? or he from a mercifull father into an angry iudge? to omit howe vnfitly he ioyneth these 2. places togither, whose sense is so farre differing, for in the former saying: *Rom.* 8. he speaketh of the relicks of sinne, that are not altogither abolished in them

that

that are regenerate: in the latter *Rom.6.* he sheweth that they which serue sinne, deserue eternall damnation: what is this to the proofe of his conclusion? but his purpose was onely to make some shewe of variety of places: for by and by he returneth to the places alleged, and aunswered before, of *Dauid*, and of the people of Israell, whereunto he adioyneth the saying of *Augustine*, that God leaueth not the sinnes of them vnpunished, whome he hath pardoned. One aunswere serueth al, if there were ten times as much of this sort. That God punisheth not to satisfie his iustice, but to shew his mercy toward his children, to bring them to repentaunce, to humble them, to make them beware of the like sinnes, to admonish others by their example, but in no wise that they should make a mendes by due punishment, for that which by transgression was committed, which aunswere howsoeuer he would seeme to eleuate by wordes, yet he bringeth no matter against it, but euen the places by him selfe alleged in the chapter before, which either all or almost all, doe plainly confirme it, as is before noted, and none of them all confute it.

3 *But now the other sorte which be more curteise, and confesse that in this world the iust may suffer of reason for his sinnes already remitted, but not in the next life, as their doctrine is very vntrue, so it geueth great licese and liberty to euill liuers, and is the very mother of presumption. For if man were sure to be discharged at his departure hense of all paine for his sinnes, then certes were it madnesse, to trauell in this life further for his offenses, then he must of necessitie. Yea more, it maketh the ease of greuous sinners till the houre of their death (so that they then at last repent) much better, then of small offenders conuerted longe before. For these must be punished in their life, the other can not be punished (as these suppose) after their death. What a vaine absurdity is this, that the prophet offending once or twise in all his time, shoulde suffer so heuie iudgements: and the party which abideth in wickednesse till the ende of his life, when sinne rather leaueth him, then he sinne, must because of his late conuersion, without paine be caried at ease to heauen? This*

The confutation of the second opinion.

Homil.11. in Leuit. *is not doubtlesse semely to Gods iustice and ordinaunce, whose wayes be truth and vprightnesse.* Est apud iudicem iustum poenæ moderatio, non solum pro qualitate, sed etiam pro quantitate. *To a iust iudge there must be consideration had of punishment, both for the quality & quantity (so saith Origine.) And the holy Scripture thus.* Quantum glorificauit se, & in delitijs fuit: tantum date illi tormentum & luctum. *Looke how high she exalted her selfe, and how delicatly she liued: and geue her so much woe and torment againe. It is spoken as of Babylon in the reuelations of Saint Iohn.*

Cap.16.

And because this toucheth our matter, and the very poinct thereof: I will stand with the aduersarie the longer. Here then I aske him, why God taketh punishment in this worlde, for sinne already remitted? His aunswere must needes be, for the reuenge and hatered of sinne, and satisfiyng of iustice. Nowe then doth *God practise iudgement and iustice no where but in this worlde? Or if it be not here aunswered, because of lacke of space, or late reconciliation of the offender, shall our lorde of necessitie be forced to remitte the debte, and release his sentence of iustice for lacke of meanes to punish in an other worlde? No no, Gods hãde is not abbridged by the termes of this life. Late repentaunce can be a benefit to no man: God forbid it shoulde. Especially seing punishment and iudgement for sinne (as many learned do suppose, and as reason with scripture beareth) properly apperteineth not to this worlde, but by a speciall grace, and singular benefite, which God of pity graunteth to such as he loueth, that they may here preuent his anger: which else in the next life should be found more greeuous, where properly is the reward of sinne, and iudgement kept ordinarily for the same. As it is playne mercy & grace, when man may take punishment of him selfe (as S. Paule sayeth) and be his owne correctour, to auoyde the iudgement of God. And thereof the next life is termed commonly* dies Domini: *where there is no place for our working, but sufferance alone: where the accompt of mans life must be straitly required, and the sinnes euen of the iust, not otherwise amended, sharpely visited.*

1.Cor.11.

Euseb. Emis. homil. de diuersis viti.

Therefore if Melanthon *graunt that the righteous and reconciled persons, may iustly beare the scourge of God, for satisfying for their sinnes before pardoned, in this world, where, though punishment*

niſhment be exerciſed for wickednesse properly, yes at the leaſt not ſo ordinarily as in the next, wher God hath layd vp the great ſtore of rewarde, as wel for the good as the badde; he muſt needes by force of reaſon acknowledge, that the world to come is no leſſe (if it be not more) appoynted of our Lord for iuſt iudgeing of our faultes forgiuen, then the time of this preſent life, wherein many an euill liuer eſcapeth all puniſhment ſo diuerſe of great vertue ſuffer full greeuous tormentes. Excellently well ſayd S. Auguſtine: Multa mala hic videntur ignoſci, & nullis ſupplicijs vindicari: ſed eorum pœnæ reſeruantur in poſterum &c: *much euill may ſeeme here to be pardoned, and without all puniſhment releaſed: but the payne for ſuch thinges is reſerued til the world to come.* Ench. ca. 6.

3 He aſcribeth more curteſie to the other ſort whoſe opinion is of his owne framing, but yet they pleaſe him not altogither, becauſe their doctrine geueth licence to euill liuers. For if a man were ſure to be diſcharged at his death for all payne for his ſinne, then it were madnes to trauaile further for his offences in this life, then he muſt needes. *M. Allen* ſpeaketh here according to his owne affection, & the ſence of all Papiſtes, which will take no paynes to pleaſe God, but onely for their profite: they will not beſtow one halfe peny for the loue of God, nor ſuffer a fillippe for the glory of God, but for the ſatisfaction of their ſinnes, and increaſe of their merittes. And therefore that which is the chiefe cauſe, that doth and ought to moue, and the principall ende for which all godly men are moued to ſeeke to pleaſe God by good workes, namely the loue of God, and the glory of God, the Papiſtes thinke to preuaile with no man, becauſe they are voyd of it them ſelues. But may not a man now iuſtly enforce, that the opinion of purgatory & ſatisfactions of ſinnes after this life, is the very doctrine of licentiouſnes, to maintayne wicked men in their preſumptuouſnes? For what haſt will they make to amendement & newnes of life, when they haue hope of releaſe after their death? The other abſurdity riſeth of deuiliſh enuy, that God ſhoulde be more liberall to them that repent, at the

houre of death, then to them that were but ſmall offenders, conuerted long before. And therefore (*M. Allen*) I wil aunſwere you, as the houſholder aunſwered thoſe murmurers, which grudged that they which wrought but an houre were made equall in reward with thoſe, that had borne the burthen & heat of the day. Is thy eye euil, becauſe God is good? is it not lawfull for him to doe what he will with his owne? *Matth.* 20. But this is that which alway deceiueth the papiſtes, becauſe they meaſure the reward by iuſtice and not by mercy. I thinke *M. Allen* is angry with Chriſt, that he did not ſend the penitent theefe into purgatory, but euen that day promiſed to be with him in paradiſe. For *Origen* is alleged to proue, that a iuſt Iudge muſt haue conſideration of puniſhment, both for quality and quantity. He neuer thinketh of Chriſt all this while, who was ſtriken for our ſinnes and wounded for our iniquities, in whoſe puniſhment God had regard of ſuch quality and quantity as his iuſtice required. *Eſ.* 53. *For the chaſtiſement of our peace was layd vpon him.* but we ſay with the prophet: *Lord if thou looke ſtraightly to our ſinnes, who were able to abide it, but with thee there is mercy & therefore thou ſhalt be feared. Pſa.* 130. But for a ſtronger proofe, there is alleged a place out of *Apoc.* 18. *looke howe high Babylon did exalt her ſelf, & how delicately ſhe liued, geue her ſo much woe & torment againe.* Now I promiſe you, I will ſay *M. Allen* is a cunning Logitian, if he can draw a good argument out of this place to proue that God puniſheth his children to ſatisfy his iuſtice. The whoriſh church of Rome is iuſtly condemned to eternal torments, for her pride & voluptuouſnes; therefore Gods children are puniſhed to aunſwere the iuſtice of God. The people of God are commaũded to reward Babylon according to her wickednes, and to ſpare her no more then ſhe ſpared them in her tyrannye. What pertaineth this to ỹ afflictions of Gods Saincts? But becauſe this matter toucheth the point, he will tary longer with his aduerſary, & demaund why God taketh puniſhmẽt in this world for ſinne already remitted. And then he will cõpel him to anſwere for ſatisfying of his iuſtice, which if it be not performed in this life, it muſt be in the life to come.

This

This is a fine kinde of reasoning, *M. Allen*, that you will enforce your aduersary both to aunswere you, & also to aunswere what you list, & then you are good enough for him. Is this the logicke of *Louayne*? Nay you haue a finer reason then this, punishment & iudgement for sinne properly appertayneth not to this worlde, but to the next life. Then would I grossely inferre, therfore the temporal paines that the godly suffer in this world, be not properly punishments for sinne. But it is of mercy and grace that they suffer in this life, that I graunt, but not to satisfie for their sinnes. Of which matter you doe vntruely call *Sayncte Paule* to witnes. 1. *Cor.* 11. as whē he is hearde to speake him selfe, it will appeare manifestly: *If we would iudge our selues* (sayth he) *we should not be iudged, but when we are iudged, we are chastised of the Lorde, because we shoulde not be condemned with the worlde*. Here is chastisement to amendement, or obstinacy to condemnation, but neuer a word sounding toward purgatory, here is a manifest difference, betwene the iudgement which God exerciseth towards his children, which is chastismēt to auoyd damnation, & that iudgement by the which the impenitent world is condemned. *But in the next life* (you say) *there is no place for our working but sufferance alone, &c.* what then shal other mens workes auaile, when our owne will not serue? and yet it is a matter not so fully agreed vpon among you papistes, whether a man may merite in purgatory. But to take your owne affirmation and not to charge you with dissention of other men (because you dissent so much from your selfe) who so weigheth the grounde of your first booke, must needes confesse that it ouerturneth your second booke, & if the matter of your second booke be true, then is the ground of your first booke false. For the ground of purgatory you would make the iustice of God, which requireth punishment for sinnes committed in this life: but how can that stand? if God accept ỹ worke of other men to release them, that should suffer by his iustice: if these workes wil answere the matter, thē there is no such necessity of purgatory to satisfie his iustice. So that one of your bookes is a prety confutatiō of the other.

As for the saying of *Augustine* helpeth you nothing at all, onely he sheweth that God punisheth not all sinnes in this world, because many are reserued to eternall torments. But howe vncertaine his iudgement was concerning purgatory in that *Enchiridion ad Laurentium*, he him selfe most plainly declareth. *Tale aliquid etiam post hanc vitam fieri incredibile non est: & vtrum ita sit quæri potest.* It is not incredible, that such a thing may be after this life, and whether it be so or no it may be doubted, and either it may be found, or else it may be hidde, that some faithfull should passe through a certaine purgatory fier, &c. cap. 69. By which wordes it appeareth that Sathan was but then laying his foundations of purgatory, & had not yet finished this worke by a great deale, and that this was not so graue a doctrine, nor so constant a fayth of the fathers, as *M. Allen* boasteth of in the former cap. Fol. 25.

4 *But let vs steppe a foote further, and yet so much nearer the matter: and note well whether we may finde any case, where the payment for sinnes remitted, passeth the bondes of this life, and so required in the next, that by playne dealing and orderly proceeding, we may the better instruct the simple, confound the aduersary, and make truth stand vpon it selfe.*

Marke vvell that God punisheth in the next life, the sinnes of the iust.

Consider then with me that our first father pardoned of his sinne, as I proued before, was punished for the same, & with him all the iust of those dayes, not onely in the time of this present mortall life, but many hundreth yeares after their departure. For whose delinery, the Catholike church holdeth and our Crede teacheth also, that our Maister Christ descended downe into hell. And that no man here be deceaued, he must vnderstand, that it was no smal punishment to be banished so many worldes togither from the land of the lyuing, and to lacke the ioyfull fruition of heauens blisse: which of it selfe, but that it was not eternall, had bene more then all temporall paynes that may be suffered. And this to be one of those miseries which our first fathers disobedience wrought, and so to be payne for sinne, I thinke euery wise man will confesse. Yea it was the greatest dominion of sinne that could be, for the ouerthrow of which, Christ him selfe vouchsafed

Augustin. Enchi. cap. 112.

to enter into the land of darkenes. It is called of the Prophet, lacus sine aqua: *a lake without water: And of the Apostle,* Carcer, *a prison. Where the fathers be also named,* vincti tui, *thyne that were bounde. Whereby we must vnderstand that Christ had a flocke imprisoned and bound, for the debt of sinne in an other worlde. But that we may make inuincible proofe, that this their captiuity was a iust inioyned plage and penalty for sinne, we must report what we finde in auncient* Irenæus *of this matter. And he affirmeth that* Adam *was iudged and condemned for his wilfull fall, till Christes comming, in these words.* Necesse fuit Dominum ad perditam ouem venientem & tandem depositionis recapitulationem facientem, & suum plasma requirentem, illum ipsum hominem saluare, qui factus fuerat secundum imaginem & similitudinem eius, id est *Adam:* implentem tempora eius condemnationis, quæ facta fuerat propter inobedientiam. *And straight after.* Solutus est condemnationis vinculis, qui captiuus ductus fuerat homo, *thus I englisht: It was necessary that our Lorde comming to the lost sheepe, & making a recapitulation of his appoynted ordinaunce, and vew of his owne handeworke, should also saue the same man which was formed after his owne image and likenesse: I meane* Adam, *then fulfilling the time of that condemnation which was for his disobedience appoynted. and so the man ledde into captiuity was released of the bondes of his condemnation.*

Zach. 9. 1. Pet. 3.

Lib. 3. ca. 33.

Eusebius Emissenus *yet more expresly helpeth our cause, as followeth.* Confestim igitur æterna nox inferorum, Christo descendente, resplenduit: siluit stridor ille lugentium, & Cathenarum disrupta ceciderunt vincula damnatorum *Out of hand at Christes comming into hell, that eternall darkenesse shined bright: the gnashing of the mourners ceased, and the brosten bandes of condemned persons, fell from them. Here loe many one, by the iudgement of this holy writer, were louſed from much misery by Christes descending downe. Where, to our purpose we must especially be aduertised, that all the iust in those inferiour parts were not in like felicity with our father* Abraham, *or other of such perfect holinesse: (although he also suffered the common lacke, in long looking for translation to ioy) for some there were of meaner vertue, & yet in the fauour of God, which*

Homil. 1. de festo Pasch.

Some vvere released of payne, at Christes descen.

suffred personall paine for purging & recompense of their sinnes committed in this life: of whome this Author semeth to meane.

Act. 2.

And as S. Augustine *supposeth, the scripture must needes import such a like thing: vndoubtedly teaching that Christ was not onely in the place of rest, where Abraham and other in his harbour were, but also in places of tormẽt, which could not touch his holy person:* Quem Deus suscitauit solutis doloribus inferni: *Whome God raised vp againe after he had loosed hell paines. Thus saith this holy Author.* Quia euidentia testimonia & infernum commemorant & dolores, nulla causa occurrit, cur illò credatur venisse Saluator, nisi vt ab eius doloribus saluos faceret: sed vtrum omnes quos in eis inuenit, an quosdam quos illo beneficio dignos iudicauit, adhuc requiro: fuisse tamen eum apud inferos, & in eorum doloribus constitutis hoc beneficium præstitisse non dubito: *By cause (saith he) euident testimonies make mention both of Hell and paines, I see not why we shoulde beleue that our Saniour came thether, but to discharge some of the paines thereof: mary whether he loosed all, or summe whome he thought worthy of that benefite, that woulde I learne. For I am out of doubt he was in hell, and bestowed that gracious benefite vpon some that were in paines. Thus farre spake* Augustine. *Let no man here take occasiõ to thinke that this father ment of any release of the damned in the inferious hell: for that errour he euer detested, & writeth earnestly against* Origine *for the same. Then it must needs be, that he spake of some which were in paine and torment, and yet worthy to receiue mercy. (so he termeth their estate both here, and in the xij. Booke of the literall exposition on the Genesis, where he hath the same wordes with more large proofe of the conclusion) which neither agreeth with the state of Abrahams rest, nor yet with the forsaken soules. And the name of hell is now commonly taken for any one of the inferiour partes, where God practiseth iudgemẽt for sinne euerlastingly or temporally: though (as* Augustine *saith) it cã not be found in plaine scripture, that Abrahams happy resting place should be termed Hell, or* Infernũ.

Epist. 99.

De fide & operibus cap 16.

Cap. 33.

But I needs not seeke further in the depe mistery of Christes affaires in the inferiour partes. For as I am not ashamed to be ignoraũt vpõ whom he bestowed the grace of deliuery, so with Augustine

guſtine, *or rather with Gods Church, I dare beleue, that he looſed ſomme, vpon whome he exerciſed iudgement before. And further may boldely auouche, that as there were certaine at his comming downe, not vnworthy after long paines tolerated to be releaſed in his preſens, ſo there be yet ſome, which by mercy and meanes of Gods Church be releaſed daily. Not of that ſorte which died out of Gods fauour:* Quibus clauſa eſt ianua miſericordiæ, & omnis ſpes intercluſa ſalutis: *Vpon whome the doore of mercy, and the hope of helthe be cloſed and ſhut vp for euer, but of the iuſt departed in faith and pietie, and yet not fully purged of all corruption of iniquitie.* Bernard. ſe de S. Nicolao.

4 This man hath hitherto raked in purgatory, nowe he will ſteppe a foote further into hell, and all to finde a caſe where ſinnes remitted are puniſhed after this life, and then he will returne againe into purgatory. For this purpoſe we muſt conſider with him, that *Adam* and all the iuſt of thoſe dayes, were puniſhed for their ſinnes forgiuen, not onely in this life, but many hundreth yeares after their departure. For whoſe deliuery the Catholike Church (he ſayth) holdeth & our creed teacheth, that Chriſt deſcended into hell. Firſt marke how he agreeth with him ſelfe, & after how he cauilleth with the holy Scripture of God. Here he ſayth that *Abraham* and all the iuſt were puniſhed in hell, afterward in the next leafe, he ſaith that all the iuſt in thoſe inferiour partes were not in like felicity with our father *Abraham*, or other of ſuch perfect holineſſe, and in the next leafe after that, he affirmeth out of *Auguſtine*, that *Abrahams* happy reſting place can not be found in Scripture, to be termed hell. But that the fathers of the olde lawe before Chriſt, were not in hell, although they were not, nor yet are in perfect bleſſedneſſe, God prouiding a better thing for vs, that they without vs ſhoulde not be made perfect. *Heb.* 11. It is to be proued with manifeſt argumentes and authorityes out of holy Scriptures. For ſeeing they all beleeued in Chriſt, they had euerlaſting lyfe, and entred not into condemnation, but paſſed from death to lyfe. *Ioan* 5. And to what ende was Chriſt called the

lambe, that was ſlayne from the beginning of the worlde, but that the benefite of his paſſion, extendeth vnto the godly of all ages alike? *Eſay* ſpeaking of the righteous that are departed out of this life, ſayth that there is peace, and that they ſhall reſt in their beddes, *Eſay* 57. like as he affirmeth that *Tophoth*, which is *Gehinnom* or hell, is prepared of olde for the wicked, *Eſ.* 30. So that felicity and reſt was the portion of the godly fathers of the olde time after their death: and hell was prepared but for the wicked and vngodly. The ſame doth our Sauiour Chriſt teach in the hiſtory of *Lazarus* and the rich man. *Luke* 16. where the ſoule of *Lazarus* was caried by Angels not downe to hell, but vp into *Abrahams* boſome, from which hell is manifeſtly deuided, when it is ſayd that the rich man being in hell in torments, lifted vp his eyes and ſaw *Lazarus* a farre of: which wordes doe plainly confute, that drouſy dreame of the Papiſtes concerning *limbus patrum*, which they ſay is but an edge and border of hell. But Chriſt maketh hell one place, and *Abrahams* boſome an other, and not that onely, but the one farre from the other, yea a great diſtaunce betwene the one and the other, therfore no edge nor border of hell, but a place of comfort, an high place: for the rich man loketh vp, and ſeeth a farre of *Lazarus* in the boſome of *Abraham*, who was a true childe of *Abraham* by fayth, for fayth maketh children vnto *Abraham*. *Rom.* 4. And euen as faith was imputed to *Abraham*, ſo is it to all that be his children by fayth as well as it was to *Abraham*, if righteouſnes belongeth to *Abrahams* children, the reward of righteouſnes alſo pertayneth vnto them, therefore *Abrahams* boſome was open to receiue all the children of *Abraham*, euen as the boſome of God was ready to receiue *Abraham*, becauſe he was his ſonne through fayth. And now to confute your vaine reaſons which eyther be manifeſt wreſtinges of the holy Scripture, or elſe are builded vpon the authority of mortall men. Firſt you allege that the place into which Chriſt deſcended, was called a lake without water, in which the godly fathers were. *Zachary* 9. but this is ſo euident an abuſing of the word of God, that he which doth only reade

that

that verſe of *Zachary* in the originall tongue, muſt needes confeſſe, that thoſe wordes haue an other ſenſe, for God there contineweth his ſpeaking to *Ieruſalem*, or the daughter of *Syon*: ſaying, he hath deliuered her priſoners by the bloud of her couenant, from the lake without water, that is from miſerable and deſperate captiuity, where appeared no comfort. For the pronoune *thou*, is of the feminine gender, wherefore it is moſt cleare that this is not ſpoken of Chriſt but of the Church of Chriſt. As for the common tranſlation, which turneth the feminine gender into the maſculine, & the firſt perſon into the ſecond with manifeſt deprauation of the ſenſe, is not to be admitted in this caſe. Nowe that priſon which you bring out of 1. *Pet.* 3. is the priſon of the damned ſoules, into which *S. Peter* doth not ſay that Chriſt deſcended, but that he came in the daies of *Noe* by his ſpirite, and preached to thoſe that were then diſobedient, and therefore are their ſpirites now in perpetuall priſon and torment. And this is the true and naturall ſenſe of *S. Peters* wordes, which by meanes of that predicate errour, rather then of any great obſcurity in them, hath bene diuerſly wreſted by expoſitors. The wordes of *Irenæus* may be well vnderſtoode of Chriſtes comming downe from heauen to ſaue mankind, which deſerued iuſt condemnation for ſinne, rather then of his deſcending into hel, and the name of *Adam* ſeemeth to be taken in theſe wordes, rather for a noune common then for a proper name. He hath wordes towards the latter ende of the fift booke that ſound more like to this matter, where he ſayth: *Cum enim Dominus in medio vmbræ mortis abierit, vbi animæ mortuorum erant, poſt deinde corporaliter reſurrexit, & poſt reſurrectionem aſſumptus eſt, manifeſtum eſt, quia & diſcipulorum eius, propter quos & hæc operatus eſt Dominus, animæ abibunt in inuiſibilem locum, definitum eis à Deo, & ibi vſque ad reſurrectionem commorabuntur.* Seing the Lord went in the middeſt of the ſhadow of death, where the ſoules of the dead were, and afterward aroſe corporally, and then was taken vp: it is manifeſt, that the ſoules of his diſciples for whom the Lorde wrought theſe thinges, ſhall goe into an inuiſible place, ap-

poynted for them by God, and there ſhall tarry vntill the reſurrection. Neuertheles out of theſe wordes can nothing be neceſſarily enforced, but that the ſoule of Chriſt, when he was deade, was in the place of the godly that were deade before him, which no man denyeth. If you vrge that he was in the middeſt of the ſhadow of death, I aunſwere, that is a phraſe of the Scripture, ſignifying that he was verely dead, and that death had him in poſſeſſion, after which maner of ſpeach *S. Peter* ſayth, that God rayſed him agayne, looſing the ſorrowes of death, and you your ſelfe count it a blaſphemy to ſay, that he ſuffered any torments in hell after his death, and *Irenæus* him ſelfe affirmeth, that it was ſuch a place as all his diſciples ſhall reſt in vntill the time of the generall reſurrection, which plainly ouerthroweth your fantaſy. *Euſebius Emiſſenus* helpeth you as litle as *Irenæus*, for he ſpeaketh rhetorically, of the glorious victory that Chriſt obtained againſt hel, & the power of darkenes, by his death and paſſion, and deſcending into hell, whoſe words if you would expounde grammatically, you will make a mad ſenſe of them, & he ſhalbe ſmally beholding vnto you. But it is plaine enough, except it be to him that wil ſeeke confirmation of errors, out of that which is truely ſpoken, that he meaneth that the effect and power of Chriſtes death, mightely vanquiſhed the power of hell & eternal damnation, not which it had actually ouer the godly, but which by the iuſtice of God, it ſhould haue had, if his ſacrifice had not purchaſed mercie. And therfore he ſaieth, *A Eterna nox* the euerlaſting night, which adiectiue is referred alſo to the gnaſhing & cheines of the damned. For it was eternall not temporall damnation, from which they were deliuered by Chriſtes death. And therfore that fond ſhift, which *M. Allen* imagineth, which he ſaith may ſeeme like to be the authors meaning, is not worth a ſtraw, as being enforced and brought to the wordes by him, not expreſſed in them, by *Euſebius*. But when theſe wil not helpe, the ſuppoſal of *S. Auguſtine* is ſet downe, which becauſe it is but the authority of a man, & him not conſtant with him ſelfe alwayes, it is not of ſufficient weight, to beare downe the teſtimony alleged

leged out of Gods word. The same man *contra Felicianum ad Optatum cap.* 15. writeth these words. *Si igitur mortuo corpore, ad paradisum anima mox vocatur, quenquam ne adhuc tam impium credimus, qui dicere audeat, quoniam anima saluatoris nostri, triduo illo corporeæ morsis apud inferos custodiæ mancipitur.* If therefore the body being dead, the soule is immediatly called to paradise, beleue we yet that there is any man so vngodly, that he dare say, that our Sauiours soule, in that 3. daies of his bodily death, was committed to prison in hel, &c. In these words, he semeth vtterly to deny, that he came in that prison of hel. You wil say he denieth that he tarried there so long, but not that he came not there at all. But then marke this reason, if the soules of good mē immediatly are called to paradise, much more was Christes soule immediatly receiued into paradise, who committed the same into his fathers handes.

5 *Let the enemies of Gods trueth come now, and denie if they cā for shame, that Gods iustice for sinnes remitted, reacheth not sometimes to the places of punishment in the next life: let them with purgatory rase vp the fathers resting place so plainely set forth by scripture, beleued of the whole Church, and alwayes taught by the holy fathers. Yea let them that will haue no place for sinners, finde with blasphemie, hell like torments for Gods owne Sonne, with the damned spirites. My hearte surely will scarse serue me to report it, and yet cursed* Caluine *was not afearde to write it: and with arrogant vauntes against the blessed fathers, to auouch the same. That miserable forsaken man sawe, that the onely graunt of the olde fathers punishment by the lacke of euerlasting ioye, might of force driue him to acknowledge, that God sometimes exerciseth his iustice vpon those which he loueth, in the next life: and so consequently that Purgatory paynes might be inferred thereuppon, therefore he fell headelong to this horrible blasphemye, that Christ went not to loose any from the paynes of the next life: but to be punished in hell with the deadely damned him selfe, for to amend the lacke of his passion vppon the Crosse. O our cursed tyme, O corrupe conditions: this beast writeth thus againste our*

Caluines blasphemy vppon the article of Christes descention.

blessed Sauiours death, and against the sufficiency of the abundant price of our redemption: and yet he liueth in mans memory, yea his bookes be greedely redd, redde? Nay by such as would be counted the chiefe of the clergy, and beare Byshops names, they are commaunded to be redde: and the very booke wherein this & all other detestable doctrine is vttered, especially by their authority commended to the simple Curats study: that they might there learne closely in deuilish bookes, such wicked heresies as the preachers themselues dare not yet in the light of the world vtter nor maintaine.

The heretikes priuily set forth by bookes that which they dare not openly preach.

But other be not so farre fallen, therefore they must of reason confesse, that God by iust correction, hath before Christes comming visited in the next world many hundred yeares togither, the sinnes of those whome he dearly loued. Although not onely in all that time, the soules of the holy Patriarches felt the lacke of the aboundant fruition of the Maiesty, but also for sinne they both then in rest, and now in vnspeakeable felicity, want till this day the encrease of ioy and blesse, that by the receauing of their bodyes yet lying in dust, they are vndoubtedly sure of. Therfore is it ouer much presumption to limit the maiesty of God in the gouernment of his owne creatures, to the borders of our short life, and almost it toucheth his very prouidence with iniury, to say that he letteth him scape without punishment for his sinnes, that repented not till the houre of death: as for whom he hath no scourge in the next life, as he had here, if death had not preuented his purpose. These childish cogitations can not stand with the righteousnes of his will, that for the first sinne committed, doth not onely punish many euerlastingly of the forsaken sorte, but also for the same, punisheth both his best beloued in earth, and for a time abateth the felicity of the blessed Sainctes in heauen. But I will not stray after these men. My matter is so fruitefull that I may not rowe. And though the sectes of these dayes haue so infected euery braunch of our christian faith, that a man can not well ouerpasse them what so euer he taketh in hand, yet I will not medle with them no further, then shall concerne the quicke of our cause, and the necessary light of our matter.

Excepting some that by peculiar prerogatiue haue already receiued their bodies.

¶ Now this lusty gallaunt as though he had fully repay-

payred and fortified the olde ruinous and battered towers of *limbus patrum*, with canuas paynted walls, he standeth vpon his bulwarke of browne paper, and cryeth defiaunce to all his enemies, and especially he vttereth his spite agaynst *Caluine*, as a notorious enemy of his cause & quarel. Whom because he is to young to encounter withall, by any witt, learning, reason, or truth, he spitteth out against him, most impudent sclaunders, raylings and lyes, in which faculty, he hath striued so much to shew him selfe eloquent, that not satisfying him selfe with the voyce of a man, he hath borrowed the tongue of the Deuill him selfe, or at the least wise, for feare he should not lye throughly geuen ouer his shameleſſe tongue to be wagged by the father of lyes. For what man with any shewe of humane reason would accuse *Caluine* to deny the sufficiency of the redemptiō of Christ, to affirme that Christ went downe into hell after his death to be punished there with the damned him selfe, for to amend the lacke of his passion vpon the crosse? whose doctrine God him selfe, the Angells, and all the world doth knowe and testifie, to be directly contrary to these sclaunders. For who euer more constantly affirmed, or more substantially proued the sufficiency of our redemption, by Christes death? what asse so vnlearned, if he can but conster *Caluins* latine, in his catechisme, institutions, or any part of his workes, where he entreateth of that article of Christes descense in to hell, may not plainly see, that he vtterly denieth his descending into hell, after his life, affirming the same to be vnderstood of the wrath of God, which he sustayned for our sinnes before his death, at that time especially when he that was God, complained that he was forsaken of God, which mystery if *M. Allen* vnderstand not, it is no maruell, seeing he abridgeth so much the benefite of Christes redemption, as all papistes doe alwayes, and he specially in this his defence of purgatory, and yet he is not ashamed to say of *Caluine*: this beaste writeth against our blessed Sauiours death. If I did not moderate somwhat my corrupt affections, I could requite him the like reproches, but this much I must needes say. Is *Caluine* a beast for

ſpeaking the truth to the glory of Chriſtes redemption, & *Allen* an honeſt man, for ſclaundering him to the defacing of Gods honour? But becauſe he would not be thought to haue ſpued oute all his poiſon againſt *Caluine*, he goulpeth vp an other bowlefull of rayling and ſclaundering againſt our Biſhoppes, who haue not onely ſuffered, but alſo commended Caluins bookes to be reade, and ſtudied of the ſimple curates, affirming that they doe priuily ſet forth by bookes, that which they dare not openly preach. If euery man that can be a witneſſe, that *M. Allen* lyeth in this matter, ſhould pull one heare from his heade or bearde, they would leaue him neuer an heare of an honeſt man behinde them. But that he maie returne to his gentle aduerſaries, with whome is leſſe daungerous dealing, *there be ſome* (he ſayth) *that graunt the puniſhment of the fathers, after their death*, of whoſe liberall conceſſion, he doubteth not but to patch vp his Purgatory. In which practiſe he is not vnlike a fonde fellowe, of whome I haue hearde men ieſt in Cambirdge, who when he was, *non plus*, as they terme it, in diſputation, and all his argument ſpent, that he had prouided: Now (ſayth he) will I diſpute of your conceſſes and graunts. So *M. Allen* for euery matter, when his owne reaſons faile, hath the conceſſions of his aduerſaries which if they will not franckly make, he wil forcibly compell them to ſay what he will haue them. Laſt of all he ſayth, *it is preſumption, & ſuch as toucheth the very prouidence of God, with iniury, to ſay, that he letteth any ſinner ſcape vnpuniſhed, which repented not vntill the houre of death, as for whome he hath no ſcourge in the next life as he had here, if death had not preuented his purpoſe.* But theſe he calleth childiſh cogitations, but he might well haue termed them deuiliſh imaginations, which will controule the wiſedome and mercie of God vnder his blinde reaſon and corrupt affections and not ſuffer God to ſhew mercy vpon whome he will ſhew mercy. *Rom. 9.* without his blaſpemous and enuious murmuring. His promiſe made ſo pleaſauntely, not to digreſſe from his fautleſſe matter, how perfectely he performeth, we ſhall ſee afterwarde.

That

That the practise of Christes Church, in the courte of binding and loosing mans sinnes, doth liuely set forth the order of Gods iustice in the next life, and proue Purgatory.

CAP. III.

THis being then proued, that God him selfe hath ofte visited the sinnes of such as were very deare vnto him, let vs now diligently beholde the graue authority of loosing and binding sinnes, and the courte of mans conscience which Christ woulde haue kept in earth by the Apostles and Pastours of our soules: where we neede not doubt but to finde the very resemblaunce of Gods disposition and ordinance, in punishing or pardoning offensies. For the honor and poure of this ecclesiasticall gouernement, is by especiall commission so ample, that it conteineth not onely the preaching of the Gospell and ministerie of the Sacraments, but that which is more neare to the might and maiestie of God, and onely apertaineth to him by proprietie of nature, the very exact iudgement of all our secret sinnes, with loosing and binding of the same. For as God the father gaue all iudgement to his onely Sonne, so he at his departure hense, to the honor of his spouse and necessarie gilding of his people, did communicate the same in most ample maner (as S. Chrysostome sayth) to the Apostles and priestes for euer: that they practising in earth terrible iudgemēt vpon mans misdeedes, might fully represent vnto vs the very sentence of God in punishment of wickednesse in the worlde to come. The princes of the earth haue poure to binde too, but no further then the body, but this other (sayth he) reacheth to the soule it selfe, and practised here in the world beneth (which is a straunge case) hath force and effect in heauen aboue. The poure of all potentates, vnder the maiestie of the blessed Trinitie, in heauen and earth, is extreme baseneſſe compared to this.

Note.

Ioan. 5.

Lib. de Sacer. 3.

By this graue authoritie therefore, the Pastors and Priestes imitating Gods iustice, haue exercised continually punishment, from the spring of Christian religion, downe till these dayes, vpon all sinners: perpetually enioyning for satisfying of Gods wrath,

penaunce and workes of correction, either before they would absolue them, as the olde vsage was, or els after the release of their offensies, which now of late for graue causes hath bene more vsed. In which sentence of their iudgement we plainely see, that as there was euer accompt made amongest all the faithfull of paine due vnto sinne, though the very offense it selfe and the giltinesse (as you would say) thereof, were forgiuen before: so we may gather that it was euer enioyned by the priestes holy ministerie, after the qualitie and quantitie of the fauls committed. Whereupon they charged some maner offenders with certaine prayers onely, other with large almose, diuerse with long fasting, many with perilous peregrinations, some with suspending from the sacraments, and very grieuous offenders, with curse and excommunication.

Excõmunication hath the image of Gods iustice in the vvorlde to come.

Whereby thou maiest not onely proue that there is paine to be suffred for thy sinnes, but also haue a very image of that miserie which in the next life may faule; not onely to the damned for euer, but also to all other which neglected in this time of grace the fructes of penaunce, and workes of satisfaction for the ainswere of their liues past. This great correction of excommunication and separation from the sacramentes, S. Paule *termeth the rodde, wherewith he often threatened offenders: yea and some times though it was with great sorow (the punishment was so extreme) he mightely in Gods steade occupied the same. As once against* Himeneus *and* Alexander: *and an other time towardes a Corinthian, vpon whome, being absent, he gaue sentence of their deliuery vp to Satan: not to be vexed of him as* Iob *was for the increase of merite, (sayth* Chrysostome*) but in their fleshe meruelously to be tormented for paiment for their grieuous offensies: and as the Apostle writeth of the Corinthian, that his soule might be safe in the day of our Lorde.*

Virgam.

1. ad Timo. Cap. 1.
1. Cor. 5.

In 1. ad Cor. cap. 5.

CAP. III.

1. BEcause this man would shew him selfe mindeful of his promise hereafter, he is euen now wandered out of Purgatory into excommunication, which notwithstanding he counteth no digression at all,

all, becauſe it doth ſet forth the order of Gods iuſtice in the next life, and proue Purgatory, which were neither ſo nor ſo, but that he hath a ſpeciall grace, to make all thinges ſerue his purpoſe, though they be neuer ſo farre from it. *Omnia ex omnibus*, he can make what he liſte of euery thing. We confeſſe the power of excommunication geuen by Chriſt vnto his Church, and the ſeueritie of the puniſhment thereof to be greater, then the ſwelling wordes of *M. Allens* eloquence can expreſſe: but where as he addeth, that it hath bene the perpetuall vſage of Gods church, for ſatisfying of Gods wrath, to enioyne penaunce and workes of correctiō, before they would abſolue, which was the olde cuſtome, or els after the releaſe of their offence which was the new faſhion, he ſheweth him ſelfe ignoraunte of the right vſe and end of that auctoritie, which our Sauiour hath committed vnto his Church. For the chiefe ende of this diſcipline, is to bring the ſinners to repentaunce, which if it may be obtained by admonitiō, the ſworde of excommunication muſt not be drawen out. As appereth plainely by Chriſtes owne wordes *Matth.* 18. If priuate admonition, where the offence is not publike, may prevaile to winne our brother, there needeth no witneſſe to be called. If two or three may ſerue to admoniſh: ỹ matter neede not to be referred to the Churches knowledge: and he that heareth the Church, ſo that by the admonition thereof he is brought to harty repentaunce, is not to be cut of from the Church, nor to be deliuered to Sathan, for how ſhould the Church refuſe him, whome God receiueth: But if he obſtinatly contemne the gentle admonition of the Church, or as our Sauiour ſaieth, if he refuſe to heare the Church, then let him be as an heathen or publicane. For afterwarde if being excommunicated: he ſhew harty tokens of repentaunce, without any further ſatisfaction, he is to be receiued againe, as appereth moſt manifeſtly, in the receiuing of that *Corinthian* which was excommunicated, of whoſe vnfeined repentaunce, when the Apoſtle had intelligence, he writeth againe to the Corinthians of him ſaying. It is ſufficient for that ſame man

that he was rebuked of many, but now you ought to forgeue him and comforte him, that he ſhould not be ſwallowed vp with ouer much heuines. 2. *Cor.* 2. And as for the practiſe of the olde and puerer Church, by enioyning of workes of repentaunce, was, that they might not be deceiued by conterfect repentaunce, in ſtead of true and earneſt reformation, not to ſatisfie the wrath of God againſt ſinners (which is not ſatisfied, but by the bloude of Chriſt) but to ſatisfie and aſſure the Church (as much as man might iudge) of the vnfeined and hartie repentaunce of the offendour. For how ſo euer the olde writers vſe the worde of ſatisfaction, ſomethinge vnproprely, yet their cleare affirmation of the onely ſatisfaction of Chriſtes death, declareth what they vnderſtoode, when they vſed that terme in an other ſenſe. But this is not to be omitted, that *M. Allen* confeſſeth the Papiſtes, to haue left the olde vſage of the Church, which was firſt to ſet ſatisfactiō, and then to abſolue, and now of late, to haue taken vp a contrary cuſtome that is, firſt to abſolue then to enioyne penaunce. This practiſe therefore lacketh antiquitie, one of the chiefe pillers of Popery. But this he ſayeth is for great cauſes, but what cauſes, he doth not expreſſe: it is ſufficient that the Church can not erre, though they doe that which is contrary to the vſage of the auncient Church, without grounde of Scripture, and againſt the commaundement of Chriſt. How harde *Cyprian* was to abſolue them, that were excommunicate, before they had ſhewed great fruites of repentaunce, and how carefull, that the Church ſhould not be deceiued by them, that vpō counterfected penaſice, required abſolution, appereth by many of his epiſtles, & in his Sermon *De lapſis*. But becauſe we ſhall haue a more proper place to ſpeake of ſatisfaction in the next Chapter, we will now follow *M. Allen* in this matter of excōmunicatiō.

Act. 5. Note. 3 *This puniſhment was euer by cutting of from the Chriſtian ſocietie, and often ioyned with torment of body or ſickneſſe. And ſometimes with death. As in the excommunication of* Ananias *and* Zaphiras: *Which Chriſtes vicar* S. Peter, *to the great*

great terrour euen of the faithfull, grauely pronounced on them for retaining backe certaine Church goods, which by promesse they had before dedicated vnto God & the Apostles distributo.

This kinde of punishment of sinnes was euer counted so terrible, that we finde it called of the olde fathers damnation: as one that most resembles the paines of the worlde to come of all other. And if man coulde see with corporall eyes the miserie of the party so condemned in Gods church, his hearte woulde brast: and it woulde moue terrour of further damnation euen to the stubborne contemners of the Churches authoritie. The which censure of Gods priestes, though it was sometimes to the euerlasting woe of such offenders as neglected the benefite of that present paine, yet commonly it was but chastisement and louing correction of our deare mother, for their deliuerie from greater griefe in the life to come.

Auguſt. de Correp & gra. cap. 15.

Ita Grego. Niſ. orat de Caſtigatione.

2 He sayth that excõmunication was oftentimes ioyned with torment of bodie, and sickenesse, and sometimes with death. Of torment and sickenesse he bringeth no proofe, but of death in *Ananias* and *Saphira*. But where findeth he, that they were excommunicated? I finde that they were punished with death for their hypocrisie and dissimulation, but there is no worde, nor halfe worde, of their excommunication, and whereas you saye, it was for reteining backe of certaine Church goods, *S. Peter* sayth, it was for lying and tempting the holy Ghost: And those Church goods were not for vaine ostentation of golden copes, chalices, or such like superstitious vanities, but for the necessarie relieſe of the poore. Againe, I know in what sense you call *S. Peter* Christes vicar, well if the Pope be in the same office Peter was, why doth he not likewise punish those whome he taketh to be Church robbers, if he lacke the power (as I am sure he lacketh not the will) then hath he not the authoritie Peter had. And if Peter did this as Christes vicar, then is not he Christes vicar, that can not doe as Peter did.

3 *And for this cause, as the example of all ages past may*

Aug. Ench. cap. 65.

ſufficiently proue, were certeine times and ordinary termes of penaunce apointed, for iuſt ſatisfaction for euery offenſe: and by the holy Canons ſo limited, that no ſinne wittingly might be reſerued to Gods heauy reuenge in the ende of our ſhort dayes. It were to long to reporte the rules and preſcription of penaunce, out of Nice Councell or Ancyre: or out of S. Cyprian, *for their puniſhmēt that fell to Idolatry in the time of* Decius *and* Diocletianus: *or out of* Ambroſe, *the notable excommunication of* Theodoſius *the Emperour. By all which and the like, in the hiſtories of the Eccleſiaſticall affaires, he that can not ſee what paine is due vnto ſinne, euen after the remiſſion thereof, I holde him both ignorant and malicious blinde.*

Nicen. c. 12.
Ancyr. c. 5.

3 That certeine times and ordinary termes were appointed, in which they that grieuouſely offended, ſhoulde ſhew their repentaunce, the ſame was not for ſatisfaction for their ſinnes, but for certaine demonſtration of their repētaunce, which thing appereth euen by the ſame canons of the Councels which you alledge. For when godly diſcipline beganne to decaie, whereof *Cyprian* complaineth often in his epiſtles, men that notoriouſly offended would ſometime, by threatning and terrors, ſometime, by refuſing the cenſure of that church, by whome they were condemned, ſometime by flattering the conſtant Martyrs, and ſo deceiuing them, that they would become ſuters for them (at whoſe requeſt the Church many times was intreated) would ſeeke to thruſt them ſelues againe into the communion of the faithfull, before they had ſhewed ſufficient tokens of ſorrow, for ſo greuous faltes, of which enormyties *Cyprian* much complaineth as one that was much troubled with the. as *Lib.* 1. *Epiſt.* 3. *Lib.* 3. *Epiſt.* 15. For remedy of which enormities, and for auoiding of all ſubtill practiſes, to reſtore diſcipline to the auncient ſeuerity, decrees were made by the auncīēt Councels, in which certaine times of triall were appointed, for offenders, to approue their repentaunce, with regarde of the heynouſneſſe of their crymes: but yet with ſuch moderation, that they might be receiued before the time appointed, if they ſhewed ſufficient fruites

fruites of repentaunce, as appereth moſt plainely, in the 11. Canon of the *Nicene* Councell, where it is ſaid: *Ab omnibus vero illud præcipuè obſeruetur, vt animus eorum & fructus pœnitentiæ attendatur, &c.* Let this be chiefely conſidered of all (that are excommunicated) that there minde and fruictes of repentaunce be conſidered, for they that with all feare, continuall teares, and good workes, ſhew their cõuerſion, not only by wordes but in deed and in trueth. &c. With them the Byſhop maie deale more gently, whereas thoſe that thinke it is ſufficient onely to enter into the Church, are charged in any wiſe to keepe the ordinary time. &c. Wherefore he that gathereth that paines are due to ſinnes after remiſſion of them, by example of them that remitted no ſinnes, but after ſufficient paines ſuffered for them, or amendes made for them, I holde him not onely malitious blinde, but beaſtly vnreaſonable.

4 *And if any man yet doubt why, or to what end the Church of Chriſt thus greuouſely tormenteth her owne children, by ſo many meanes of heuy correction, whome ſhe might by good authoritie freely releaſe of their ſinnes, let him aſſuredly know, that ſhe coulde not ſo ſatisfie Gods iuſtice alwayes, by whome ſhe holdeth her authoritie to edifie and not to deſtroye: to bynd as well as to looſe. Although ſuch dolour for offenſies committed, and ſo earneſt zele may ſhe ſometimes finde in the offender, that her chiefe and principall paſtors may by their ſoueraigne authoritie, wholy diſcharge him of all paines to come. But els in the commõ caſe of Chriſtian men, this penaunce is for no other cauſe enioyned, but to ſaue them from the more greuous torment in the worlde following. In the which ſenſe* S. Auguſtine *both ſpeaketh him ſelfe, and proueth his meaning, by the Apoſtles wordes as followeth.* Propterea de quibuſdam temporalibus pœnis, quæ in hac vita peccantibus irrogantur eis quorum peccata delentur, ne reſeruentur in finem, ait Apoſtolus: ſi enim noſmetipſos iudicaremus, a domino nõ iudicaremur. Cum iudicamur autem a domino corripimur, ne cum hoc mundo damnemur. *Therefore (ſayth he) it is of certaine temporall afflictions which be laid vpon their neckes, that being* Ibidem. 1. Cor. 11.

ſinners haue their treſpaſſes pardoned, leſt they be called to an accompt for them at the latter ende, that the Apoſtle meaneth by, when he ſayth: If we woulde iudge our ſelues, we ſhoulde not then be iudged of our Lord. And when we be iudged of our Lord, then are we chaſtened that we be not damned with the worlde. This onely carefull kindneſſe of our mother therefore, that neuer remitted ſinne that was notorious in any age, but after ſharp puniſhment, or earneſt charge with ſome proportionall penaunce for the ſame, doth not onely geue vs a louing warning to beware and preuent that heuie correction of the worlde to come, which S. Paule *calleth the iudgement of God, becauſe it is a ſentence of iuſtice: but alſo in her owne practiſe here in earth, of mercy, in pardoning: of iuſtice in puniſhment: ſhe geueth vs a very cleare example of both the ſame to be vndoubtedly looked for at the handes of God him ſelfe, by whome in the kingdome of the Church, theſe both in his behalfe be profitably practiſed. For if there were no reſpect of the dredfull day in the ende of our life, nor any paine further due for ſinnes remitted, in the next world, then were it cruell arrogancy in the miniſters to charge men with penaunce, needleſſe to the offender, and foly to the ſufferer. But God forbid any ſhoulde be ſo malipert or misbeleuing, as to miſcredit the doinges and doctrine of the Catholike Church, which by the authoritie ſhe hath to binde ſinnes, and the protection of the holy Ghoſt, hath vſed this rodde of correction to the profit of ſo many, and hurte of none, euer ſence our maiſters death and departure.*

4 Marke here gentle reader, what an abſolute power of remiſſiō of ſinns, this Papiſt doth aſcribe to the Church, that ſhe might (he ſayth) by good authority, freely releaſe men of their ſinnes, with out ſatisfying of Gods iuſtice, but that ſhe will not, except in ſome caſe, where ſhe findeth ſuch dolour and zeale in the offender that her chiefe and principall Paſtors, may by there ſoueraine authoritie, wholy diſcharge him of all paines to come. Marke here the ſoueraigne authoritie of the Pope not ſubiect, no not to the iuſtice of God. For els how ſhould the Popes pardons ſtand, or Chriſtes merites be excluded? if the Pope had not power

to

to doe by his soueraigne authority, that Christ coulde not doe by his bitter passion, to discharge penitent sinners of all paines to come: you see therefore, that ỹ Popish church, is not as a wife subiect to Christ her spouse, to exercise on earth the authoritie of Christ in heauen, according to his will, but a presumptuous harlot, to claime soueraigne authoritie in earth, wherevnto he is bounde, which is in heauen. For otherwise, though the olde fathers, that were most earnest in maintaining the Churches authoritie, as *Cyprian Sermo. de lapsis*, speaking against thē which thought it was sufficient, if they were receiued by the ordinary authoritie of the Church, although they were not truely penitent, writeth thus. *Nemo se fallat, nemo decipiat. Solus dominus misereri potest. veniam peccatis quæ in ipsum commissa sunt, solus potest ille largiri, qui peccata nostra portauit, qui pro nobis doluit, quem Deus tradidit pro peccatis nostris. Homo Deo esse non potest maior, nec remittere, aut donare indulgentia sua seruus potest, quod in dominum delicto grauiore commissum est, ne adhuc lapso, & hoc accedat ad crimen, si nesciat esse prædictum: Maledictus homo, qui spem habet in homine: Dominus orandus est, dominus nostra satisfactione placandus est, qui negantem negare se dixit.* Let no man (sayth he) deceiue him selfe, let no man begile him selfe. It is onely the Lorde that can shew mercy. Onely he can graunt pardon to offenses that are cōmitted against him, who hath borne our sinnes. Who hath suffered sorrow for vs, whome God hath geuen for our sinnes. A man can not be greater, then God, neither can the seruaunt by his indulgence remit or forgeue that which by so great offence is committed against the Lorde, lest this offence also be added to him that is fallen away, if he know not that it is fore shewed. Cursed is that man that putteth his trust in man. The Lorde must be intreated, the Lorde must be pacified with our satisfaction which sayth he doth deny that man that denieth him. In these wordes, *Cyprian* not onely plainely denieth that absolute & soueraigne authoritie of men, which *M. Allen* affirmeth, but also declareth, what he meaneth by satisfactiō of God. Namely that those which counterfeited repen-

taunce, and though, by ſome outwarde obſeruations, to ſatisfie the Church, might know they had to doe with God, who was not pleaſed, but with inwarde and harty conuerſion, whoſe knowledge they muſt ſatisfie, with true repentaunce in deede, as they ſeeke to ſatisfie iudgement of the Church by externall ſignes and tokens thereof. But to returne to the common caſe of Chriſtian men, (for the Popes caſes be out of the common caſe of chriſten men) *M. Allen* ſayth penaunce (and by penaunce he ſtill meaneth puniſhment) is for no other cauſe enioined, but to ſaue them from more greeuous torment in the world following. In deede true repentaunce deliuereth men from eternall torments, but what is this to purgatory? euen as much as the ſaying of *Auguſtine*, by him alleged, where he ſayth that God puniſheth in this life with temporall paynes thoſe, whoſe ſins are pardoned, leſt they ſhould be reſerued *in finem*, that is for euer, which is to be chaſtiſed by the Lord, leſt we ſhould be damned with the world, of which matter enough hath bene ſayd already. To conclude this chapter (becauſe the wordes following contayne nothing but a vayne repetition of that which he hath often ſayd before) the cenſure of excommunication, with the power of binding and looſing, remayneth ſtill inuiolable to the Church, nowe the opinion of purgatory is ouerthrowne, as it did before the doctrine of purgatory euer came into the world.

That the manyfolde vvorkes and fructes of penaunce, vvhich all godly men haue charged them ſelues vvith all, for their ovvne ſinnes remitted, vvere in reſpect of Purgatory paines, and for the auoiding of Gods iudgement temporall as vvell as eternall in the next life.

CAP. IIII.

Melanct.

THere be of the Epicures of our time, that ſeeing the vſuall practiſe of penaunce not onely by the Churches preſcription, but alſo by mans owne voluntary acceptation, openly to tende towardes the trueth and proofe of Purgatory, haue boldely improued (not with-

withstanding the expresse counsell of the Apostle, where he willeth vs to iudge our selues) all chastisement of our bodies, as vnnaturall torments to the iniury of our owne person, and the excellencie of our nature.

CAP. 111 I.

THat a detestable error may be defended with a shameleſſe lye, he beginneth this chapter with a deuilish sclaunder. He reporteth that *Melanchon* (but sheweth no place where, lest his impudent lye might be euidently reproued) doth boldely improue all chastisement of our bodies as vnnaturall torments, to the iniury of our person, and the excellencye of our nature, and in a maner he is as bold with *S. Paule* whose expresse counsayle, he sayth is, that men should chastise their bodyes, where he willeth to iudge them selues. As though it were all one, for men to iudge them selues, and to chastise their bodies. In deede else where *S. Paule* comaundeth, and by his example commendeth christian chastisement of mens bodyes, by abstinence and fasting, and that not for feare of purgatory, but for daunger of eternal damnation. This doe I (sayth he) for the Gospells sake, that I may be made partaker of it, and agayne I chastise my body and bring it in subiection, lest while I preach to others, I my selfe should become a castaway. 1. *Cor.* 9. So that all godly men did not chastise their bodyes in respect of the auoyding of the temporall paynes of purgatory, as *M. Allen* affirmeth in the title of this chapter, but contrariwise all godly men that followed *S. Paules* doctrine and example, had also the same respect that he had. But to returne to *Melanchon*, it may be that in some place of his writinges, he improueth the immoderate exercise of bodily chastisement, by which some haue killed them selues, some made them selues leapers, some made them selues vnable to execute the office of ecclesiasticall administration, whereunto they were called by God. But in these cases he hath *S. Paule* for his warraunt, who forbiddeth *Timothe* the drinking of wa-

ter, and willeth him to vse a litle wine, because of his stomacke and his often infirmities, assuring him that such bodily exercise profiteth but a litle. 1. *Tim.* 4. *&* 5. But that *Melanchthon* improueth all godly chastisement of mens bodies, and for godly purposes, it will neuer be proued vntill *M. Allen* haue brought purgatory with all men in as great credit as euer it was with any man.

2 *Against these corruptors of Christian condicions & vertuous life, though the examples of all faithful worshippers of God sence the worlde beganne, do clearely stande, yet the notable history of the Prophet Dauids repaire after his heuy faule, because is hath an especiall warrant of his pardon, a plaine processe in penaunce, a goodly platte of due handeling the sores of our sinns after they be remitted, and conteineth a manifest feare of Purgatory, shall best serue our turne.*

This Prophet then, though he was assured of his pardon, and afterwarde (as I saide before) by Gods owne hande punished, yet crieth out with abundant teares. Amplius laua me ab iniquitate mea, & a peccatis meis munda me. *More and more washe me from my iniquitie, and of my sinnes purge me cleane.* Dauid offended (*sayth S. Ambrose*) as kinges commonly do, but he did penaunce, he wept, he groned, as kinges lightly do not: he confessed his fault, he asked mercy, and throwing him selfe vpon the harde grounde, bewailed his misery, fasted, praide, and so protested his sorow, that he left the testimony of his confessiō to all the world to come. *VVhat moued this blessed man, by Gods owne mouth pardoned of his sinnes, so to torment him selfe? That happy awe and deepe feare of Gods iudgement in the next world, which the cursed security of this sweete poisoned doctrine of our dayes hath now taken awaye, euen that necessary feare of the thinges that might faule vnto him in the next life, caussed this holy prince and prophet so to vexe and molest him selfe. It was hell, it was Purgatory that this penitent did beholde: either of which he knew his sinnes did well deserue. S. Augustine shall beare me witnesse, in worde worthy of all memory. Yea the Prophets owne wordes vttered in a bitter prayer and a Psalme full of sorow, shall beare*

Psal. 50. 4

Cap. 4. apol. Dauid.

me

me witnesse: thus sayth S. Augustine. Hæc iste grauiora formidans, excepta vita ista in cuius malis plangit & gemit, rogat & dicit: Domine ne in furore tuo arguas me, neque in ira tua corripias me: Non sum inter illos quibus dicturus es: ite in ignem æternum qui præparatus est diabolo & angelis eius: Neque in ira tua emendes me, vt in hac vita me purges, & talem me reddas cui emendatorio igne opus nō sit. *This man, besides the miseries of this life in which he was when he thus houleth & wepeth, further maketh sute and sayth, O Lorde rebuke me not in thy furie, let me not be one of them to whome thou shalt saye, awaye from me in to fier perpetuall, which is prouided for the Deuill and his aungels. Neither yet correct me in thy wrath, but so purge me in my life time and wholy frame me, that at length I may haue no neede of the Amēding fier. So farre speaketh this doctor. By whome we may learne that* Dauid *after sharpe punishment taken first at Gods hande, and then in the middest of many miseries of this mortall life, did yet before hande beholde the horrible iudgements in the next worlde: the one for the damned soules and spirites, the other for the amendement of such as God loued and shall be saued: in the earnest memoriall of which assured paines, and for the auoiding thereof, he so afflicted him selfe as is before saide.* In Psal. 37.

His heart was in heuines, his soule in sorow, his flesh in feare, and in his bones there was no rest before the face of his sinnes. Thinke you here a protestāt preacher with a merry mouth in Nathans *steade, could haue driuen him from this course of penaūce, dissuaded him from the feare of Purgatory, eased him with only faith, & set him in securitie & perfect freedom from his offenses past? No no,* Musica in luctu importuna narratio. *Mirthe in mourning is euer out of season.* Flagella & doctrina in omni tempore sapiētia. *But rodder & discipline be alwayes wisedom. These delicate teachers had neuer roume but where sinne bare great rule. And it is no small lickelyhood of Gods exceding wrath towardes vs in these daies, that such sofi phisitiōs please vs in so dāgerous diseases. It was not the doctrine of this time that healed Nabuchodonosor: but this was his plaster.* Peccata tua eleemosynis redime, & iniquitates tuas misericordijs pauperū. *Redeme thy sinnes by almes, & thy iniquities by mercy towardes the poore.* Ecclesi. 22. Daniel. 4.

It was exceding fasting and many sorowfull sobbes, that bare of Gods hande from the Ministers, It was the painefull workes of penaunce that Iohn *the Baptist first preached. This was* Paules *rule, that if we would punish or iudge our selues, then would not God iudge vs. In to whose handes it is a heuy case to faule.*

1 Cor.11. Heb.10. Horrendum est (*sayth he*) incidere in manus Dei viuentis.

In cant. 55. Sermo. *For he shall call to accompt and reckoning (as* S. Bernarde *supposeth) euen the very actes of the iuste, if they be not well and throughly iudged, and corrected to his handes:*

The vndoubted knowledge of which strait accompt, moued our forefathers to require such earnest afflictions of the people, for satisfying for their sinnes.

2 Now let vs heare what this bragger bringeth to proue that all godly men haue chastised their bodyes for feare of purgatory. First *Dauid* in the 51. Psalme, prayeth God to wash him throughly from his iniquitie, &c. *ergo* he was afrayd of purgatory. I might iustly refuse to aunswere this argument, lest I should deferre any thing vnto it. But let *Ambrose* aunswere by *M. Allen* him selfe alleged. *He so protested his harty repentaunce, that he left a testimony thereof to all the world to come.* But because *S. Ambrose* is alleged, rather for the glorie of his name, then for the helpe of his authoritie in this place *S. Augustine* is annexed to supplie that wanted in *S. Ambrose*. But that you maie see what patching this proctor of Purgatory vseth of the doctors sentences, he allegeth not *Augustine* vpon the very wordes of the 51. *Psalme*, which make nothing for his purpose, but vpon an other *Psalme*, where the argument is nothing like. If *Augustine* coulde haue founde Purgatory out of *Amplius laua me*, he would haue vttered it there, where he expoundeth those wordes, whereby it appereth plainely that *M. Allens* argument standeth vpon his owne inuention, and not vpon *Augustines* authoritie. But yet *Augustine* speaketh of the amending fier in the place by him alledged. He doth so in deede: but I haue shewed before, and more will shew hereafter, that as *Augustine* had no ground of that fier, but in the common error of his time, so sometimes he affirmeth that

that it is a matter, that may be doubted of sometimes that there is no third place at all. And that he hath no grounde of Scripture in that place of the 38. Psalme, is euident, because *Dauid* prayeth that God will not punish him in his fury, nor in his wrath, for when so euer he punisheth in his fury and plagueth in his wrath, they must needes perish eternally, he prayeth therefore, that that sicknes or other affliction, which God hath layd vpon him, might be a mercifull chastisement of a father, and not a iust punishment of a iudge. But whereas the vnpure mouth of this *Allen* is once agayne opened in rayling against the godly preachers of our Church as flatterers of men in daungerous diseases, I would he might heare the children of thunder, inueying with mighty power of Gods spirite against sinne and wickednes, and calling men to true & vnfayned repentaunce, peraduenture he might be moued to cease his sclaundering for shame of the worlde, if he did not forethinke him of his wickednes for feare of God. But *Nabuchodonizer* had a sore corrosiue playster applyed to him, that healed him, and that was almes & mercy toward the poore. He might haue alleged many examples, and none lesse fitte to shew what paynfull penaunce, (as he termeth it) was enioyned by godly prophets. For it was the easiest that could be enioyned to so rich a prince, for so great offences, to be liberall to the poore. Although *Dauid* in that place, cited by him, speaketh of no redemption of sinnes, as that corrupt & false translation which he followeth, doth seeme to talke of. But *Daniel* willed *Nabuchodonisor* to breake of thaccostomed course of his cruelty and tyranny, by almes and liberality. The Niniuites in deede by fasting and lamenting, but most of all by turning from their wicked wayes, shewed their hartie repentaunce: and *Iohn Baptist* requireth the fruites of repentaunce, and what godly preacher doth not so? but where did *Nathan, Daniel, Ionas, Iohn Baptist* speake one word of purgatory? or of satisfying the iustice of God for their sinnes by such meanes.

longer, to geue thee a litle taſt of the old doctors dealinges in the ſinners caſe, that thou maiſt compare our late handeling of theſe matters, with their doinges: and ſo learne to loth theſe light marchauntes, that in ſo greuous plages deale ſo tenderly with our ſores. And yet I intend not ſo to roue, but that the very courſe of our talke wel noted, ſhal be the neceſſary inducing of that trueth which we now defende concerning Purgatory. Eſpecially if it be conſidered, that in all preſcription of penaunce by the antiquity, the paine of ſatisfying was euer limited by the variety of the offenſe. And then that the very cauſe of all paine enioyned, was for the auoyding of Gods iudgemẽt in the life to come. Firſt auncient Origen *writeth thus.* Beholde our mercifull Lorde ioyning alwaies clemencie with ſeueritie, and weying the iuſt meane of our puniſhment in mercifull and righteous balance. He geueth not the offenders ouer for euer: therefore conſider how long thou haſt ſtrayed and continued in ſinne, ſo long abaſe and humble thy ſelfe before God, and ſo ſatisfie him in Confeſſion of penaunce. For if thou amende the matter and take puniſhment of thy ſelfe, then God is pitifull, & will remoue his reuengement from him, that by penaunce preuented his iudgement. *Thus we ſee this father ſo to meaſure the paine and puniſhment of ſinners, that he maketh his principall reſpect the auoyding of the ſharpe ſentence to come.*

Homil. 3. in lib. Iud.

S. Cyprian *the bleſſed martyr, noteth certeine conuerſes in his dayes, who thought they had much wronge to be further burdened with penaunce for their fall, moue thẽ the returne to God, againe. he toucheth the maners of our time very neare, his words ſounding thus:* Before their ſinnes fully purged, before the confeſſion of their faulte made, before their conſciencies by the prieſt and ſacrifice be cleanſed, before the ire and indignation of God be pacified and paſt, they thinke all is well and make boaſt thereof. *But he inſtructeth them in the ſame place better, as followeth:* Confeſſe your ſelues brethren whileſt ye are in this life, and whileſt the remiſſion and ſatisfaction by the prieſtes apointement is acceptable. Let vs turne vnto God with all our hartes expreſſing the penaũce for our ſinnes, by ſingular griefe and ſorow: let vs call for mercy,

Sermon de Lapſis.

mercy, let vs prostrate our selues before God, let our heuinesse of hearte satisfie him, let vs with fasting weeping and howling, appeace his wrath. Whome, for that he is our louing father, we acknowledge to be mercifull: and yet because he beareth the maiestie of a iudge, he is for iustice much to be feared. To a deepe and a greuous wounde a long and sharpe sauluing must be accepted. Exceding earnestly thou must pray: thou must passe ouer the remnaunt of thy time with lamentable complaintes, thou must for thy soft bedde take harde earth and ashes, and tomble thy selfe in sackecloth, for the losse of Christes vesture refuse all apparell, after the receite of the Deuils food, chuese earnest fasting: and by diligent applying thy selfe to good workes and almes deedes, purge thy sinne and deliuer thy soule from death.

3 Here he asketh leaue of the Reader to be somwhat long in rehearsing the opinions of diuerse doctors, to confirme his former falshod, but he should rather haue asked leaue of the doctors them selues, to belye them so beastly, & to racke their sayings so violently farre from their purpose and meanings. And to beginne with *Origen*, what doth he in that place by him alleged? but exhort men vnto harty and earnest repentaunce, by humbling them selues before God, and acknowledging their sinnes, which holy Scripture testifieth to be the way to preuent the wrath of God. And what his iudgement was concerning satisfaction for sinnes, he declareth sufficiently in his 3. booke vpon the Epist. to the *Rom.* cap. 3. where often times he repeateth, that a man is iustified before God by faith onely, affirming that in forgeuenes of sinnes, God respecteth no workes but faith onely, as he proueth by the parable that our Sauiour vsed vnto *Simon* the Pharise. *Luke* 7. and answereth also those obiections, which euen the Papistes at this day, make against vs for teaching that faith only doth iustifie vs in the sight of God. *S. Cyprian* (as I haue sufficiently shewed before) calleth such as had fallen in time of persecution from the profession of christianity, to harty repentaunce, and to

teſtifie the ſame, by ſubmitting them ſelues humbly, vnto the diſcipline of the Church. But it is ſtraunge to ſee, how vnconſiderately *M. Allen* allegeth his places, that oftentimes they conteine more playne matter againſt him, then apparant proſe by violent wrating can be wrõg out from them. I maruaile *M. Allen* either ſeeth not him ſelfe, or thinketh that other men can not eſpye, that *Cyprian* exhorteth men to confeſſion of their offences in this life, where onely ſatisfaction and remiſſion made by the Prieſtes is acceptable vnto the Lord. If men can not ſatisfie, nor Prieſt remit, but whileſt men are in this life, then farewell ſatisfaction for the dead and purgatory.

Cap. 3. & 4. de pœnitẽtiæ medicinã.

4 *So doth S. Auguſtine correct the error of ſuch, as thinke the chaunge of life with out all cogitatiõ or care of their offenſes paſt, to be ſufficient for mans perfect repaire and reconciliation to our Lorde againe.* It is not ſufficient (*ſayth he*) to amende our maners and turne backe from our miſdedes, vnleſſe we ſatisfie before God for them which we haue already committed, by dolour of penaũce, by humble ſighes & grones, & by ſ ſacrifice of a cõtrite harte working with almes dedes. *And in this ſenſe againe he vnderſtandeth this comfortable rule.*

Ench. 65. Sed neque de ipſis criminibus quamlibet magnis remittendis in Eccleſia, Dei deſperanda eſt miſericordia, agentibus pœnitentiam ſecundum modum ſui cuiuſque peccati. *But we may not deſpaire of Gods mercy for the remiſſion of ſinnes in the Church, be they neuer ſo grieuous: I meane to all ſuch as will do penaunce according to the quality of their fault.* So S. Ambroſe *writing to a religious woman that had broken her vowe of chaſtity (which in thoſe dayes was reckened one of the moſt deadly and grieuous crimes that could be) warneth her thus.* Grandi plagæ alta & prolixa opus eſt medicina: grande ſcelus grandem neceſſariam habet ſatisfactionem. *A grieuous hurt muſt haue a deepe & long ſanatiue, a heinous offenſe requireth muche more much ſatisfaction.* Yea & as I take his words, he plainely admoniſheth her, *that ſhe ſhall haue much a doe to ſatiſfie fully for her ſinne during her life: & therefore he ſeemeth to will her, not to looke for full remedy and releaſe before ſhe feele Gods*

This ſinne is better boulſtred nowe a daies.

iudge-

iudgement. VVhich he meaneth not by the generall day, but the particular accompt which followeth streight vpō mans death. But that I deceiue no man wittingly I will report his owne wordes. Inhære pœnitẽtiæ vsque ad extremum vitæ, nec tibi præsumas ab humano die posse veniã dari: quia decipit te qui hoc tibi polliceri voluerit: quæ enim proprie in dominũ peccasti, ab illo solo in die iudicij cõuenit expectare remedũ. *Cõtinue in penaunce to the last day thou hast to liue, and presume not ouer boldly of pardō to be obteined in mans day: for who so euer promiseth thee so, he deceiueth thee. for thou that hast offended directly against God him selfe, must at Gods hande onely in the day of iudgement trust of mercy. If he meane by the last Iudgement, then the author supposeth that such horrible incest shall be punished till the day of the generall resurrectiō, in purgatory: for after that day as* Augustin *affirmeth, there shal be no more any of the elect in paine. He meaneth thē surely nothing els, but that there can be no penaunce aunswerable fully in this life to so grieuous a crime, and that the Church ordinarely pardoneth not the sinnes, which be not by some proportion of paine and punishment recompensed. And this is ordinary, though by the supreme power giuen to Gods ministers for the gouernement of the Church, the offender may in this case or the like, if his competent dolour of heart and zele so require, wholy be acquieted through the merites of Christes death, and the happy fellowship of saincts, in the communion of the common body: where the lacke of one membre is abundantly supplied by the residue. Mary it is a harde matter to be so qualified, that a man may not be vnworthy of so singular a grace and vnestimable benefit. Therefore this prerogatiue pertaining not to very many, excepted, for the residue that by the ordinary Sacrament be raised vp from their fall, euery one must endeuour to do penaunce more or lesse, according to the quantity and circumstancies of the crime committed: so* S. Augustine *saide before, so doth* S. Ambrose *meane now, geuing this woman warning that her faulte was so horrible, that the penaunce done in this life coulde not properly and exactly make recompense therefore, and yet after punishment tolerated at Gods apointement in the next life, he doubteth not to assure her of pardon at the length, and release of all paine. Thus was sinne handeled in those dayes.*

Cap. 8. ad virg. lapſ.

De ciuitate Dei cap. 13. lib. 21.

And why is it so painefully riped vp to the very bottome, you see. Compare our dayes and dealing to theirs, and thou shalt wonder to see the diuersitie betwixt their maners, and ours: and to see the phisicions worke so diuersly, where the diseases be all one.

4 Now followeth the authority of *S. Augustine*, both right and counterfet, the counterfet *Augustine*, that writ the worke *de penitentia, &c.* I vouchsafe not to aunswere, because I weigh not the authoritie, but detest the impudency of him that had patched vp such a peece a worke, to father vpon *S. Augustine*, as no man of lesse learning then *Augustine* was, would abide to goe vnder his owne name. The other place in his *Enchiridion* sufficiently expoundeth it selfe, that it speaketh of remission of sinnes in the Church, which according to the discipline of that tyme, required satisfaction according to the quantity and quality of the offence. The wordes of *S. Ambrose* import none other thing, but that an heynous offence must be earnestly bewayled, if repentaunce be not counterfeted. And where as *M. Allen* is in a pecke of troubles, betwene that which he supposeth to be the opinion of *Ambrose*, and that which he allegeth out of *Augustine*, to proue that the paynes of purgatory shall not continue after the resurrection, it is not all worth the paynes he taketh about it. For that the sayd *fallen virgine*, shoulde not thinke she had bene penitent enough, if she obtayned absolution in the iudgement of men, he assureth her as *Cyprian* in his sermon *de Lapsis*, doth the fallen men of his tyme, that forgeuenes of sinnes is proper vnto God onely, and followeth not of necessity the sentence of men, but the sentence of men ought to follow the iudgement of God. And those wordes, *in die iudicij*, about the meaning whereof, *M. Allen* vexeth him selfe, are to be vnderstoode by the opposite *ab humano die*, for thereby it is manifest, that the iudgement of God is set against ỹ iudgement of men. And that is the phrase of the scripture which *S. Ambrose* followeth, as when *S. Paule* sayth of the Corinthian, that his soule may be safe in the day of the Lord Iesus Christ, he meaneth not that he should be punished in pur-

purgatory, though he repent vnto ỹ generall day of iudgement, but as *S. Peter* Act. 3. affirmeth, that our sinnes are forgeuen against the comming of Christ to iudgement, signifying that then the full fruite of forgeuenes of sinnes shall appeare, when we shall thereby be discharged in the iudgement of God. But what *S. Ambrose* thinketh of that kinde of satisfaction, whereof *M. Allen* speaketh, is playne by those wordes which he vttereth of *Peter* in his exposition of *S. Luke lib.* 10. *cap.* 2. *Lachrymas eius lego, satisfactionem non lego.* I read of his teares, I read not of his satisfaction. But vnto the other kinde of satisfaction, whereby the church is satisfied, our Sauiour Christ driueth *Peter*, when he causeth him to blot out the memory of his treble deniall, with a treble confession of his loue: As *Augustine* also acknowledgeth: but if purgatory be so necessary to satisfie Gods iustice by temporall paynes of sinners, according to the tyme, &c. and purgatory shall cease at the day of iudgement, as you affirme out of *Augustine*, howe shall the same be satisfied in such as dye immediatly before the daye of iudgement, so that they haue not had tyme enough, there to be sufficiently purged, the like may be demaunded, of all them which in a moment shalbe chaunged from mortality to immortalitye, at the very comming of Iesus Christ to iudgement. These questions *M. Allen* wil trouble your head to aunswere and retayne your former principles, more then that whereof you make your doubt, and your determination as vncertayne as your doubt: whyle you are so cumbred, on the one side to vpholde purgatory, vppon colour of satisfying Gods iustice, on the other side, to maintayne the Popes pardon, without satisfying of Gods iustice, so that how so euer you satisfie your selfe in your owne fantasie, I promise you no reasonable man can be satisfied by your doubtfull disputations, and vnstedfast conclusions.

§ *I might here well to my purpose repeate the singular praises, that* S. Hierome *gaue vnto noble* Paula: *who (as he writeth of her) with fountaines of teares, exceding lauish almes, & pitifull fasting, washed away such veniall and small offenses, as* In epitaph. Paulæ.

other men woulde scarsely do much more greuous crimes. And to seeke for what ende this holy matrone vexed her selfe and tormented her body, it were in a maner needeleſſe. for being not guilty of any greuous ſinnes, ſhe coulde haue no great feare of hell paines: then it muſt needes be, that ſhe tooke puniſhment of her ſelfe to preuent Gods temporal ſcourge in the life to come.

Note. She well conſidered (for it was the doctrine of that holy time) that euery ſinne be it neuer ſo ſmall or common, doth indebt the offender vnto God: and therefore the iuſteſt perſon that liueth (excepting Chriſt, and for his honour his mother) as S. Auguſtine ſayth muſt confeſſe debts, and crie for pardon by our maiſters prayer: Dimitte nobis debita noſtra: *forgiue vs our debtes, the which, becauſe they be debt, muſt either be pardoned by prayer, or paide by paine. And therefore being not here remitted, or not ſatisfied by worthy puniſhmēs in this life, they muſt of iuſtice be purged after our departure, according to the numbre of them and the negligence of the offender. And this faith of Purgatory and reſpect of Gods iudgements to come; feared the holyeſt perſons that euer were in Gods church. This droue many a bleſſed man to perpetuall penaunce: this brought* Hierom *him ſelfe into the wilderneſſe of* Syria, *there to lament the lapſe of his fraile youth, euer in expectation of this call:* Exi foras Hieronime, *Come out* Hierom: *this filled the deſertes with many a noble Hermite, this raiſed vp the cloiſters and all the holy houſes of mourning and prayers in the whole worlde, and hath in all ages appeared both in the wordes and workes of all Chriſten people, as we ſhall better anone declare.*

Here, becauſe you haue no likely matter out of *S. Ieronyme* to ſerue your turne, yet to make a ſhewe of his name, you muſt repeat that, which is nothing like to your matter. *Paula* was penitent for her ſinnes, with prayers, almes, and faſting, and all for feare of purgatory. So ſayth *M. Allen*. But *Ieronyme* ſayth not ſo, *M. Allen* is here all the credit of the matter, beleue him as you liſt. But if any man had rather beleue *Chryſoſtome* ſpeaking of ſuch kind of workes, as *M. Allen* and his fellowes, count to be the chiefe workes of penaunce, whether they ſerue for ſatisfaction for our

ſinnes

sinnes vnto God, let him consider what he writeth, in his treatise *de compunctione cordis, lib. 2. Non requirit Deus cilicierum pondus, neque concludi inter angustias cellulæ, neq; in obscuris antris & tenebrosis sedere iubet: hoc solum est quod exposcatur à nobis, vt semper recordemur mala nostra, &c.* God requireth not the burden of heauy garments, nor to be shut vp with the streights of a litle cell, neither doth he commaund vs to sit in obscure and darke dungeons or dennes: this onely is that which is required of vs, that we should alwayes remember our euill life, &c. you see therefore by *Chrysostoms* iudgement, that neither the satisfaction of Gods righteousnes, nor any obedience of Gods commaundement, hath banished the Heremites, closed vp the Anachorets, and cloyed the world with cloysterers, but the superstitious and slauish feare of purgatory, & the blasphemous presumptuous pride of mens merites. I passe ouer, as not proper to your matter, that for the honour of Christ, you except his mother, from confessing her selfe to be indebted to God, and not to be in the numbre of those, by whome the Lordes prayer is to be sayd. Such honor neither doth God allowe her, nor she arrogate vnto her selfe, but acknowledgeth her owne baseneſſe, and ioyfully acceepteth Gods saluation. It is greater honor to Christ, to be sauiour of his mother, then to haue such a mother, as had no neede of his saluation. He him selfe more then once, is reade to haue reproued her, wherein he had done her wrong, if she had committed no trespasse. *Luke. 2. Iohn. 2.*

6 *But list you see how this doctrine of penaunce liked* Caluine? *The shrew saw that by graunting of this satisfaction for sinne and the profitable vsage thereof in this life, that is might argue of necessitie the residue of some paines in the next if it were here omitted or not ended. And therefore I pray you see how substantially he aunswereth and how like him selfe,* Parum me mouent (*sayth he*) quæ in veterum scriptis de satisfactione passim occurrunt, video enim eorum nonnullos, dicam simpliciter, omnes fere quorum libri extant, aut in hac parte lapsos esse, aut nimis aspere & dure loquutos. In institut.

I make ſmall accompt of that which I often finde concerning Satisfaction in the auncient writers, for I perceiue diuers of them, ſhall I be plaine with you? in a maner euery one that euer wrote till this daye; in this point to haue bene fouly deceiued, or ſpoken more roughly then they ſhoulde haue done. Is not this a fellow a lone? whether thinke you now our Engliſh bragger craking all the doctors to be on his parte, or this man confeſſing plainely that they be all againſt him, and yet ſetting not a button by them all, whether thinke you is more arrogant? I am ſure Caluine dealeth here more ſincerely, and the other more deceitfully. If craking had bene a maiſterie in ſommer games as lying is, our man might haue wone of all the worlde, two games at a clappe. But there is no remedy he muſt yelde to the learned that haue opened his impudencie. Therefore I leaue him, and take the benefit of this his maiſters confeſſion for further confirmatiõ of my cauſe, doubting nothing but that moſt wiſe men, ſeeing by the aduerſaries graunt all learned fathers to be on our ſide, will accept it either as a full proofe, or no ſmall preſumption of that trueth which we defend.

6 But liſt you heare, how this preſumptuouſſe pratler, can not conclude his chapter which he began with lying vpon *Melanchthon*, but by ſlaundering of *Caluine*. He faineth that *Caluine* in the wordes by him reherſed, confeſſeth all the doctors to be againſt him, and yet ſetteth not a butten for them all. The beſt reproofe of this calumniation, ſhalbe to ſende them that be deſirous to know the trueth, vnto the whole diſcourſe of *Caluine*, vpon ſatisfaction *Inſti. lib.* 3. *cap.* 4 which who ſo liſt to doe, ſhall plainely ſee, whether *Allen* doth him not here open wrong. But becauſe euery man either can not for the lacke of the booke, or will not for want of good affections towardes *Caluine*, take ſo much paines, as to peruſe his owne writing, I will aunſwere in a worde or two.

After that *Caluine* hath moſt ſubſtantially proued, both by authority of holy Scripture, and alſo by conſent of auncient doctors, that their is no ſatisfaction vnto God for our ſinnes, but onely the death of Chriſt, he cõmeth at length,

to

to ſpeake of the worde of ſatisfaction, which ſaydi he, as it is often vſed in the olde writers, ſo ſometime hardely, as improprely (that *M. Allen* calleth roughly) or if any of them haue erred about ſatisfaction, it were not reaſon, that their error ſhoulde preuaile againſt the open trueth. And cleerely to conuicte *M. Allen*, of a loude lye, where he ſayth that *Caluine* confeſſeth all the doctors to be againſt him, his wordes follow immediatly after thoſe reherſed by *M. Allen*: *Sed non credam eos ipſos adeo fuiſſe rudes & imperitos, vt eo ſenſu illa ſcripſerint, quod nonis iſtis ſatisfactionariis legimus.* That is, how ſoeuer they haue either erred, or ſpoken vnproprely of ſatisfaction, yet I will not graunt, that the ſame men were ſo rude and ignoraunt, that they did wright thoſe thinges, in that ſenſe, in which they are read by theſe new ſatisfactionaries. Then doth he bring forth diuers teſtimonies both out of *Chryſoſtome* and *Auguſtine* to ſhew what their iudgement was of ſatisfaction agreable to the Scriptures by which muſt be expounded, what ſoeuer they haue vttered that ſeemeth either erroneus or at the leſt vnproprely ſpoken. As for that reuerend father *M. Iewell* whome this arrogant Louaniſt, calleth the Engliſh bragger, how well he hath anſwered his challendge, his owne learned labors, do more cleerely teſtifie vnto the worlde, then that it can be blemiſhed by this *ſycophants* braynleſſe babling.

A briefe ioyning in reaſon and argument vpon the proued groundes, vvith the aduerſaries, for the declaration of Purgatory.

CAP. V.

1 HAuing *vndoubtedly wonne thus much both by euident teſtimony of holy writ, by the warraunt of all the learned fathers, by good reaſon, and by the aduerſaries owne confeſſion, I will be bolde to bare the very ioinctes of the argument, that both the ſimple may acknowledge my plaine dealing, and the Proteſtant haue his vauntage, if the reaſon ſtand not vpright. VVith out*

colour or gloſe then thus I make my proofe.

1. After the ſinnes of man be pardoned, God oftentimes puniſheth the offender, the church puniſheth him, and man puniſheth himſelfe, ergo there is ſome payne due after ſinne be remitted.

2. Secondly this payne can not alwayes be diſcharged in this world, eyther for lacke of ſpace after the remiſſion, as it happeth in repentaunce at the houre of death, or elſe when the party liueth in perpetuall welth without care or cogitation of any ſatisfaction,

3. therefore it muſt be aunſwered in an other place. Thirdly the common infirmities and the dayly treſpaſſes which abaſe and defile the workes euen of the vertuous, of their proper condition doe deſerue payne for a tyme, as the mortall offence deſerueth perpetuall: Therefore as the mortall ſinne, being not here pardoned, muſt of iuſtice haue the reward of euerlaſting puniſhment: ſo it muſt needes followe, that the veniall fault not here forgeuen, ſhould haue the reward which of nature it requireth: that is to ſay, temporall payne.

And therefore not onely the wicked, but the very iuſt alſo muſt trauell to haue their daily infirmities and frailty of their corrupt natures forgiuen: crying without ceaſing forgeue vs our debts: Quia non iuſtificabitur in conſpectu tuo omnis viuens. For no man aliue ſhalbe able to ſtand before the face of God in his owne iuſtice or righteouſnes, and if theſe light ſinnes ſhould neuer be imputed, then it were needeleſſe to cry for mercy or confeſſe debt, as euery man doth be he neuer ſo paſſing holy. To be briefe, this debt of paine for ſinne by any way remayning at the departure hence, muſt of iuſtice be aunſwered: Which can not be without puniſhmẽt in the next life, then there muſt be a place of iudgement for temporall and tranſitory paynes in the other world. The whole diſcourſe made before hath geuen force enough to euery part of the argument: the Scriptures doe proue it, the practiſe of the Church confirmeth it, all the doctors by our aduerſaries graunt, agree vpon it. If they haue any thing to ſay, here I make them fayre play: the ground is open, the reaſons laide naked before their face: remoue them as they can. Lette them deale ſimply if they meane truely, and not flouriſh as they vſe, vppon a falſe ground, that in flowe of wordes they may couer errour, or in raſe of their ſmoth talke ouerrunne truth.

Aug. Ench. cap. 71.

And

And that euery man may perceiue that we haue not raiſed this doctrine vpon reaſon only or curioſitie, (although the graue authoritie of Gods Church might here in ſatisfie ſober wittes) we will now by Gods helpe go nearer the matter, and directly make proofe of Purgatory by holy Scriptures: reciting ſuch places of the olde and new Teſtament, as ſhall proue our cauſe, euen in that ſenſe which the learnedſt and godlyeſt fathers of all ages, by conference of places or other likelyhood, ſhall fynde and determine to be moſt true. Alleaging none els but ſuch as they haue, in the flour of Chriſtian faith, noted and peculiarely conſtrued for that purpoſe which now is in queſtion. That the aduerſaries of that doctrine, may rather ſtriue with the ſaid ſaincts and doctours, then with me, that will as they ſhall well perceiue do nothing, but truely reporte their wordes or meaninge. Or rather that ſuch as haue erred in that caſe, by giuing ouer light credit to the wholeſome teachers of theſe vnhappy dayes, maye, when they ſhall vnderſtand the true meaning of the Scriptures, the conſtant doctrine of the Catholike Church, the wordes of all auncient writers, the determination of ſo many holy Councels, & the olde vſage of all nations by humble prayers obteine of God the light of vnderſtanding the trueth, and the gifte of obedience to his will and worde. Or if there be any ſo ſattled in this vnlickely ſect, that he purpoſeth not to beleue the graue writers of olde time, nor receiue their expoſitions vpon ſuch places as we ſhall recite, for that preiudice which he hath of this owne witte and vnderſtanding, yet let him not maruell at my ſimplicity, that had rather geue credit to others then my ſelfe: Or that in this hote time of contention and partaking in religion, I do repoſe my ſelfe vnder the ſhadow of ſo many worthy writers, as anone ſhall giue euidence in my cauſe.

CAP. V.

TRiumphing before the victorie, and that is more, before the encontry of hãde ſtrokes, (for we come to ioyning but now) you will now win your ſpurs or els it ſhalbe a blacke daye with all

Protestantes. I will be as shorte in mine aunswere, as you are in your arguments. And that I may put on an armour of proofe, to beare of your terrible haileshot, your first argumẽt hath neither good forme nor matter, no more hath your second, no more hath your third? If you or any for you, will prepare your selfe to geue a bitter charge, either I or some other, shalbe redy to shape you an other aunswere. But because here is nothing in this briefe ioyning, but which hath bene largly discharged before, in aunswere to your longe excursions, it were nedeleſſe to make such vaine repetition, as you doe, especially in your last shorte argument, in which space all the substaunce of your large booke might easily haue bene placed, only to fil vp a competent length of the fift chapter, and with such a tedious inlarging of a superfluous matter, as a yong practiser of Rhetoricke would be ashamed to vse, in a fayned declamation, much worse becomming an auncient master of arte, professing to truſſe vp his arguments by Logicke, to make a perfect perswasion. As for the promiſſe of further proofe, both out of the Scriptures and out of the doctors that followeth after this gallant ioyning, and lusty challenge, shall haue no preiudice of my disabling of the meane to perform it vntill it appeare by playne conference of his arguments and myne aunswers, that his words are but winde, and his promiſſe but pratling.

That Purgatory paines doth not onely serue Gods iustice for the punishement of sinne, but also cleanse and qualifie the soule of man defiled, for the more seemely entraunce into the holy places, vvith conferẽce of certaine places of Scripture for that purpose.

CAP. VI.

IF we well cõsider the wonderfull base condition and state of mens nature corrupted by our first fathers disobedience, and more and more abased by continuall misery that sinne hath brought into our mortall life, we shall finde the worke of Gods wisedome in the

the excellent repaire of this his creature, to be full of mercy, and full of maruell. But proceeding somewhat further, and weying not onely his restoring, but also the passing great auancements to the vnspeakable glory of the elect, there shall reason and all our cogitations vterly faint and faile vs.

The kingdome prepared is honored with the maiestie of the glorious Trinitie, with the humanitie of Christ our Sauiour, with the blessed Mary the vessell of his Incarnation, with the bewtifull creatures and wholy vndefiled, of all the ordres of Angels. There can nothing doubtlesse presens it selfe before the seate of Gods glory, nor stand in his sight, that hath any blemish of sinne, any spotte of corruption, any remnaunt of infirmity. There may no creature matche with those perfect pure natures of spirituall substance in the happy seruice of the holy Trinity, that is not holy as they be, pure as they be, and wholy sanctified as they be. Nothing can ioyne with them in freedome of thats heauenly city, in the ioyfull estate of that triumphant common welth, that is not purified to the point, and by the worke of Gods owne hande fully fined and perfected. This is the new City of Hierusalem, which the holy Apostle saw by vision: Nec in eam intrabit aliquid coinquinatum. Nothing shall entre therein, that is defiled. It is the Church without spotte and wrinkle, it is the temple of God, it is the seate of the Lambe, and the laude of the lyuing.

VVhat puritie is required for the entrāce into heauen.

Apoc. 21.

Now our kinde, notwithstanding our pitifull fall and singular frailetie, with exceding corruption and vnpeeneesse both of body and soule, hath yet by Christ Iesus our Redeemer, the assurance of this vnestimable benefite, and the fellowship of perpetual fruition with the Angels. To whome as we must be made equall in roume and glory, so we must in perfect cleannes be fully matched with them. For it were not agreable to Gods ordinary iustice, who in this earthly sanctuary expressely forbiddeth the oblations of the vncleane, that he shoulde in the celestiall sometaigne holy acknowledge any nature that were not pure and vndefiled: or make mans condicion not abiscted, equall to the dignity of Angels that neuer were reproued: whereby vniustice might appeare in God, or confusion in the heauens common wealth, where onely all ordre is obserued.

Leuit. 22.

Rupert. de diuini. offi. l. 6. cap. 36.

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Rupert. de diuini. offi. l. 6. cap. 36.

And though mans recouery after his fall be wroght by Christ,

and the perfect purgation of sinner by the bloude of him that only was with out sinne, yet it was not conuenient, that the might of that mercy shoulde worke in this freedome of our willes, with out all peine of the party, or trauell of the offenders. Whereof man streight vpon his miserable downe fall (as S. Ambrose excellently well noteth) had warning by the fiery swerde holden at the entraunce of paradise: therby putting him in remembraunce, that the returne to blesse so sone lost, shoulde be through fiere and sword hardely achieued againe. Therfore if any man thinke the onely forgiuenesse of our sinnes past, sufficient either for the recouery of our first degree, or the atteining of further dignity in the glory of the Saincties, he seeth not at all what a deepe stroke sinne hath set in mans soule, what filth and feebleneſſe it hath wrought in the body, what rule and dominion it beareth in this our mortality, what care all perfect men haue had, not only in the healing of the deepe wounde, but also in purging the reliques, and full abbating the abundant matter thereof. And yet when mā hath with all his might wraſtled with the poure of sinne, being in this estate, he can not be able to recouer the worthineſſe of his creation, much leſſe the passing honour and ende of his redemption. Let him waſhe and water his couch with teares, let him weaken his body with faſting, and humble his heart with sorow. Happely the fiery swerde shall not hinder his passage after his departure, yet till the separation of the body and the soule, full freedome from sinne or perfect purgation thereof (excepting the priuilege of certaine) can not be fully obteined. Wherein yet mercy at the ende hath the chiefe stroke, by which the soule that was the principall veſſell of sinne, and no leſſe abaſed then the body, shall out of hande in the perfecteſt sort, obteine the purity of Angels and fellowship with them for euer.

In Pſa. 118. Serm. 20.

CAP. VI.

NEe againe I pray you note this orderly proceding, looke when he maketh such a liberall promiſſe, as in the chapter going before, the performance shal not follow by and by after, but by interlacing of other

other matter, it ſhall be firſt out of minde, and then he may better keepe his credit, when he goeth about to performe it. Yere while he would in all the haſt, make direct proofe by holy Scripture, of the doctrine of purgatory, but now as though purgatory were already proued, he will ſhewe for what vſe it ſerueth, namely to cleanſe and qualifie the ſoule of man, that it may be meete to enter into the holy places. And for this purpoſe, he ſheweth at large, which might haue bene vttered in briefe, that the corruption of mans ſinnefull nature is ſo great, and the perfection of dignitie, whereunto we are called ſo high, as man, except he be throughly purged, is no meete perſon to be partaker thereof. But leſt he ſhould be thought here to forget the perfect reſtitution by Chriſt, he confeſſeth the perfect purgation of our ſinnes to be wrought by his blood, yet he ſayth, it is not meete that the might of that mercy ſhould worke in this freedom of our will, without all paine or trauell of the offenders. This is to geue with one hand, and to pull away with the other hand. But that this enemy of the croſſe of Chriſt, ſhall not thus paſſe away with his reſeruations and exceptions, that which he graunteth, we will take at the hand of God, and not of this vnpure blaſphemer: who by his holy ſpirite teacheth vs that the blood of Chriſt doth purge vs from all our ſinnes: & being waſhed by him we are throughly cleane. *Iohn* 13. So that although our ſinnes were as redd as ſcarlet, they are made as white as ſnowe. *Eſay* 1. Then being throughly purged, waſhed & cleanſed as white as ſnow, we are made capable of the heauenly inheritaunce and the fruition of eternall glory. And if any man had rather beleue an Angell, before *M. Allen*, an elder of the heauenly conſiſtory, ſooner then a young paltring proctor of purgatory: Let him heare what is ſayd to *S. Iohn* in his reuelation, 7. cap. whereby is declared by what priuilege, all the faithfull departed appeare in innocency before the throne of God. *Theſe are they* (ſayth the Angel) *that came out of that great affliction, and haue waſhed their ſtoles and made them white in the bloud of the Lambe: therefore they are in the preſence of the throne of God, and ſerue him day and night, &c.*

Marke here that they which came out of this great affliction, were not purged thereby, after *M. Allens* fantasy, but that they washed and made white their garments, in the bloud of the lambe, by whose righteousnes they being clothed, may appeare in innocency before the throne of God. As for that which is cited out of *Ambrose*, of the fiery sword, is ment of the sorrow of repentaunce, and with no equity can be racked to the paynes of purgatory.

2 *I marvell not now to see the Prophet seeke not only for the remission of his grevous sinnes, but to be better cleansed, to have them wholy blotted out, to be made as white as snowe: beholding the purity that is requisite for a citizen of the celestiall Hierusalem. And I note this the rather of the soule, because I see that the body also, before it can shake of the stroke and plague of sinne, must be driven (by the common course) to dust and elementes, that being at the ende raised vp againe in the same substaunce, may yet wholy in condicion and quality be so strangely altered, that in honour and immortalitie it may everlastingly* August. lib. 20. de ciuit. cap. 16. *ioyne with the soule againe. To the newnesse whereof, the very* 2. Cor. 15. *elementes that before answered it in qualities of corruption, shal be perfectly by fire reformed, and serue in beauty and incorruption eternall. If sinne then be so revenged and throughly tryed out of mans body, and all corruption out of these elementes for the glory of that new and eternall kingdome, shall we doubte of Gods justice in the perfect revenge of sinne in the soule, or purifying that nature, which as it was most corrupted & was the very seate of sinne, so namely appereineth to the company of Angels and glory everlasting? It were not otherwise agreable to Gods justice surely, nor conuenient for the glorious estate to come: it were neither right, nor reason.*

Note.

He will then, where man neglecteth the day of mercy, sharply correct with torment, him selfe: and both purge and purifie the drosse of our impure natures defiled and stained by sinne, with fiery ardour and righteousnesse. Abluet Dominus sordes filiarum Syon, & sanguinem Hierusalem lauabit de medio eius, in spiritu iudicij, & spiritu ardoris. *Our Lorde shall washe out the filthe of the daughters of Syon: and will cleanse bloude from*

Esaie. 4.

the

the middeſt of Hieruſalem, in the ſpirite of iudgement, and the ſpirite of burning. But becauſe we will not ſtande vpon coniectures in ſo neceſſary a point, you ſhall ſee by what Scriptures the graue and learned fathers haue to my hand confirmed this beleeued trueth. And firſt I will recite thoſe places which do ſet forth both the quality and condition of that puniſhment, which God taketh vpon man for ſinne in the other worlde: and alſo did giue firſt occaſion to our forefathers of the name of Purgatory.

2 Conſider what wholſome doctrine this ſtudent in Diuinitie gathereth out of the Scriptures of God. *Dauid* not content with remiſſion of his ſinnes, ſeeketh to be better cleanſed, to haue them wholy blotted out, and to be made as white as ſnowe. but by what meanes *M. Allen*? or at whoſe handes? Dare you ſay that he prayeth God to cleanſe him better by his owne ſuffering, then he was by Gods mercifull pardon? What was figured by the bunch of Iſope, dypped in the lambes bloud, with which he deſireth to be ſprinckled; aſſuring him ſelfe that therby he ſhall be waſhed whiter then ſnowe? Was it purgatory, or the aſpertion of the bloud of Chriſt? O horrible blaſphemer, wilt thou neuer acknowledge the omniſufficiency of the benefite of mans redemption by the ſonne of God? ſhal thy vayne gangling and iumbling of thy deuiſes with Gods decrees, obſcure the glory of our Lord and Sauiour Chriſt his paſſion, who hath loued vs, and waſhed vs, from our ſinnes by his bloud, and made vs Kings and Prieſtes in the ſight of God, who hath geuen him ſelfe for his beloued Church, that he might ſanctifie it, and cleanſe it, by the waſhing of water, through the word, that he might make it vnto him ſelf a glorious church, not hauing ſpot or wrinkle or any ſuch thing, but that it ſhould be holy and without blame. What ſimilitude hath this with *Allens* prating of pureneſſe and patching in of purgatory? As for the place alleged out of *Eſay* the 4. Becauſe he dare not abide by it him ſelfe, but confeſſe that it is but a coniecture of his own, to draw it to purgatory which in deede is playnly ſpoken of the reformation of the Church in this life. I neede ſpend

no more tyme in aunſwering it.

3 *There be two textes of Scriptures to this purpoſe ſo like, that many of the doctors, for better conference in ſo weighty a caſe, haue ioyned them together to make their proofe full: and ſo will I do by their example. The firſt is in the thirde chapter of the*

Malach 3. *prophet Malachie in theſe wordes.* Ecce venit dicit Dominus exercituum, & quis poterit cogitare diem aduentus eius? Et quis ſtabit ad videndū eum? Ipſe enim quaſi ignis conflans, & quaſi herba fullonum: & ſedebit conflans & emūdans argētum, & purgabit filios Leui, & colabit eos quaſi aurum & argentum, & erunt Domino offerentes ſacrificia in iuſtitia. Et placebit Domino ſacrificium Iuda & Hieruſalem, &c. *Beholde he commeth (ſayth the Lorde of Hoſtes.) And who may abide the day of his cōming? Who can ſtand & endure his ſight. For he is like melting and caſting fier, and as the wafhers herbe.*

Sope. *And he ſhall ſit caſting and trying out ſilver, and ſhall purge the children of Leui, & clenſe them as golde or ſilver, And thē ſhal they offer ſacrifice in righteouſneſſe: & the offerings of Iuda & Hieruſalem, ſhall be acceptable vnto our Lorde. And thus farre ſpake the prophet. The ſecond is this, taken out of the firſt Epiſtle*

Cap. 3. *to the Corinthians.* Secundum gratiam Dei quæ data eſt mihi, vt ſapiens architectus fundamētum poſui, alius autē ſuperædificat. Vnuſquiſque autē videat quomodo ſuperædificet. Fundamētū enim aliud nemo poteſt ponere, præter id quod eſt poſitū: quod eſt Chriſtus Ieſus. Si quis autē ſuperædificat ſuper fundamētum hoc, aurum, argētum, lapides precioſos, ligna, fœnū, ſtipulam, vniuſcuiuſq; opus manifeſtū erit. dies enim Domini declarabit, quia in igne reuelabitur: & vniuſcuiuſq; opus quale ſit, ignis probabit. Si cuius opus māſerit quod ſuperędificauit, mercedē accipiet: ſi cuius opus arſerit, detrimentū patietur: ipſe autē ſaluus erit, ſic tamē quaſi per ignē. *Thus in Engliſh: According to the grace of God geuen vnto me, as a diſcreete builder I haue laid the groundewarke: but an other buildeth theron. Let euery man be circumſpect how he buildeth on it. For no fundation can be laide, but Chriſt Ieſus, which is already laide. If any man builde vpon this groundewarke, golde, ſilver, precious ſtones, wodde, hay, or ſtooble, euery*

mans

mans worke shall be laide open. For the day of our Lorde will declare it, because it shall appeare in fire. And that fire shall trie euery mans worke what it is: if any mans worke erected vpon that foundation do abide, he shall receiue rewarde, but if his worke burne, he shall susteine losse (or it shall susteine losse, meaning by the worke it selfe, as the texte well serueth also) but him selfe shall be saued notwithstanding, and that yet as through fire. These be S. Pauls wordes.

Now as men studious of the trueth, carefull of our faith and saluation, and fully free from contention and partaking, let vs enter into the search of the meaning of these two textes, with such plainnes & sincerity that I dare say the aduersaries themselues shall not mislike our dealing. We will follow all likelihoodes by comparing the scriptures together, and admit with all, the consell and iudgemene of such our elders, as by their confession shall be taken for holy, learned, and wise. First the prophet and Apostle both, make mention of purging & of purifying sinne, & corruption of mans impure or defiled worke: they both agree this cleansing or trying out of the filthy drosse gathered by corruption of sinne, to be done by fier: they both throughly follow the similitude of the furnace and goldesmith in fining his metalles, and trying out the drosse and base matter from the perfect finesse of more worthy substaunce: they both plainely vtter their meaninges of such as shall afterwarde be saued, though it be with losse: geuing vs to vnderstande, that the parties so purged, shall be after their triall worthy to offer a pure sacrifice in holynesse & righteousnes. They both note this purgatiõ to be wrought by the hand of God. All these must needes be confessed, euen of the cõtrary teachers: which things together, cõteine more probability for the proofe of our purpose, then they can for any other sense finde. But now touching the text neerer, and finding that this worke of mans amending shall be wrought in the next life, then it must nedes so induce this sense, that no meaning may well be admitted, which euidently setteth not forth the trueth of Purgatory.

Plaine dealing.

1.

2.

3.

4.

5.

And that this worke is not properly taken for any such trouble or vexation that may fall to men in this life, but for a very torment prepared for the next worlde, first the quality of the iudgement, & meanes in the executiõ of that sentence of God (which

2.

is named to be done by fier) seemeth rather to import that, then any other vexation, the punishment of the worlde following alwayes lightely so termed. Then man is in this purging onely a
2. sufferer, which belongeth namely to the next worlde. But especially
3. that this sentence shal be executed in the day of our Lord, which properly signifieth either the day of our death, or the sentence of God which streight followeth vpon death: or the last and generall iudgement. All the time of mans life wherein he followeth his freedome, is called Dies Hominis: the day of man, because as man in this life for the most parte serueth his owne will, so he often neglecteth Gods: but at his death, there beginneth Dies Domini: Where God executeth his ordinaunce and will vpon man. This triall then of mans misdeedes & impure workes, must either be at his death, or after his departure by one of the two iudgements. But if we note diligently the circumstances of the saide letter, it shall appeare vnto vs, that this purgation was
1. not ment to be onely at mans death: both because it shall be done by fire, which (as is saide) commonly noteth the torment of the
2. next life: and then S. Paule expressely warneth vs to take heede what we builde, in respect of the difference that may fall to such as builde fine workes, and other that erect vpon the foundasion, impure or mixte matter of corruption: but the paines of death being common to the best, as well as to the worst or indifferent, and no lesse greuous in it selfe to one then the other, can not be imported by the fire which shall bring losse to the
3. one sort, and not paine the other. Besides all this, that day which the Prophet speaketh of, shall be notorious in the sight of the worlde and very terrible to many: And Saint Paule plainely affirmeth, that in this iudgement there shall be made an open shewe of such workes as were hidde before from man, and not discerned by the iudgement of this worlde: which the priuate
2. Cor. 5. death of one man can not do. And lightely the Apostle warning man of the sentence of God in the next life, admonisheth him that our deedes must be laide open before the iudgement seate of God. for here, Dies domini declarabit, quia in igne reuelabitur: the day of our Lord will open the matter, because it shall be
4. shewed in fire. Last of all, the Prophet nameth the time of this sharp triall, Dic aduentus domini: which is a proper calling of one

of

of the iudgements: either that which shall be generall at the last day, or els that which euery man must first abide straighe after his departure, when he shall be called to the peculiar reckening for his owne actes. In either of which iudgements, this purging and amending fire shall be founde. For as in that generall wast of the whole world by the fire of conflagration, which is called ignis præcedens faciem iudicis, because it awaiteth to fulfill Christes ordinançe in the day of his second comming, as in that fier the whole man both body and soule may suffer losse & extreme paine for his punishment or purgation, and yet by that same fire be saued: euen so out of doubt at this particulare iudgement straighe vpon euery mans death, the soule of the departed if is be not before free, must suffer paines and Purgation by the like vehement torment working onely vpon the soule, as the other shall do on the whole man. And the Prophets wordes now alleged, do meane principally of the purgation that shall be made of the faithfuls corrupted workes, by the fier of conflagration, in the second comming of Christ: though his wordes well proue the other also, as S. Paule too, meaneth by them both.

Magist. l. 4. dist. 47.

2. Petri. cap. 3.

3 Now I trow commeth the confirmation of purgatory out of the holy Scriptures, or else it wyll neuer come, when two textes are alleged at once. But although *M. Alen* hath rather craftily confounded, then faithfully compared these two textes together, for all his protestation of plaine dealing: yet will I seuerally consider them, and shew both by the plaine circumstances of the places them selues, and also by the iudgement of the auncient doctors, that neither of them both appertaineth any whit to purgatory. First *Malachy* prophecieth plainly of the first comming of Christ, and of his fore runner *Iohn Baptist*, as the wordes going before, without all controuersy doe declare. *Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seeke, shall spedely come to his temple, euen the messenger of the couenaunt whom ye desire, beholde he shall come sayth the Lord of hostes, but who may abide the day of his comming, &c.* witnesse of this is no lesse, then euen our Sauiour Christ him selfe, *Luke* the 7. alleging this saying of

the Prophet, for the comming of *Iohn* the Baptist. These wordes also, where it is sayd *that the Lord shall come into his temple*, doe sufficiently declare, that he describeth the office of Christ, in reforming the corrupt state of the Church at his first comming, and not in iudging the quicke and the dead at the last appearing. Finally the exact triall and purging that he speaketh of, is ỹ discouering of hypocrites by his doctrine, wherof also *Iohn Baptist* preacheth, *that his fan is in his hand, and he shall purge his floore, &c.* To conclude, that this may not be thought to be mine owne collection, it is the iudgement and interpretation of *Ieronym* vppon this very text *Malachy* the 3. in euery poynt: who with all his learning, coulde finde no purgatory fire spoken of in this cap. Now to the other place of *Paule*, that it can by no equity be drawen to purgatory for all *M. Allens* likelihoode numbring in the margent, it shall be manifest by as many euident arguments. First *S. Paule* speaketh not generally of all men, but of preachers onely that are buylders of Gods Church. Secondly he speaketh not of all their workes, but of their preaching or building onely. Thirdly he speaketh neuer a word of purging or making cleane of mens works, but of the triall of the worke of building which is doctrine. But what doctrine is tryed to be true or false, substantiall or superficiall by the fire of purgatory? Fourthly the workes are sayd that shall be tryed by fire, and not the persons. Fiftly the gold and siluer abideth, the strawe and stuble consumeth, through the fire of this triall, which is the iudgement of God, and not the paynes of purgatory. And this is the iudgement of *Ieronym* vpon the place of *Malachy*, before rehearsed, where also he applyeth the text of *Esay* 4. before cited by *M. Allen*. fol. 59. *The Lord* (sayth he) *is a consuming fire to burne vp our wodde, hay, and strawe.* The other obseruations be also taken out of that auncient doctor whose commentary vppon the epistle to the Corinthians hath gone vnder the name of *Ieronym* and is annexed to his workes, sauing that by gold, siluer, wodde, straw, &c. he vnderstandeth the men themselues, and not their workes. But as for purgatory he findeth none by that text. *S. Augustine*

ſtine alſo although otherwiſe, inclining to the errour of purgatory, yet he is cleare that this text proueth it not, neither ought to be expounded of it, and that he ſheweth by many reaſons, *Enchirid. ad Laurentium cap.* 68. where he affirmeth that by the fire is ment the triall of tribulation in this life, *Chryſoſtom* vpon the ſame text, vnderſtandeth by the fire euerlaſting puniſhment euen of him that ſhall be ſaued through fire without any mention of purgatory, except it be in reprouing them that denied immortall puniſhmẽt to be meant by this place. in 1. Cor. 3. Hom. 9. But if the place were to be conſidered abſolutely, without regard of circumſtances, as the Papiſtes doe when they expound it for purgatory, yet can not it aptly be framed thereto, becauſe he ſayth that euery mans worke, or the man him ſelfe if they will, ſhall paſſe through that fire, but they thẽ ſelues affirme, that perfect good men ſhall not come there at all, nor very wicked men, but onely men of a midle ſort, but by tryall of this fire whereof *S. Paule* ſpeaketh, good men ſhall receiue reward when their worke endure, therefore this is not the fire of purgatory.

That there is a particulare iudgement and priuate accompt to be made at euery mans departure, of his ſeuerall actes and deedes, vvith certaine of the fathers mindes touching the textes of Scripture alleged before.

CAP. VII.

1 *AND though ſuch as ſhall liue at the comming of the iudge in the later daye, ſhall then be purged of their corruption and baſe workes of infirmity, by the fire that ſhall abetter and alter the impure nature of theſe corruptible elements, or otherwiſe according to Gods ordinaunce: yet the common ſort of all men which in the meane time depart this worlde, muſt not tary for their purgation till that generall amending of all natures, no more then the very good, in whome after their baptiſme no filthe of ſinne is founde, or if any were, was wiped away by penaunce,*

must awayt for their ſaluation: or the wicked tary for their iuſt
The particular iudgement. iudgement to damnatiō. But ſtraight this ſentēce either of indgement or mercy, muſt be pronounced: and therefore is called the particulare iudgement, by which the ſoule onely ſhall receiue welthe or woe, as at the day of the great accompt both body and
Ad Hebr. 9. ſoule muſt do. Of this ſeuerall triall the holy Apoſtle S. Paule ſayth: ſtatutum eſt omnibus hominibus ſemel mori, poſt hoc iudicium: *It is determined that euery man once muſt dye, and after that commeth iudgement. And an other Scripture more ex-*
Eccleſ. 11. *preſſely thus:* Facile eſt coram domino reddere vnicuique in die obitus ſui, ſecundum vias ſuas. *It is an eaſy matter before our Lorde, that euery man at the day of his death ſhoulde be rewarded according to his life & wayes: Againe in the ſame place:* Memor eſto iudicij mei: ſic enim erit & tuum, mihi heri, & tibi hodie. *Haue in remembraunce my iudgement, for ſuch ſhal thine owne be: yeſterday was mine, to day may be thine. And therfore* S. Ambroſe *ſayth, that without delay the good poore man was caried to reſt, and the wicked riche out of hand ſuffered tor-*
Super 5. ad Roman. *ments.* That euery man (*ſayth he*) may feele before the day of iudgement, what he muſt then looke for. *And in an other place the ſame holy man writeth, that* Iohn *the beloued of Ieſus is already gone to the paradiſe of euerlaſting bleſſe, paſſing as few*
In Pſal. 118. Ser. 20. *ſhall do, the firie ſworde at the entraunce of ioy without all ſtoppe or tariaunce: becauſe the fire of loue in his life time had ſuch force in him, that the amēding fier after his chaunge ſhould take no holde of him at all', ſo ſayth* Ambroſe. *But of this priuate iudgement the* Reuerend Bede *hath a goodly ſentēce in the fift*
Cap. 14. *of his hiſtorie.* Meminerimus facta & cogitationes noſtras nō in ventū diffluere, ſed ad examē ſummi Iudicis cūcta ſeruari, & ſiue per amicos Angelos in fine nobis oſtendēda, ſiue per hoſtes. *Let vs remēbre (ſaith he) that all our dedes & thoghtes ſhal abide, & not be caried away with the winde, but be reſerued*
The ſoules be not in doubte of their damnation or ſaluation, till the day of iudgement *to the examination of the high Iudge: & ſo ſhall be laide before our face at our ending, either by our good or aduerſary Angels.*

By all which it is euident, that the ſoules ſleepe not: (of which errour Luther *was alſo noted*) nor be reſerued in doubt *of their damnation, either perpetuall or temporall, till the latter day: but ſtreight waye receiue as they deſerued before in their*

life, either welth or wofull paines.

In this day of our Lorde then this Purgatory paines muſt beginne, to all ſuch as haue after their Baptiſme, where they laide the foundation of Chriſtes faith, builded the workes of leſſer ſinnes and imperfection, and not waſhed them away by penaunce in their life, nor obteyned mercy for the ſame. The which trueth, the places of the Prophet and Apoſtle before alleaged with out all vnſemely wreſting or wraeſting do ſo plainely beare, that if ours were a ſenſe neuer heard of before, yet the onely comparing of the textes, and neceſſary circumſtancies of the letter might rather driue vs to that meaning, then any other that they can euer alleage or proue. But now, as Catholikes euer do, keping the olde meaning and forging no newe, geuing no other ſenſe then that which the perſuaſion of all Chriſtian people both learned and ſimple hath driuen from the beginning of our faith downe to our dayes, and framing no other vnderſtanding then that which we finde expreſſely in the learning and faith of our fathers both ſet forth and proued, who is ſo rude in iudgement, or ſo entangled with any contrary opinion, that will not acknowledge the trueth and doctrine euery waye ſo compaſſed with proofe and all likelihoodes?

CAP. VII.

1 THat the iudgement of God beginneth at the death of euery man and ſo continueth vntil the full manifeſtation therof in the laſt day, is clearer by the Scripture of God, then that it needeth the confirmatiō of mans authoritie. But that *Ambroſe* is alleged to proue, that euery man immediatly after his death, doth feele that he muſt looke for in the daye of iudgement, I meruaile to what purpoſe it is brought in, if it be not to ouerthrow purgatory. For if it be true, as it muſt needes be, no man feeleth paine after this life, but he that ſhall feele it eternally. And ſurely to the ſame effect he ſpeaketh in his booke *de bono mortis* where he commendeth the death of the faithfull *quia deteriorem ſtatum non efficit, ſed qualem in ſingulis inuenerit, talem iudicio futuro reſer-*

uat, & quietè ipſis ſouet, & præſentium inuidiæ ſubducit, & futurorum expectatione componit. Becauſe (death) maketh not their ſtate worſe, but ſuch as it findeth in euery man, ſuch it reſerueth into the iudgement to come, and quietly chieriſheth them and both taketh them away from the enuy of things preſent, and ſetteth them in expectation of things to come. Thus ſayth *Ambroſe* plainely in this place, what ſoeuer he ſpeaketh allegorically of the fiery ſword in other places. *Well is is euident* (you ſaie) *that the ſoules departed ſleepe not, of which error Luther alſo was noted.* I neuer harde any man of credit note him therof, who is well knowne to haue bene of a cleane contrary iudgement: but I reade in the actes of the Councel of Conſtance, that Pope *Iohn* the 23 was condemned for denying the immortality of the ſoule, the reſurrection of the deade and the life euerlaſting. But if the ſoules ſleepe not, then they be awake in purgatory, or if ye reaſon not ſo ſubtilly, you meane, that if they be at all in purgatory, they be there immediatly after their departure out of their bodyes. But how ſhall we proue, that they come there at all? Forſooth by the ſayings of the Prophet and of the Apoſtle before alleged, which are ſo plaine proofe and ſo euident to be vnderſtoode, of them ſelues, that they nede none other interpretation. But how plaine it is, that they ſerue nothing to that purpoſe, I haue ſufficiently declared already: yet muſt we further follow the ſame matter, becauſe here are brought in the authoritie of the doctors to agree with *M. Allens* gloſe.

2 *But as reaſon is, and my promiſe was at the beginning. I will let the good Chriſtian ſee the wordes of moſt notable auncient writers, that he may reioyſe his faith to be ſo ſtrongly grounded. Firſt then you ſhall perceiue that* S. Auguſtine *expoundeth the texte of the prophet* Malachie *before recited, for purgatory paines euen as I ſaide. I am certaine he may much more out aduerſaries, as one whome they chalenge to be patrone of ſome of their opinions: but how vniuſtly in all pointes, God knoweth, and in this matter eſpecially you ſhall now perceiue. After the reherſall of the Prophets wordes and well weying of the matter, he*

Cap. 3.

thus

thus writeth. Ex ijs quæ dicta ſunt videtur euidentius apparere, in illo iudicio quaſdam quorundam purgatorias pœnas futuras. Vbi enim dicitur. *Quis ſubſtinebit diem introitus eius? aut quis ferre poterit vt aſpiciat eum? quia ipſe ingreditur quaſi ignis conflatorij, & quaſi herba lauantium, & ſedebit conflans & emundans ſicut argentum & aurum, & emundabit filios Leui, & fundet eos ſicut aurum & ſicut argentum*, quid aliud intelligendum eſt? dicit tale aliquid & Iſaias: *Lauabit dominus ſordes filiorum & filiarum Syon, & ſanguinem emundabit de medio eorum ſpiritu iudicij, & ſpiritu combuſtionis*. Niſi fortè ſic eos dicendum eſt emundari à ſordibus, & eliquari quodammodo, cũ ab eis mali per pœnale iudicium ſeparantur, vt illorum ſegregatio atque damnatio purgatio ſit iſtorum, quia ſine talium de cætero commixtione victuri ſunt: ſed cum dicit, *& emundabit filios Leui, & fundet eos ſicut aurum & argentum, & erunt domino offerentes hoſtias in iuſticia, & placebit domino ſacrificium Iuda & Hieruſalem:* Vtique oſtendit eos ipſos qui emundabuntur, deinceps in ſacrificijs iuſticiæ domino eſſe placituros: ac per hoc ipſi a ſua iniuſtitia emundabuntur, in qua domino hoſtiæ diſplicebant. porrò in plena perfectaque iuſtitia ipſi erunt cum mundati fuerint: quid enim acceptius deo tales offerunt quàm ſeipſos? verum iſta quæſtio de Purgatorijs pœnis, vt diligentius pertractetur in tempus aliud differenda eſt. *thus in Engliſh. By the foreſaide wordes it ſemeth very euident, that in the time of that iudgement there ſhall be certaine Purgatory paines for ſome ſort of men. For when it is ſaide*: Who can be able to ſuſteine the day of his comming? who can ſtand in his ſight? becauſe he ſhall ſit trying out and purifying as it were golde and ſiluer, and entre in like the fier of the fornace, and as waſhers ſope: he ſhall make cleane the ſonnes of Leui & ſhall trie them as golde and ſiluer: *What other thing by all theſe wordes can be meant (but purgatory paines.) Namely ſeeing the prophet Eſaie hath the like in theſe wordes.* God ſhall waſhe a waye the filthe of the ſonnes and daughters of Syon, and purge bloude from the middeſt of them, in the ſpirite of iudgement and fier. *Except a man might conueniently ſay that they ſhall be waſhed*

Lib. 20. de ciuit. dei. Cap. 25.

Cap. 4.

from filthe, and as you would say newe fourged, when the wicked by finall iudgement are seuered out of their company: that so their departure and damnation may be the purgation of the rest, because after that day they shall liue for euer without the company of the badde. But when the Prophet sayth more, that he will clense the children of Leuy, and purify them as golde and siluer, that they may offer their oblations in righteousnesse, and the sacrifice of Iuda and Hierusalem shall please our Lorde. *He surely giueth vs to wit, that euen the same selfe men which shall be purged, must afterwarde offer to God the sacrifice of iustice, that being once thus amended of their vnrighteousnesse, in which their offeringes could not be acceptable vnto God, may afterwarde in pure and perfect iustice offer them selues as a most pleasaunt hoste and oblation vnto our Lord. But this question of purgatory paines I will differ to a further treaty hereafter. All this hath* S. Augustine: *Whereby we may both acknowledge his minde and the Prophets meaning: which according to the grace geuen vnto him in the expounding of Scriptures, he hath sought out by conference of that place with other the like out of* Esay, *by weying discretly the whole circumstance of the letter, & finally by comparing of the other meaning, which to some might haue bene reckened apte and mete for that place. In all which doing he was as farre from rashe iudgement, as our newe doctors be from good aduisement.*

But because he referreth vs to the further discussing of the same matter afterward, in the named worke: it shal be to our purpose not a litle, to haue this doctors full minde & constant iudgement therein. In the xxj. booke after much matter vttered, and very deepe discussing of the cause, he maketh this groũded Conclusion. Cap. 13. Temporales pœnas alij in hac vita tantum, alij post mortem, alij nunc & nũc, veruntamẽ ante illud sæuerissimũ, nouissimúmq; iudiciũ patiuntur. Non autem omnes veniũt in sempiternas pœnas quæ post illud iudiciũ his sunt futuræ, qui post mortem sustinent temporales: nam quibusdam quod in isto nõ remittitur, remitti in futuro sæculo, id est ne futuri sæculi æterno supplicio puniãtur, iam supra diximus. *Temporall paines (that is to say punishment which shall haue an end) some men suffer in this life, some other after their death, &*

other

other some, both now, & then: But all this before the day of iudgement that is the greatest and last of all other iudgements: not all that be tẽporally punished after their departure come into paines perpetuall which shall be after the generall daye: for we haue already declared, that there be certaine which haue remission in an other worlde, that is to say a pardon that they be not punished euerlastingly, that had not forgeueneſſe in this. By theſe wordes we may be assured, that as in the next life there be paines endeleſſe and perpetuall for the wicked, ſo in the ſame worlde after our ende here, there muſt needes be ſome tranſitory puniſhment and correction, for ſuch of the meane ſorte as ſhall afterwarde be ſaued. And againe he ſpeaketh (as I take it) of the fier of Conflagration that ſhall in the latter day purge ſome that be meane, and waſt other that be wicked, and ſende them from that preſent puniſhment, to further eternall damnation. I will recite his owne wordes, that ye may perceiue the perpetuall conſtancy of this excellent mans minde in this matter. It ſhall alſo be a teſtimonie ſufficient for the vnderſtanding of S. Pauls *wordes howe before alleaged.* Si ædificauerit ſuper fundamentum, ligna, fœnum, ſtipulam, id eſt mores ſæculares fundamento fidei ſuę ſuper ædificauerit, tamẽ ſi in fundamento ſit Chriſtus, & primum locũ ipſe habeat in corde, & ei nihil omnino anteponatur, portẽtur & tales: Veniet caminus & incẽdet ligna, fœnũ, ſtipulam: ipſe inquit ſaluus erit, ſic tamen quaſi per ignem. Hoc aget caminos: alios in ſiniſtram ſeparabit, alios in dexteram quodammodo eliquabit. *If any man erect vpon the foundatiõ woodde, hay, or ſtraw, that is to ſay worldely affections vpon the groundewarke of his fayth: if yet Chriſt be in the foundation, and beare the greateſt ſtroke in his harte, ſo that nothing be preferred before him, ſuch may well be borne withall, for the fiery furnace ſhall come & burne the wood, hay, and ſtooble, & ſhall be ſaued, as the Apoſtle ſaith, though it be for all that through the fier, that furnace then ſhall parte ſome to the lift hande; and ſay forth other (if a man may ſo tearme it) to the right hande.*

Temporall paines in the next life as well as in this.

Serm. 3. in Pſal. 103.

2 The firſt place is geuen vnto *Auguſtine*, becauſe he is in a maner confeſſed to be a patrone of ſome of our opinions, though he be not of all. This doctor in his 20 booke

de ciuitate dei, is saide to expound the texte of *Melachy* as *M. Allen* hath doen of the paines of purgatory. But reade the place with indifferent iudgement who so can and will, and he shall plainely perceiue, that *Augustine* speaketh not of *M. Allens* purgatory, which is said to be immediatly after mens death, but of certaine purging paines, which he supposeth some shall suffer at the last daye of Gods generall iudgement, and yet he is so vncertaine of that exposition, that he doubteth whether this purging, whereof the Prophet speaketh, may not be vnderstoode of that seperation, which shalbe of the godly from the wicked in that daye. Howbeit 21. booke cap. 13. of the same worke, he concludeth very cleerely, that some suffer temporall paines after this life. This maye not be denyed: but how vnconstant *Augustine* was in his error, appereth by this, that sometime he doubteth whether there be any such matter, other whiles he seemeth plainely to deny all other receptacles of the soules departed beside heauen and hell. For both in his *Enchiridion ad Laurentium cap. 69. & de octo Dulcitij in quæstionibus quæst.* 1. he sayeth, that as it is not incredible, that such a matter may be after this life, so it may be doubted, whether it be so or no. Likewise in his booke *de fide & operibus cap.* 16. he hath these wordes speaking of that texte to S. *Paule* 1. Corinthians. 3. *Sine ergo in hac vita tantum homines ista patiuntur, sive etiam post hanc vitam talia iudicia subsequantur, non abhorret quantum arbitror a ratione veritatis, iste intellectus huius sententiæ*. Whether men suffer these things in this life only, or whether such iudgements follow after this life also: the vnderstanding of this sentence abhorreth not as I thinke, from the waye of trueth. Againe in *Hypognost. contra Pelagianos lib.* 5. he acknowledgeth the kingdom of heauen for to receiue the godly, and hell fire for the punishment of the wicked, but a third place sayeth he we are altogither ignoraunt of, neither doe we finde it in the holy Scriptures. He writeth against the Pelagians, that imagined a third place, for the rest of infants, that were not baptised, but the same reason serueth as well against the popish purgatory, because we finde it not in the holy

Scriptures

Scriptures: to the like effect he writeth *de verbis Apostoli ser-mone* 14. where he acknowledgeth the right hand and the left hand of God, that is the kingdom of heauen, and the paynes of hell: the midle place he vtterly denyeth, wherein infantes may be placed because there it no mention there-of in the Gospell. But to returne to the third place, alleged by *M. Allen*, out of *S. Augustine, ser. 3. Psal.* 103. How would he haue vs to take it for a confirmation of his exposition of *S. Paules* words, touching the paines of purgatory, which are sayd to begin immediatly after this life, when he him selfe confesseth that it is to be vnderstoode of the vniuer-sall conflagration of the world at the day of iudgement? Thus you see that here were great braggs made, that *Au-gustines* authority maintained his interpretation of those 2. textes of Scripture, concerning popish purgatory, which he him selfe contendeth to beginne as soone as men are dead: When *Augustine* in both those places (as the playne circumstance of the place declareth the one, and the con-fession of *M. Allen* admitteth the other) speaketh of a kind of purging which he did thinke should not be, before the whole world were purged at once by fire.

3. *And as* S. Augustine *taketh these base substances of wood, hay, or stuble, to signifie worldly affections and secular de-sires: so* S. Ambrose *noteth by the same, vayne, curious, & vn-profitable doctrines: the drosse of which friuolous matter much corrupting the sincerities of our faith, must be separated from the foundation, by the fire of the sayd furnace. For this is a generall doctrine without exception, that what so euer be vnderstanded by these light matters, whether it be a disformity in life or in do-ctrine, that onely defileth and not vtterly destroyeth the fayth which is the foundation, nor wasteth the loue due vnto our Lord, what so euer (I say) that be, it must be tryed out by the spirite of iudgement and fire. Briefly then, thus* S. Ambrose *expounding the Apostles wordes.* He shall be saued by fire, *writeth,* Offen-dit illum saluum quidem futurum, sed pœnam ignis passu-rum, vt per ignem purgatus fiat saluus, & non sicut perfidi æterno igne in perpetuum torqueatur. *The Apostle declareth*

In com. su-per hunc lo cum.

In commen tarijs super 3. c. 1. ad Cor.

that he shall be saued, and yet suffer the paynes of fire: that being purged by that fire, he may so be saued, and not as the vnfaithfull, perpetually be tormented in euerlasting fire.

3 As he sayth litle out of *Ambrose* so it is soone aunswered: first it maketh litle for him, that *Ambrose* expoundeth the wodde, hay, and stuble, vayne curious and vnprofitable doctrine, for that prouethe, that onely the worke of teachers shall passe the triall of this fire, which is the iudgement of Gods spirite the true discerner of doctrines, but yet *Ambrose* expoundeth the fire to be a purging and a punishment. But whether it be in this life or after this life, you haue no ground out of this place of *Ambrose*, and therefore it finally auaileth your cause. And that *Ambrose* allowed no purging after this life, is playne enough by those wordes which he writeth vpon the 40. Psalme: For where the prophet sayth he shall be made happy on earth: *Ambrose* inferreth, *Bene addidit in terra, quia nisi hic mundatus fuerit, ibi immundus esse non poterit.* He hath well added on earth, for if he be not clensed here, he can not be clensed there.

4 *This temporall torment of the next life* S Hierom *very fitly calleth*, A iudgement of God ioyned with mercy, *the continuance whereof, or other circumstances to serue mens curiositie he dare not define, being contented out of doubt to beleue that certaine sinners be in grieuous tormentes, and yet not without hope of mercy. these be that holy mans words in his commentaries vpon the Prophet* Esai, *talking by occasion, of the continuance of purgatory paynes*. Quid nos solius Dei scientiæ debemus relinquere, cuius non solum misericordiæ sed & tormenta in pondere sunt: & nouit quem, quomodo, & quandiu debeat iudicare. Solumque dicamus quod humanæ conuenit fragilitati, Domine ne in furore tuo arguas me, neque in ira tua corripias me: & sicut diaboli omniumque negatorum atque impiorum qui dixerunt in corde suo non est Deus, credimus æterna tormenta, sic peccatorum atque impiorum, & tamen Christianorum, quorum opera in igne purganda sunt atque probanda, moderatam arbitramur & mixtam

Cap. vlt. & in primum Cap. Eze. in illud vidi quasi speciem electri

mixtam clementiæ ſententiam iudicis. *In Engliſh: We muſt commit this ſecrete to Gods wiſedom and knowledge, whoſe not onely mercy, but iudgement and iuſt puniſhment he paiſed. For he right well knoweth whom, how, and what time he ought to puniſh. And let vs onely as it becommeth our frailty cry out: Lord in thy furious wrath argue me not, neither correct me in thy anger: for as we beleue the eternall damnation and torment of the deuill with the forſaken ſort and wicked, that ſayd in their harte there is no God, ſo we ſuppoſe, that vpon ſinners and euill men, being yet chriſten men, whoſe workes ſhall be both purged and tryed by fire, ſhalbe pronounced a moderate ſentence mixed with mercy and clemency. Lo here, this worthy writer graunteth there be two ſortes of puniſhments by fire, one of the damned ſpirites and wicked men eternall, and an other of certayne that in their life were ſinners, & ſome wicked men too, who yet being in Chriſtes Church and vſing the benefite of the bleſſed Sacraments, had their ſinnes ſo forgeuen, that not purging their wicked life by ſufficient penaunce in their dayes, they muſt of neceſſity enter into the torment of tranſitory fire, there to be puniſhed not in rage and rigor without pity, but in anger of fatherly correction ioyned with clemency and much mercy.*

4 The laſt place is reſerued for *S. Ieronym*, who ſeemeth to geue a perfect teſtimony for *M. Allens* behoofe, if he be no further examined, then *M. Allen* rehearſeth his wordes. but howe litle they make for him if they be duely diſcuſſed, except it be to proue *Ieronym* an *Origeniſt*, and ſo to diſcredite his teſtimony, I will ſtand to the iudgement of all reaſonable Papiſtes, that will vouchſafe to weygh the matter with me, and not be wilfully deceiued. For firſt it is manifeſt, that *Ieronym* writing vpon theſe wordes of *Eſay*, *whoſe worme ſhal not dye nor the fire be extinguiſhed*, ſpeaketh of the laſt iudgement in the ende of the world, and then rehearſeth the arguments of them, that thought the puniſhment of that worme and fire ſhoulde be ended after long time, and great tormentes: which thing *Ieronym* ſayth muſt be left to the onely knowledge of God, &c, whom he confeſſeth to be a mercifull iudge, and ſo it may be, that he

will releaſe the eternall torments that wicked Chriſtians haue deſerued after the day of iudgement, but he defineth nothing. And as for *M. Allens* purgatory, which he defendeth to begin ſtreight way after mens departure hence, he ſpeaketh neuer a word. But rather of the purging fire of Gods iudgement, which ſome of the *Origeniſtes* did extend to the purifying and ſauing of all Chriſtians, were they neuer ſo wicked, from whoſe opinion he ſeemeth not altogither to diſcent, though he doe not plainly allow it. And that he writeth vpon the firſt of *Ezechiel*, to which place *M. Allen* ſendeth vs, he ſpeaketh of the prouidence of God, which ſo gouerneth the afflictions of his Sanctes, that that which ſeemed to be a puniſhment is conuerted into a medicine. As children imagine that ſpirites and goblines be in euery darke corner: So *M. Allen* neuer readeth fire and torment, but by and by he dreameth of purgatory.

Origen is alleged for our cauſe, vpon vvhoſe errour in a matter ſomevvhat appertayning to our purpoſe, S Auguſtins iudgement is more largely ſought: and therevvith it is declared by teſtimony of diuers holy authors, vvhat ſinnes be chiefly purged in that temporall fire.

CAP. VIII.

THeſe three noble learned men might right well ſatisfie our ſearch, for the ſenſe of the textes both of the Prophet and Apoſtle, and perſwade any reaſonable man in the whole cauſe: yet for that there be ſome that meane not to relent in their lewde opinions, for light proffers, I will ſtore them with teſtimonies.

Origenes, *one of great antiquity, in many places of his works vnderſtandeth both the ſayd textes of* Malachie *and* S. Paule *in the like ſorte: by whom we may well take a great taſte of the time and Church where he liued, what men of wiſedom & vertue then iudged of thinges, which now of fooles be contemned, and of heretikes condemned alſo. But namely vpon the Prophet* Ieremy *in theſe wordes:* Si poſt fundamentum Ieſu Chriſti, non ſolum in tuo corde aurum, argentum, & lapidem precioſum ſuper-

Homil. 12.

ſuperædificaueris, verum & ligna, fœnum, & ſtipulam, quid tibi vis fieri cum anima ſeiuncta fuerit a corpore? vtrum ne ingredi vis in ſancta cum lignis tuis, & fœno, & ſtipula, vt polluas regnum Dei? an propter lignum, fœnum, & ſtipulam, foris reſidere vis, & pro auro, argento, lapide precioſo, nil mercedis accipere? ſed neque hoc æquum eſt. Quid ergo ſequitur, niſi vt primum propter lignum ignis tibi detur, qui conſumat fœnum, lignum, & ſtipulam. &c. *If vpon the foundation, which is Chriſt Ieſus, thou do not onely builde golde, ſiluer, and precioufe ſtone, but alſo woodde, hay, and ſtrawe, what doeſt thou looke for after thy death? wilt thou entre into the holy places with thy woodde, hay, and ſtooble, and defile the kingdome of God? or els for thy wood, hay, and ſtraw, thou wilt abide furthe: and ſo liefe the rewarde of thy golde, ſiluer, and precioufe ſtone? But that were no reaſon: then there is no waye but one, firſt to receiue fire for to conſume and burne out thy woodde, hay, and ſtooble: and then afterwarde to receiue for thy better workes, the rewarde of ſalnation.* ſo ſayth Origen. *VVhoſe iudgement if any man miſtruſt in this point, becauſe he erred in other, let him learne to miſcredit only his or other mens ſingular opinios & priuate phãtaſies, wherein they diſagreed from the reſidue of the common body of Chriſt his Church, & not contemne in any man the confirmation of the vniuerſall ſenſe, which he findeth in the vniforme doctrine of all other Chriſtian Catholikes. In deede it was ſo euident, that this Purgatory fire of which the Apoſtle ſpeaketh, ſhoulde be in the other life, that this learned man afterwarde, leauing the meaning which the holy Church had opened for the proofe of certeine tranſitory puniſhments in the next worlde for meaner offenders, would of his owne head go forwarde (which is the bane of many a goodly wit) and mainteine that all greuous crimes, and moſt wicked maners might be purged by this fire after death, and the parties in time ſaued, ſo that they had faith for their foundation: whereby (as* S. Auguſtine *noteth of him) he made onely faith to ſaue the wicked, without repentaunce or good workes.*

Baſil. Cap. penult. de Spiritu ſancto.

Vincẽt lyr.

De fide & operibus Cap. 16.

CAP. VIII.

1 WHether *M. Allen* knew that his former witnesses did not agree, or that he would geue a taſt of his bountifull dealing in preſſing vs with more teſtimonies then needed, he will nowe produce *Origen*, whom though he confeſſe to be infamouſe for hereſy, yet eué of his error, he wil not doubt but to grounde his purgatory. *Origen* will haue men paſſe through a fire, but to make it plaine that he meaneth not ỹ fier of Popiſh purgatory, we ſhal perceiue by other places of his writings, that he ſpeaketh of ſuch a fire, as all men be they neuer ſo iuſt, ſhall paſſe through, affirming that all mé haue neede of purifications after his life, ye *Peter* & *Paule* and ſuch like *in Num. Hom. 25. & in Pſal. 36. Hom. 3.* But all men paſſe not through the Popes purgatory. I paſſe ouer here the groſſe allegory, that he maketh of the bloude of Deuils by which a man ſhalbe waſhed and purified in the kingdome of God, that being ſo purified and made cleane he may enter into the city of God. *Num. Hom. 25.* But how ſoeuer he doteth about paſſage through fier and purifications after this life, yet he affirmeth in an other place that the day of Chriſtian mens death is the depoſition of paine, whereby it appereth that either he was not conſtant with him ſelfe, or els that *Origens* purgatory was a painleſſe purgatory. His wordes are in *Iob Lib. 3. Nam priores diem natiuitatis celebrabant, vnam vitam diligentes, & aliam poſt hanc non ſperantes. Nunc vero nos non natiuitatis diem celebramus, cum ſit dolorum atque tentationum introitus, ſed mortis diem celebramus, vtpote omnium dolorum depoſitionem, atque omnium tentationum effugationem.* The former men did celebrate, the daye of natiuity, as they that loued but one life, and hoped for none after this. But now we doe not celebrate the daye of Natiuitie, ſeeing it is the entrance of ſorrowes and temptations, but we celebrate the daye of death, as that which is a depoſition of all griefes, and an auoyding of all temptations.

2 *Againſt*

2 *Against which perniciouſe error the ſaid doctor often writeth: and proueth that this place of* S. Paule *can not make for the deliuery of the wicked or greuous offenders in any caſe. And being ſomewhat vrged by the aduerſaries arguments, or els becauſe he woulde take all holde from them which they ſeemed to haue by that ſcripture. he ſeeketh them out an other meaning, not contrary at all to the trueth of Purgatory: but yet farther of their pærpoſe. Declaring that this fire might (as he ſaith there) ſignify ſome griefe of this worlde, for the abating of ſome inordinate affectiõs that be found in many euen towards things otherwiſe lawfull. Though he was very loth to auouch this as the vndouted meaning of that ſcripture, being pleaced with any other whereby they ſhoulde not be forced to deny the eternall damnation of impenitent ſinners: as in deede he neuer gaue this meaning but where the Origeniſtes did vrge him, and in ſuch places onely where he aunſwereth to* Origens *arguments, for in other places where he was free from contention with the ſaide ſects, he euer in expreſſe termes grounded the doctrine of Purgatory vpõ the Apoſtles wordes. Yea euen in the ſame anſwere to the aduerſary he was ſo mindefull of Gods iuſtice in the world to come, and ferd leſt he might geue any occaſion of the contrary error to deny purgatory, that in the ſame talke with the Origeniſtes, he confeſſeth there might well be ſome griefe in the next life alſo, which might likewiſe purge and deliuer a man from the loue of tranſitory thinges, wherwith the beſt ſorte of men be in this our miſery often very ſore loden. Although in dede he doubted whether any ſuch affection and loue of thinges deare vnto vs in this worlde, as of wife, kinred, acquaintance, or ſuch like might remaine in man after his departure henſe, & ſo there in time to be leſſened, and in fine vtterly remoued or worne away, by ſome griefe and ſorow which in the next life might by the lacke of the ſaid things, vexe and moleſt his minde. As we ſee it commonly fall in this preſent life, where mã by diuerſe profitable troubles of this world, learneth to ſet light by thinges, which in ordre he might well loue: being for all that more merite to forſake them. And of this point* S. Auguſtine *hath theſe wordes in one place:* Tale aliquid fieri etiam poſt hanc vitam incredibile non eſt: & vtrum ita ſit quæri poteſt, *ſome ſuch thing may well be after this life,*

Ench. Cap. 67. & 68.

Ench. Cap. 69.

This clearkly argumēt our English apologie vrgeth.

and thereof queſtion may be made. By which wordes, the heretikes of our time either of ignorance or of malice (which be euer yoked together in ſuch men) haue borne the ſimple in hande, that this holy doctour doubted of Purgatory. A litle holde will ſerue ſuch wringers: becauſe he doubted of it, they beleue, as they thinke by good authority, that with out doubt there is none at all. If S. Auguſtine *had but ſaide,* belike there is no ſuch meane place in the life following: *mary ſir then they might haue picked more matter of their infidelity: & yet of that ſpeach determining no certeinty, there had bene no greate cauſe why they ſhoulde haue forſaken the iudgement of Gods Church. But now he ſo doubteth, that he findeth more cauſe to thinke there ſhoulde be one, then that any man might gather vpon his words, that there ſhoulde be none at all. No nor he neuer went ſo farre good reader, as to make any doubt of Purgatory paines, for puniſhment of ſinnes committed in the worlde. For in all the ſame bookes where he hath the like ſaing, and almoſt in the very ſame places, he holdeth as a matter of faith, and to be beleued of all Chriſtian men, that the prayers of the liuing do releaſe ſome of their paines in the next life. And he conſtantly as all other Catholikes euer did, confeſſeth that the ſinnes or vncleane workes of the liuing not duely by penaunce wiped away in this worlde, muſt be mended after our death: although it be very doubtefull in deede, whether there be any worldely affections left in mans mind vntaken vp by death and reſolution of the body and the ſoule, the care and remembraunce whereof, might be afterward by ſorrow both purged and puniſhed.*

And this to be his meaning, and that he termeth here purgatory, the griefe which a man hath in loſing that which he loued in this mortall life, his owne wordes teſtifie in euery of thoſe workes in which he keepeth this combate with Origeniſtes. In one place thus: Quod ſine illicienti amore non habuit, ſine dolore vrente non perdet: & ex earum rerum amiſſione tantum neceſſe eſt vt vrat dolor, quantum hæſerat amor. *That which by ticklinge loue was kept, can not be loſt with out burning griefe. And looke how faſt the loue of ſuch thinges did cleane to mans minde, ſo farre muſt ſorow burne. So in the like talke with the ſaide Origeniſtes, in his booke* de fide & operibus, *he followeth*

Lib. 21. de Ciuit. 26.

Cap. 16.

loweth the same signification of Purgatory. Hæc igitur (*sayth he*) quoniam affectu dilecta carnali non sine dolore amittuntur, qui sic ea habent, in eorum amissione passi detrimẽtum, per ignem quendam doloris perueniunt ad salutem; *these thinges being by carnall affection loued, be not lightly lost without griefe, and therfore those that thus be affectionate, feele losse in parting from them: and so come to saluation through the fire of sorow. such a sadnesse the yonge man that demaunded of our maister the waye to heauen, conceiued straight, when motion was onely made, of distribution of his goods. VVho being otherwise in the state of saluation, and to be borne withall, because he was a iust man and lacked not the foundation of his faith, yet the very losse or leauing of his goods, was vnto him (if he continued in that affection) a wonderfull great torment, & as* S. Augustine *here calleth it, a kinde of purgatory: the which, perfect men, that esteme all the trashe of this worlde as durte and donge to winne Christ, feele not at all: whome the doctour supposeth therefore, to take no domage in the losse of thinges which they so litle loued.* Matth. 19.

Now in euery place where this expositiõ is founde (as I thinke it is neuer in all his workes, lightly, but in conference with the Origenistes) he alwayes addeth that the like fire of sorow may also correct the affections euen of the departed, but yet whether it be so or no, he counteth it a question of probable disputation, rather then any matter of faith, as it is in deede very doubtfull whether any such vnordinate affectiõ may remaine vntaken vp after mans departure, which by griefe and sorow in the other worlde may be in time wholy consumed. And further he neuer doubted. For in that famous worke of the Citie of God, *with in two Chapters of that doubt made of this kind of purgation, which we now haue declared, he vttereth his faith with Gods Church, of that greate torment and iust punishment of sinnefull life, not sufficiently purged by penaunce in our time, which he calleth the Amending fire: and thus he sayth there.* Tales etiam constat, ante iudicij diem per pœnas temporales quas eorum spiritus patiuntur purgatos, receptis corporibus æterni ignis supplicijs non tradendos, &c. *It is certaine* (*sayth he*) Constat, (*which is no worde of doubtefullnesse*) *that such men being purged by the temporall paines, which* Cap. 24. lib. 21.

their ſoules do ſuffer before the day of iudgement, ſhall not after they haue receiued their bodies againe, be committed to the tor-
Vide quæſt. 8. ad Dulcitium. *ment of the euerlaſting fire. This he vttereth in the ſame place where he doubteth of the other kinde of purgation: as he confeſſeth him ſelfe to be vncertaine of the whole expoſition, refuſing nothing at all that were agreable to faith, and woulde not helpe the falſehood which he the refuted. In his* Enchir: *where he diſputeth againſt the ſame error, he ſo litle doubteth, that he calleth*
Cap. 110. *Purgatory damnatiõ though not perpetuall, as that which might be both eaſed and vtterly remoued by the ſacrifice & ſuffragies of the Church.*

And thus did that graue author withſtãd Origen *then, whoſe followers were as it may be thought very buſie and troubleſome in thoſe daies and long after. But yet his ſure ſtaffe againſt that error was this, and the moſt common defenſe of all Catholikes, that the temporall paines in the next worlde coulde neuer deliuer the great & greuous ſinners that died with out repentaunce or remiſſion of their ſinnes, from euerlaſting death: becauſe that torment was prepared for the ſmall offenſies which we call ve-*
Serm. 4. de ſanctis. *niall ſinnes: by which the holy Apoſtle ment, vnder the names of the baſe ſubſtances of woodde, hay, and ſtraw, as theſe wordes of much importaunce may well declare:* There be diuerſe *(ſayth*
De hæreſ. ad quod 43. *he)* that miſconſtruing theſe wordes of *S. Paule* before alleaged, by ouer vaine ſecurity & confidence deceiue them ſelues, beleuing that if they do builde capitall and greuous crimes vpon the foundation which is Chriſt, they ſhall be purged through fire, and them ſelues afterwarde eſcape to euerlaſting life: but this vnderſtanding, good brethern, muſt be corrected. For thoſe that ſo flatter them ſelues, ſhamefully do beguile them ſelues. For that fire which the Apoſtle ſpeaketh of in theſe wordes: *He ſhall be ſaued through fier,* purgeth not mortall ſinnes, but ſmaller offenſies onely.

2 Now followeth a confuſe and tedious diſcourſe of *Auguſtines* iudgement, touching *Origens* error, but it may be reduced vnto theſe two pointes. Firſt why *Auguſtine* woulde not interprete that place of *Paule.* 1. *Cor.* 3. of purgatory: and ſecondly whether *Auguſtine* were in any doubt

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at all of purgatory, betwene which two queſtions is begotten a thirde concluſion, that purgatory ſerueth onely for veniall and light offences. To the firſt he ſeemeth to ſay, that *Auguſtine* refuſeth to vnderſtand that place of purgatory, either becauſe he colde not otherwiſe withſtād the arguments of the Origineſts, or els becauſe he woulde take all holde away from them, rather then that it was his conſtant iudgement, becauſe in other places, where he was free from contētion he euer groūded purgatory vpō that place. How honorable this aunſwere is for *Auguſtine*, or how beneficiall for *Allen*, vſing *Auguſtines* authoritie, I referre to be iudged of all them that be wiſe and learned. To the ſecond he ſayth, that *Auguſtine* neuer doubted, whether there were any paines of purgatory after this life, but whether men after their death reteined any carnall affections. I will once againe reherſe the wordes of *Auguſtine*, that all indifferent, men may iudge, whether *M. Allens* aunſwere may ſtande with his ſaying in a reaſonable meaning. *Tale aliquid etiam poſt hanc vitam fieri incredibile non eſt: & vtrum ita ſit quæri poteſt.* It is not vncredible, that ſome ſuch thing is doen after this life, and whether it be or no, it may be enquired of, that is (ſayth *M. Allen*) whether men haue any carnall affection to their wiues, children &c. after this life, it may be a queſtion. But *Auguſtine* goeth further in the ſame place and ſayth: *Et aut inueniri aut latere, nonnullos fideles, per ignem quendam purgatorium quanto magis minuſue, bona pereuntia dilexerunt, tanto tardius citiuſque ſaluari. Non tamen tales de quibus dictum eſt, quod regnum Dei non poſſidebunt, niſi conuenientes pœnitentibus eadem crimina remittantur.* And either it may be founde, or ſtill be hidde, that ſome of the faithfull, by a certaine purgatory fire, by how much they haue more or leſſe loued tranſitory Gods, by ſo much later or ſoner, are they ſaued, but yet not ſuch, of whome it is ſayed, that they ſhall not poſſeſſe the kingdome of God, except the ſame crimes be forgeuen them being ſufficiently repentaunt for them. Theſe wordes are ſo plaine againſt *M. Allens* new forged meaning, that I ſuppoſe he neuer reade them in *Auguſtines* owne bookes, but onely re-

ceiued his notes of ſome elder Papiſts, that had ſpent more time in gathering them, but had not ſuch audacity to vtter them as *M. Allen*, of which coniecture, there is no ſmall likelyhoode ſone after. I omitte his fooliſh ſuppoſition, if *S. Auguſtine* had but ſaied: *belike there is no ſuch meane place in the life following. &c.* I haue already with out *M. Allens* ſuppoſitiõ ſhewed, that *Auguſtine* ſome where ſayd, he knew neither thirde place, nor meane place, nor none coulde finde in the holy Scriptures, nor Goſpell of God. Neuertheleſſe with much wrangling to defende the vncerteinety or vnconſtancy of *Auguſtines* iudgement touching purgatory, we haue wonne ſo much, that purgatory ſerueth to purge none but very ſmal and light offences. But how longe ſhall we holde this? Scarſe to the latter ende of this chapter. For in the next capter, he findeth out a ſhifte to wring in heynous and deadly ſinnes alſo. For els the releaſe of ſmall faultes, woulde not be halfe ſo gainefull.

3 *To this purpoſe* S. Hieroms *wordes, or the reuerẽd* Bedes *whether you wil, (for either of their graue authorities ſhall ſerue my turne) do wholy agree in the expoſitiõ of this ſentence,* Mortuo homine impio non erit vltra ſpes. *A wicked man being once departed, is paſt recouery or hope. Where the author writeth thus.* Heu miſere hoc pertranſit Origenes, qui poſt vniuerſale iudicium vitam credidit omnibus impijs dãdam, Notandum autem quod etſi impijs poſt mortem ſpes venię non ſit, ſunt tamen qui de leuioribus peccatis, cum quibus obligati defuncti ſunt: poſt mortem poſſunt abſolui. *Origen paſſed ouer this text pitifully, that beleued all the wicked ſhould haue at length life euerlaſting, after the day af generall iudgement. Yet this is to be noted, that although there be no hope of pardon for the wicked after their death, yet there be certaine which may be releaſed of lighter treſpaſſes, in the bonde of which they departed out of this worlde. And ſo doth* Oecumenius *a Greeke author, expounde* S. Pauls *wordes of veniall ſinnes: for the purgation of which, he douteth not but that there is a fire of iudgement in the life to come.* Ipſe autem ſaluabitur: quis? Qui aurum, argentum, lapides precioſos ſuperædificauerit: cum

In Cap 11. Prouerb.

Super. 3. Cap. 1. ad Cor.

cum enim dixisset de eo quod mercedem accipiet, nũc qualem mercedem aperit: salutem scilicet. Saluabitur autem non sine dolore, vt par est saluari per ignem transeuntem, & adhærentes sibi leues maculas purgãtem. *thus in English. By whome is it spoken when he sayth, he shall be saued? By him it is spoken that buildeth on the foundatiõ, golde, siluer and precious stones. For when he had tolde vs that such shoulde haue a rewarde, nowe he openeth what that rewarde shoulde be: to wit, saluatiõ. And yet he must not be saued without all paine, as there is no cause why he should, that must passe through fire, and thereby be purged of the smaller spottes which sticke by him. In the same sense doth* Theodoretus *both expounde the wordes of the Apostle, and vtter his iudgement of Purgatory also: and almost the rest of all the Latine or Greeke writers, which my purposed breuitie with plentifull proofe otherwise forceth me to leaue to the studious reader.* Super. ca. 3. Malach.

3 Next ensueth the authoritie of *Ieronym* or *Bede*, or perhaps, neither of them both, but yet of some olde writer, which holdeth, that from light sinnes, men may be absolued after their death by paynes, prayers, almes, or masses. This was a writer for *M. Allens* tooth, but neither of antiquitie, nor credit sufficient to cary away this cause.

The iudgement of *Oecumenius* and *Theodoretus*, though they were writers about that time, when corruption of doctrine had greatly preuailed, yet are they not cleare for popish purgatory, which the greeke Church although they pray for the dead, yet would neuer agree to acknowledge.

4 *One place more I will onely adde out of* Remigius, *because he learnedly may knit vp the place, by ioyning both the Prophet and Apostles wordes together, vpon which we haue stand so longe. Thus that good author writeth.* Ipse enim quasi ignis conflans & peccatores exurens, Ignis enim in conspectu eius ardebit & in circuitu eius tempestas valida. Hoc igne consumũtur lignum, fœnum, stipula. Nec solum erit quasi ignis, sed etiam quasi herba fullonum, qua vestes nimium sordibus infectæ lauantur. Porro his qui grauiter peccauerunt erit In 3. cap. Malach.

ignis conflans & exurens: illis vero qui leuia peccata commiserunt erit herba fullonum. Hinc per Isaiam dicitur, si abluerit dominus. &c. Qui enim habent sordes leuium peccatorum spiritu iudicij purgantur: qui vero sanguinem habent, hoc est grauioribus peccatis infecti sunt, spiritu ardoris exurentur & purgabuntur. Et sedebit conflans & emundans argentum, & colabit eos quasi aurum & argentum, hoc est intellectum & colloquium: vt quicquid mixtum est stanno vel plumbo, camino domini exuratur: & quod purum aurum est & argentum remaneat. Et purgabit filios Leui: In filijs Leui omnem sacerdotalem ordinē intelligimus, a quibus iudicium incipiet, quia scriptum est: tempus est vt
1.Petri. 4. iudicium incipiat a domo dei: & alibi: à sanctuario meo incipite. Si autem sacerdos flammis purgandus est & colandus, quid de cæteris dicendum est, quos nullum commendat priuilegium sanctitatis? *These golden wordes haue this sense. He shall come as the goldesmithes fire, burning sinners. For in his sight a flame shall rise, and a mighty tempest rounde about him: by which fire, our woodde, hay, and stooble, shall be wasted and worne away. With that, he shall be like the clensers herbe, whereby garments very much stained be purged. To all those that haue grieuously offended, he wil be a burning and melting fire: but to the light sinners, he shall be as the washers herbe. Which difference the prophet* Esay *noteth thus:* If our
Cap.4. Lorde wipe away the filthe of the daughters of Syon, and bloude from the middest of Israel, in the spirite of iudgement and fire. *For such as haue onely the spottes of veniall sinnes, they may be amended by the spirite of iudgement, but men of bloude, to witte the more grieuous offenders, must be tried by fire. And he shall sit casting and purifying siluer, and shall purge men as golde and siluer be purified: that is to say our thoughtes, vnderstanding, and wordes, from impurity and vncleanesse, as from pewter and leade, by Gods fornace shall exactly be purged: and nothing shall be left but pure as golde and fine siluer. And he shal purge the sonnes of Leui: that is the ordre of priesthood, where this heuy iudgement shall first begin. For so it is writte.* Time is now, that iudgemēt begin at the house of God: *and againe:* Begin at my sanctuary. *If the prieſt must*

I call *stannū* peuter, moued by the circumstāce of the letter.

1.Pet.4.

be

be purged and fined, what shall we deme of other, whome priuilege of holy ordre doth not commende or helpe? thus farre goeth the author in conference of diuerse scriptures. VVho, with the rest of al the holy fathers that compassed their senses within the vnity of Christes Church, hath founde by euident testimony of sundry scriptures, the paines of purgatory: which the busy heades of our time by vaine bragging of scriptures, in singular arrogancy of their owne wittes, can neuer finde.

4 Last of all here is vaunt made of the testimony of *Remigius*, as though he were a new author, and perhaps *M. Allen* in his notes, founde him so, but it is nothing else but the saying of *Ieronym* almost word for word vppon 3. *Malach*, 3. which before we haue shewed sufficiently to be mēt of the iudgement that Christ should exercise by his doctrine, at his first comming, and nothing at all pertayning to purgatory. And therefore these golden words (as you cal them *M. Allen*) haue a leaden exposition, when they be drawne from the preaching of the Gospell, to the maynte-nance of purgatory.

A further declaration of this pointe, for the better vnderstanding of the doctours vvordes. VVherein it is opened hovv purgatory is ordeined for mortal sinnes: & hovv for smaller offences vvho are like to feele that griefe, & vvho not at all.

CAP. IX.

1 *AND I thinke they now haue small aduantage, by the exception of* Origens *testimony: by occasion whereof, such light is founde for our cause, that we now by good-ly authority haue both founde the places alleaged plainely to proue purgatory, and also what sinnes it namely purgeth, and what men after their death may be amended thereby. That not onely the bare trueth, but some necessary circumstances to the studious of the trueth, haue bene here by iust occasion opened, and all errour wholy remoued. Except this point may somewhat stay the reader, that*

heareth in ſome places the paines of Purgatory to be both a puniſhment for greuous ſinnes, and a purgation of lighter treſpaſſes with all: and yet that it now may appeare the contrary, by the minde of ſome learned authors, who expreſſely make that paine as a remedy onely for veniall ſinnes, and not to apperteine at all to the capitall and deadely crimes that man often times doth commit: Therefore to be as plaine as may be neceſſary for the vnlearned, or any other that is godly curious in things much tending to the quiet reſt of mans conſcience, it is to be noted: that this ordinary iuſtice of God in the life following for the purgation of the elect, can not diſcharge any man of mortall ſinne, which was not pardoned before in the Church militant vppon earth. And therefore what crime ſo euer deſerueth damnation, and was not in mans life remitted, it can not by purgatory paines be releaſed in the next: becauſe it deſerueth death euerlaſting, and ſtaieth the offender from the kingdome of heauen for euer: no peine temporall in this worlde or the next but Chriſtes paſſion alone, (the benefit whereof is not by the ſufferers will, extended to any that ſinneth vnto death) being able to ſatisfy for the ſame.

A mortall ſinne not remitted in this life is not diſcharged by purgatory.

As often then as thou heareſt any Catholike man affirme purgatory to puniſh or purge greuous and deadely offenſes, be aſſured his meaning of the temporall paine due vnto wicked men and their ſinnes, after their bonde and debt of euerlaſting death, with the very faulte it ſelfe, be in Gods Church remitted. For as S. Auguſtine *ſayth, a mortall ſinne forgeuen, is becomne a veniall treſpaſſe, and ſo deſerueth no more paine then a veniall ſinne, which by tranſitory puniſhment may be fully and perfitely releaſed: thus he ſayth.* Quædam enim ſunt peccata quæ mortalia ſunt, & in pœnitentia fiunt venialia, non tamen ſtatim ſanata. There be ſinnes (*ſayth he*) which being deadly of their owne nature, be yet by pœnaunce made venial, though not alwayes ſtraight healed. *Then by this rule, what ſo euer is ſpoken of veniall ſinnes or the purgation thereof: it is ment both by the ſmall offenſes which of their owne nature are veniall: and alſo of the greater, ſo that they be forgeuen in Gods Church before: whereby they are become veniall as the other, and deſerue proportionaly as the other: and may be taken away*

A deadely ſinne remitted is in caſe of a veniall ſinne.

De vera & falſa pœnitent. ca. 18.

(as

(as the same man affirmeth) either in this worlde or the next, by the same remedies as the other, though not alwayes so speedely. Ench. c. 71.

CAP. IX.

1 NO maruell but you must crowe like a cocke of the game, you haue obtayned such a noble victory out of *Origens* errour, and specially you haue discouered such a solemne secrete to the yong petits of popery, that onely veniall sinnes are clensed by purgatory, that they are much beholding to you. But lest your kitchen shoulde be colde if none but veniall sinnes should passe through the heate of purgatory, you haue found out a sutle shifte, howe to bring mortall sinnes also through ỹ same pykes of purgatory, for discharge of which you know men will bestow more cost, then for release of those, that with onely sprinckling of holy water, as you wott well, may be washed away. Therefore mortall sinnes must be remitted in this life, and then they may be purged in the fire of purgatory, as being now become in the case of veniall sinnes. O deepe mysteries reueiled out of the bottomlesse pitt, which haue no grounde at all in the word of God, but are manifestly ouerthrowne thereby, euen from the foundations. For the foundation of this doctrine, is the distinction of veniall and mortall sinnes, whereas the word of God plainly determineth, that euery sinne is mortall and deserueth eternall death, seeme it neuer so small. *Cursed is euery one that abideth not in all thinges that are written in the law to fulfill them. Deu. 27. The soule that sinneth shall dye. Eze. 18. The reward of sinne is death. Rom. 6.* And as for that distinction, which *S. Iohn* maketh of a sinne to death, a sinne not to death, hath nothing common with that of the papistes, for all sinne that by the mercy of God is pardonable, he calleth a sinne not vnto death, for which God is entreated that giueth life to them that haue so sinned. And that sinne he counteth vnto death, which is irremissible, as obstinate & wilful apostacy. *Heb. 6.* blasphemy against the holy ghost. *Math. 12. &c.* for which it is not lawfull to pray. Thus by

iudgement of Gods word, are all ſinnes mortall which Papiſtes call veniall, and all that they count mortall, by Gods ſpirite are counted veniall. For by the iuſtice of God, all ſinnes are mortall, but by his mercy, they are all pardonable, except that ſinne vnto death, wherof *S. Iohn* ſpeaketh. 1. *Ioan.* 5. But to returne to *M. Allens* ſhift, and to examine whether it will ſatisfie the iudgement of thoſe olde writers, which affirme that onely ſmall and light offences are clenſed by the fire of purgatory. *M. Allen* ſayth, mortall ſinnes become veniall, by remiſſion. The Scripture teacheth that ſinnes forgeuen are not imputed at all. But *M. Allens* doctrine is, that remiſſion of ſinnes doth not take ſinnes away but onely chaungeth their nature, from mortall to veniall, yea he is not aſhamed to vouch *Auguſtine* to warranty, as though he ſhould ſay, that a mortall ſinne forgiuen, is become a veniall treſpaſſe, &c. If all men were blinde, this fellow would play trimly with their noſes, when he will be ſo bold with all men that can ſee: *Auguſtines* wordes as he citeth them in Latine are theſe. *Quædam enim ſunt peccata quæ mortalia ſunt, & in pœnitentia fiunt venialia*, that is, there are ſome ſinnes which are deadly of their owne nature, but by repentaunce they are made veniall. I haue tranſlated them as he doth, ſauing that he calleth *pœnitentia* penaunce which I, to auoyd the ambiguitie of the engliſh word, as it is taken by the Papiſtes, haue turned repentaunce. Nowe is it all one to ſay, that ſuch ſinnes as of their owne nature deſerue death, may yet be pardoned to him that repenteth? which is the manifeſt meaning of *Auguſtines* wordes, and that which *M. Allen* fathereth vpon him, as though he ſaid, a mortall ſinne forgeuen is become a veniall treſpaſſe? Againe this doctors wordes are playne of light and ſmall offences, and not of heynous and great offences, that by pardon are made litle offences.

2. *Well then, to cloſe vp briefely, all this haue we founde by theſe ſcriptures alleaged: that being diuerſe degrees of men, Purgatory apperteineth but to one ſort. Firſt not to ſuch as lacke the faith of Chriſt, for they hauing no foundation are allready*

iudged:

iudged: neither to ſuch as haue not builded vpon the foundatiõ, but rather defaced it with workes of death and deuiliſh doctrine. For all theſe muſt like widdred branches be caſt into the fire, not to be purged, but vtterly waſted. There be yet other that kepe their foundation faſte, and worke there vpon both golde and ſilner, but yet abaſed and ſomewhat defiled by the mixture of other infirmities not ſufficiently redreſſed in this life: theſe muſt of neceſſity by Gods ordinaunce, ſuffer the Purgation by fire: that their workes purified and amended by the ſentence of his iuſte iudgement, may at length by mercy and grace bring them to their deſired ende.

Now the perfect eſtate, which, hauing this groundewarcke, and building thereupon nothing for the moſt part, but the tried fine workes of heauenly doctrine and perfect charity, can not feare the fire, as in whome it ſhall finde no matter of waſte. For if any droſſe of ſeculare deſires or worldly weakeneſſe, was in their frailty contracted, their fructefull penaunce in their life, waſhed that away by the force of Chriſtes bloude, before the daye of our Lorde greate and fearefull, came vpon them: In which caſe God will not puniſh twiſe for one faulte, nor entre into iudgement with ſuch, as haue iudged them ſelues to his hande. Naum. 1. 1. Cor. 11.

Theſe therefore thus guarded by Gods grace, in whome onely they chalenge this Priuilege, can not feele any daunger, their workes (as S. Paule *ſayth) abiding the brounte of the fire, though they were in place of torment with the reſt. For if ſuch do paſſe the firie ſworde, before they entre into the ioyes of heauen, yet they ſhall euen there be ſo ſhadowed, that to them it can neither be any whit moleſtious, nor one moments ſtaye from the reward of their pure golden workes, which by fire can not periſh. For of ſuch, we muſte beleue with Gods Church, that they go ſtraight to heauen vpon their departure, with out ſtay or puniſhment in the next life. Although Chriſt onely, of his owne force, being not ſubiecte to any ſporte of ſinne, did paſſe this fire: and entre into heauen, the eternall gates opening them ſelues vnto him as to the king of glory. Who being before in the place of paines alſo, yet coulde not poſſibly be touched thereby, as the Apoſtle ſayth.* Act. 2.

And that is S. Ambroſe *his meaning (as I ſuppoſe) when he*

ſaide. Vnus ille ignem hunc ſentire non potuit. *Chriſt onely was he, that coulde not feele this fire. He ſpeaketh of the fire through which euen the good muſt paſſe, before they come to eternall ioy. VVhere he doubteth not to auouche, that many a man that thinkes him ſelfe golde, and is taken ſo to be of others too, ſhall yet there be proued full of droſſe and impurity, long to be cleanſed before his finall freedome and deliuery: and yet to be ſaued through fire.*

But for thoſe that be in deede perfect men, as Iohn *the beloued of Ieſus, and* Peter *with the reſt, this holy doctour was ſo ſure of Purgatory, that he thought theſe alſo to go through the ſame: and yet the fiery flame to haue geuen place as it did to the*

Dan. 4. *three children, and as* S. Auguſtine *ſuppoſeth it ſhall do in the generall conflagration to the bodies of vertuous men, whē at the very ſame time it ſhall bothe waſte the wicked, and purge the meane: the workes of one ſorte withſtanding the flame, the droſſe of the other in a maner feeding the ſame.* S. Ambroſe *therfore thus writeth of the holy Apoſtle.* De morte Ioannis aliqui du-

Serm. 20. in Pſal. 118. bitarſit, de tranſitu per ignem dubitare non poſſumus, quia in paradiſo eſt, & à Chriſto non ſeparatur: *ſome doubt of Iohns death, but of his paſſage by the fire, becauſe he is in ioy*

Pſal. 65. *with Chriſt, we can not doubt. And of* S. Peter *he ſayth.* ſiue ille ſit Petrus qui claues accepit regni cœlorum, oportet dicat tranſiuimus per ignem & aquam & induxiſti nos in refrigerium. *Yea if it be* Peter *him ſelfe to whome the keyes of heauen were committed, he muſt ſay: we paſſed by fire and water, and thou haſt brought vs into the place of refreſhing.*

But how ſo euer God worketh in this caſe with the perfite ſort, this the Church beleueth, and ſo this doctour teacheth, and therfore I dare be bolde to ſay it, that ſuch neither ſuffer any paine, nor tariaunce by the waye. Though by nature, that fire or torment prepared for the amendment and puniſhing of ſinne or the droſſe thereof, might of force and right take holde there, where corruption of ſinne by any meanes hath bene, that is not wholy purified before. Therefore the ſoule of our Sauiour, being altogether vnſpotted, coulde not be ſubiect to any ſufferance in the worlde to come, by any ordinaunce prepared for the puniſhment of ſinne: that fire hauing no further graunt by creation

and naturall property, but to waste there where sinne is founde to haue bene. Vpon other it woulde worke till all corruption were consumed, if mercy did not preuent both in purifying those singular elect vessells, and in repressing the nature of the flame prepared, that it practise not iustice, where God hath abundantly shewed grace and mercy before.

Albeit I do not say that the firie sworde is in the passage of euery soule towardes heauen, for that is Gods secret: and I will with S. Ambrose *in the same place say:* Quod legi præsumo, quod nō legi scientibus relinquo. *That which I haue reade, in graue authority, that will I boldely auouch: that which I haue not reade, with feare and reuerence I commit to men of more knowledge. As with out exception I submit my selfe to the determination of Gods Church in all these pointes of misteries, which in this deepe matter course of taulke may driue me vnto. But now for the meaner sorte that with Christian faith and good workes haue yet some baser building of infirmity or lighter trespasses also, those must needes be tried by the fire of iuste iudgement, in the worlde to come. And this is that which* S. Augustine *calleth so often the Amending fire.* S. Ambrose *the firy sworde,* S. Bernarde *termeth it the place of expiatiō,* In quo pater benignus examinat filios rubiginosos, sicut examinatur argentum: *In which our mercifull father trieth his rusty children as siluer is tried. VVhich all these holy fathers with the rest, oftentimes do name by the commō calling of Purgatory. Reade all these places named if thou hast occasion thy selfe, and there thou shalt finde to thy singular comforth, sufficient proofe of thy faith, great motion of godly life, with necessary feare of Gods iudgements. Thou shalt maruell at the ignorance of our time, that could euer doubt of so plaine a matter: thou shalt pity with all thy hearte the vnworthy deceiuing of the vnlearned, and haue large matter to withstand the deceiuers, and to helpe the simple home againe.*

Ibidem.

Vide Rupertum in 3. cap. Genes. In Ser. de S. Nicolao.

2 The rest of this chapter is so vainly consumed, in serching how the perfect men shall passe through purgatory and feele it not, that it is not worth the aunswering, but onely to see how he is combred to reconcile the doctrine of the Papistes concerning purgatory, and the opinions of

the olde writers, touching them that passe through fire into paradise. For their opinion (as we haue seene before) was that all men were they neuer so iust, passed through that fire, and were purified thereby. The Papistes affirme, that perfect iust men come not at all in their purgatory, as the M. of the sentence teacheth *lib. 4. dist. 21. M. Allen* to retayne the authority of the olde writers, holdeth that perfect iust mẽ passe through this purgatory, without sense of payne, or making any stay there, yea he doubteth not to affirme, that Christ him selfe passed through the fire of purgatory, though he could not feele the smart of it, because he was pure from sinne. Is not this holsome doctrine think you? to be so carefull to racke the fiery sworde, that *Ambrose* speaketh of, vnto purgatory, that he is not ashamed to inuent a new article of our faith, that Christ descended into purgatory.

A place alleged for purgatory out of S. Matthevv, vvith certayne of the auncient fathers iudgements vpon the same.

CAP. X.

AND yet it shall be conueniẽt, that I helpe the studious reader with further proofe out of the holy Scripture, that he may be fully established in his faith, and the aduersary heretike wholy confounded in his misbelefe: If he list not rather (as I heartely pray to God that he may) geue ouer that vnnaturall plea, holden to long against the Catholike Church our mother. Geue eare then vnto the wordes of our Sauiour written in the

Cap. 5. *Gospell of* S. Matthew: Esto consentiens aduersario tuo cito dum es in via cum eo: ne forte tradat te aduersarius iudici, & iudex tradat te ministro & in carcerem mittaris. Amen

Luc. 12. dico tibi non exies inde donec reddas nouissimũ quadrantem. *Be at agreement with thine aduersary speedely, whiles thou arte with him in the waye. Lest that aduersary deliuer thee vp to the iudge, & the iudge commit thee to an officer, by whome thou may be cast into prison: surely I say vnto thee, thou shalt not get*

out,

out, till thou haue discharged the vttermost farthing.

Now being desirous of the trueth and true meaning of this letter, (for the vnderstanding maketh all) because there may arise by the darkenesse of that figuratiue speach some diuersity of sense, let vs indifferently wey euery worde, and with diligence examine the circumstances of the texte whereby any light may appeare. And first being admonished to agree with our aduersary, we may right well know that he meaneth not by the commõ enemie of our kinde, that rometh about seeking whome he may deuour: for his cruell assaultes must onely by resistaunce be withstand. Neither the worde which the Euangelistes there vsed, can properly signifie any malicious enemy, that by hatered of our person is become our deadly foe, as those which be skillfull in the languages wherein they wrote, do confesse: But rather, as well the worde as the iust consideration of the place, driueth vs to acknowledge that this our aduersary, here signifieth our brother, which hath iuste quarell against vs in iudgement, for that we woulde not geue eare vnto him sharply admonishing vs of our faultes, being therefore an aduersary to our vices and fleshly cõuersation. In which sort, to vs that are flesh and bloude, and redy to euill from our youth, all be aduersaries that preach Christ, the amendement of licentious maners, repentaunce of our lothsome life past, or els vse against vs the rodde of correction and bodyly punishment, that our soules may be saued in the day of the appearing of our Lorde. 1. Petri. 5. ἀντίδικος. Litigator. seu actor. Vide Bern. ser. 85. super Cantic.

To this kinde of aduersary, Christ councelleth and commaundeth vs, for our great good, to agree and consent whiles we be here in the way of this our pilgramage and transitory life: lest all these meanes which he wroght to reduce vs to the perfection of a Christian godly life, be as it were a witnesse of our contempt, & him selfe our accuser before the iudge, that shall so iustely reward euery man according to his deedes: that is Christ him selfe, to whome the father hath geuen all iudgement. VVhose ministers being Angels, either good or badde, for the execution of iustice vpon sinners, shall at his appointment cast vs into the prison and dongion, there to be holden from life and liberty, till we haue paide the last farthing: the toleration of which bondes shall recompense the debtes, which by wel doing and much mourning, Act. 10.

in the way of this world, we refuſed to pay: as S. Auguſtine *pithely ſpeaketh in theſe wordes.* Si non reddit faciendo iuſtitiam, reddet patiendo miſeriam: *he that paieth not his debt by doing that which is iuſt & right, he ſhall pay it by ſuffering miſery. VVhich we truſt the pitifull paines of that priſon, through the only deſertes and merites of Chriſt our Lorde and God, ſhall ſo diſcharge, that after the payment either pardoned or fully made, we may haue ioyfull acceſſe to his bleſſed preſence.*

De libero Arb trio. lib. 3. cap. 15

For the ſtyme of ſpeache vſed in like ordre of wordes by both the Euangeliſtes, doth vs plainely to vnderſtande, that we may through Chriſt make full payment thereof. Ells he woulde not by likelihood haue ſaide, that we ſhoulde not eſcape forth till we had diſcharged the vtmoſt farthing, *but rather that ſeuere iudge would haue geuē charge, that the offender ſhould be boūde hand and foote, and caſt into the darke doungion of euerlaſting damnation prepared for the deuill, and his angels: which is the ſecond and euerlaſting death. Namely the worde of* Impriſonment *ſo well agreeing thereynto, that it may not well admit any other meaning, but a place of temporall torment. For a priſon is a place of correction & chaſtiſement of ſuch as be on liue, in which as longe as life laſteth a man may be in hope of liberty, though his bondage for a time be neuer ſo vntollerable: but when ſentence of death is once pronounced in this worlde, or damnation in the next, then we may right well knowe Gods mercy to be ſhutte vp, and the party deſperate of all recouery. Neither the name of* Impriſonment *in Scripture, is lightly taken for the place of euerlaſting puniſhment, nor can by conferēce of the ſundry partes of this letter, haue here conueniently any ſuch ſenſe.*

Carcer.

CAP. X.

1 HEre according to *M. Allens* orderly proceding, is alleged for purgatory a place out of *S. Matthew*, where Chriſt ſaith to him that neglecteth to reconcile him ſelfe to his aduerſary, before he came to the iudge, that he ſhall be caſt into priſon from whence he ſhall not come, vntill he haue payed the vttermoſt farthing. The meaning of Chriſt is playne, that he

ſhall

ſhall neuer come out no more, then that wicked ſeruaunt, which was caſt in pryſon vntill he ſhoulde pay the whole debt which was ten thouſahd talents. *Matth.* 18. But before we goe any further, let vs ſe how the doctrine of this chapter agreeth with that we had in the chapter next before. There we were told, that purgatory ſerueth but for veniall ſinnes, or elſe for ſuch mortall ſinnes as by forgeuenes in this life obtayned, are made veniall treſpaſſes. But here not onely vices and fleſhly conuerſation, but alſo contempt of all that preach Chriſt and repentaunce of our lothſome life paſt, &c. are ſayd to be the debt that muſt be diſcharged in purgatory to the vttermoſt farthing, then the which no vice is more mortall, nor farther from forgeuenes. For he that not only leadeth a lothſome life, but alſo contemneth all thoſe meanes that Chriſt hath wrought to reduce him to the perfecton of a Chriſtian godly life (I vſe his owne wordes) how can he haue remiſſion of his ſinnes in this life, and yet *M. Allen* dare promiſe him, that the toleration of bandes in the priſon of purgatory, ſhall recompence his debt, and bring him from thence into the bleſſed preſence of Chriſt. *M. Allen* hath the moſt paſſing faculty of any that euer I heard, to build one thing in one leafe, and to ouerthrow it him ſelfe againe in the next. Neuertheleſſe I can not abide that he ſhould promiſe a pardon of that payment, which Chriſt ſweareth ſhall be made vnto the vttermoſt farthing. For he that refuſeth reconciliation or repentance in this life, muſt not looke for a pardon after this life. Therefore if *M. Allen* will needes vnderſtand this pryſon for purgatory, I will be ſo bold vppon Chriſtes oth and earneſt aſſeueration to affirme, that he which is ſo impriſoned ſhall neither looke for mercy nor ſatisfaction by other mens payment, but by his owne ſuffering. But let vs ſee how he proueth, that this place is to be vnderſtood of purgatory? Firſt by likelihood that he ſhould not haue ſayd: he ſhall not eſcape vntill he hath payd the vttermoſt farthing, but rather, caſt him into the darke dungeon of euerlaſting damnation. *M. Allen* either can not, or will not ſee, that Chriſt here continueth an allegory of a

temporall iudgement, as *Matt.* 18. where he hath the ſame, *Donec*, as the ſame in like ſenſe is often vſed elſe where. Secondly the name of impriſonment, will not well admitt (he ſayth) any other meaning, but of a temporall torment, as though hell is not called a priſon. 1. *Peter.* 3. And *Apoc.* 20. which is a place of euerlaſting torments. Therefore here is no ſhew of matter but bigge wordes onely

2 *And theſe notes well and diligently conſidered, may geue greate light to the alleaged wordes otherwiſe ſomewhat obſcure, and therewith proue our matter too. They be not of my ſcanning onely, as for ſome parte thou ſhalt perceiue by theſe wordes of* Rupert, *an excellent good author.* Aduerſarius eorum qui erant eiuſmodi ſermo fuit euangelij, & omnis prædicator euangelicæ veritatis, poteſtatem habens non conſentientem ſibi tradere iudici: & non ſolum iudici, verum etiam malo miniſtro, quemadmodum vnus eorum tradidit hominem ſatanæ. *The aduerſary of ſuch men was the worde of the Goſpell, and ech preacher of the trueth, who had poure to deliuer him that would not agree vnto him to the iudge: yea further then that, he had authority to commit him to an euill miniſter, as one of them gaue vp a man to Satan. Here we ſee what that aduerſary is, to whome we muſt conſent in this life: and withall, we haue an example in this iudgement of Gods miniſters, how man may be committed in the next life to a tormenter, that may vexe him then at Gods preſcription, as he doth now at the charge onely of his miniſter: then in fauour and mercy of the iudge, as it is now in loue and charity of the vicegerent, then for the atteining of heauens bleſſe, as it is nowe for the ſaluation of the perſon puniſhed. For the executiõ of Gods ſentence may be either by a good ſpirite, or our aduerſary Angell, or by his will and worde onely, to whome all creatures ſerue and obey.*

Super. 5. ca. Matth.

Lib. 21. de ciuit. Dei. cap. 13.

In this ſenſe Paulinus, *who was* S. Auguſtines *peare, writeth that the holy Ghoſt and Gods worde, be mans aduerſaries in earth: to whome if we applie our ſelues obediently in this world, our ſorowe can not be long in the next life. But theſe be his owne wordes.* Neque ſeptem dies luctus noſter excedat, ſi conſentiamus in huius vitæ via, aduerſario noſtro, id eſt, ſpi-

Ad Amandum epiſt 1.

ſpiritui ac verbo dei quod nobis peccãtibus aduerſatur,&c. *Our griefe can not be much longer then ſeuen dayes (he meaneth it ſhall be a temporall paine, and not very long) if we conſent in the way of this life to our aduerſary that is to witte, the ſpirite and worde of God. For they be our aduerſaries when we ſinne: becauſe the holy Ghoſt chargeth the world with ſinne, and the worde of God, if we obey not, will be our accuſer and promotour vp vnto the Iudge: who will haue an accompt of his talent, to the vttermoſt farthinge. Thus farre ſpake this Author: and in like ſenſe many moe whome I neede not nowe name. Becauſe there is ſuch ſtore of teſtimonies, that not onely in ſome part make for the opening of this ſcripture: but altogether for Purgatory. And one or two of them I will briefly recite: becauſe I determined with my ſelfe, and bounde my ſelfe, for my diſcharge and the readers more ſafe warraunt, to bring no texte of ſcripture for the proofe of my purpoſe, except I might finde ſome holy writers of the antiquity that vſed the ſame directly in that ſenſe: that if any mã would reprehẽd my meaning, yet he ſhould not be ſo bold with ſuch as I cã name, & proue to be my authors therin.*

2 In this part are two teſtimonies alleged, one of *Rupertus*, an other of *Paulinus*, of which *Rupertus* affirmeth his expoſition of the aduerſary, but touching purgatory he ſayth nothing. *Paulinus* interpreteth the aduerſary ſomewhat otherwiſe, but he ſpeaketh of them that doe agree with him in the way of this life, whoſe ſorrow he ſayth ſhal not exceede ſeuen dayes, but what ſorrow they ſhall abide that contemne this agrement, he ſayth nothing, but generally of the accompt of the vttermoſt farthing. I maruell whether *M. Allen* was awake when he alleged theſe two teſtimonies for purgatory, or whether he thought that all men ſhould be aſleep that ſhould reade them.

3 *But whome may I more ſafely allcage for the contentatiõ of ſober wittes, and repreſſing the aduerſaries boldeneſſe, then the bleſſed martyr* S. Cyprian? *Who in the forth booke of his Epiſtles, for the declaration that euery one which here is pardoned of his ſinnes, ſhall not ſtraight be exalted to the glory of*

saincte̅s and martyrs after their death, vseth very fitly (as he doth all other placies of scripture) the forsaide text, by these wordes. Aliud est ad veniam stare, aliud ad gloriam peruenire: aliud, missum in carcerem non exire donec soluat nouissimum quadrantem, aliud statim fidei & virtutis accipere mercedem: aliud pro peccato longo dolore cruciari, & purgari diu igne, aliud peccata omnia passione purgari: aliud denique pendere in die iudicij ad sententiam domini, aliud statim a domino coronari: *In English: it is an other thing to stande at a pardon, then out of hande to atteine to glory: it is an other maner of matter to be cōmitted to prison, thense not to depart till the last farthing be discharged, & to receiue out of hand the rewarde of faith and vertue: It is one thing by greate sorow to be tormented for our sinnes, and by long fire amended & purged of the same, and an other to haue sufficiently purged them by martyrdom: in fine, it is not all one to hange on Gods sentence in the day of iudgement, and out of hande to be crowned of our Lorde. These wordes as you see, expressely proue our matter, open the meaning of the scripture whereon we nowe stoode, and do clearely set forth the ordre of Gods iustice in the next life. And they shall content the reader better, if he marke vpon what occasion this blessed man spake these wordes. There were many in the persecutiō of that time, that for feare or worldly respectes, denied their faith, and offered to idols: who afterward, the storme of tyrannie somewhat being caulmed, confessed their faulte, and did penaunce for the same, by* S. Cyprian *& other good byshops prescriptiō, that then ruled the Church of those dayes. By whom, after due satisfaction made, they were admitted to the communion of the Christian company, & receite of the holy Sacraments againe. But all pastours not of like mercy or seuerity in the case, some were suspended from the vse of the Sacraments longer, and othersome by more clemency with speede pardoned againe. Now* S. Cyprian, *though he were very seuere in such a cause, (as in all his workes it doth well appeare) yet he was blamed by* Antonianus *& others, that he dealte ouer mekely with such as denied their faith, in so speedy admission of them to the peace of Gods church, as they then termed that reconciliation: alleaging, that if such wordely wind wauerers might be admitted so soone after*

Epist. 2.

See howw fully he expresseth both the vvorde and meaning of purgatory.

He calleth the sentēce of God in the next life iudgement.

after the open deniall of their faith, then there woulde none ſtedfaſtly ſtande to death, by confeſſion of their beleſe and their maiſters name, any more: the refuſers being in as good caſe as they, if pardon might ſo ſoone be procured. But S. Cyprians *aunſwere is thus: that their admiſſion can not withdrawe any mans zele from martyrdom, or confeſſion of Chriſtes name, ſeeing their reconciliation doth not ſet them on ſo cleare bord as martyrs be: VVho being tried by their bloud ſhal ſtraight receiue the crowne of glory: VVhen the others ſtanding but vpon pardon of their ſinnes, and not diſcharged of due paines for the ſame, muſt into priſon notwithſtanding, till they haue paide their vttermoſt duety: and by longe amending by fire, at the laſt come to that reward, which the martyrs atteined by ſufferance at the firſt. And thus I thinke this holy Martyr meaneth. His wordes ſurely be ſingular and being well vnderſtande, they conteine as much matter for our purpoſe, as can be poſſibly in ſo litle rowme: beſides the expoſition of the texte wherein we yet do ſtande: But I will adde more, that all may be ſalſe on euery ſide.* Marke vvel.

3 The place of *Cyprian* hath more couller, but yet not ſo cleere for purgatory as *M. Allen* would ſeem to make it. For firſt it is plaine by the wordes both going before and following after, that he ſpeaketh of adulterers that are pardoned in the Church, of whome ſome biſhoppes that were *Cyprian* his predeceſſours had ſo harde a iudgement, that they did vtterly ſeclude them from reconciliation, and allowed them no place of repentaunce, but *Cyprian* was not of that vnreaſonable ſeueritie, for his Church did receiue them, although they compted them not equall with martyrs or continent perſons. For it is one thing to be admitted by pardon, as adulterers are, but yet with ſome note of ignominie, an other to come to glory, as martyrs and continent perſones doe. It is one thing by denying of reconciliation to adulterers in this life, to driue them to that priſon, from whence they ſhall not come till they haue payed the vttermoſt farthing, an other thing to compt them vnreconciled, like them, that immediatly receiue the reward of there faith and vertue. It is one thing for a man

after he hath bene longe time vexed with ſorowe for his ſinnes, to be reformed as one that hath bene long purged in the fire, an other thing by ſuffering perſecution to haue purged all his ſinnes. Finally it is one thing to hange vpon the ſentence of God in the daye of iudgement, as they ſeeme to do which being penitent for their heynous ſinnes, yet are not abſolued from them by the Church: An other thing to be aſſured of their crowne, which haue ſtriued lawfully. And this I take to be the ſimple meaning of *Cyprians* words, agreeing with the circumſtaunce of the place. But if they were otherwiſe ment by him, ſurely they can not but with carte ropes be drawene to the Popes purgatory. For thoſe that ſtande by pardon he excludeth from glory, and thoſe that are reformed by ſorrow and purged by fire, he ſuſpendeth vntill the laſt daye, and then maketh them vncertaine of the ſentence alſo: which can not ſtande with the Papiſtes opinion of purgatory: no more then that which he writeth in his treatiſe againſt *Demetrianus* towarde the ende. *Quando iſthinc exceſſum fuerit, nullus iam locus pœnitentiæ eſt, nullus ſatisfactionis effectus. Hic vita aut amittitur aut tenetur &c.* When men are gone hence, there is no place of repentaunce, no effect of ſatisfaction: while we are here life is either loſt or helde. And exhorting *Demetrianus* him ſelfe to repentaunce which had bene a wicked man and a perſecutor of the Chriſtians, he ſayth to him: *Tu ſub ipſo licet exitu, & vitæ temporalis occaſu, pro dilectis roges Deum, qui vnus & verus eſt, confeſſionem & fidem agnitionis eius implores, venia confitenti datur, & credenti indulgentia ſalutaris de diuina pietate conceditur, & ad immortalitatem ſub ipſa morte tranſitur.* If thou although it but a litle before the ende and decay of this temporall life ſhall pray to God for thy ſinnes, which is the onely true God, if thou deſire confeſſion and faith of his knowledge, pardon is giuen to him that confeſſeth, and holſome forgeuenes of the goodnes of God is graunted to him that beleueth, and euen from the howre of death he paſſeth into immortalitie. By this appeareth what *Cyprian* his iudgement was of purgatory and the effect of ſatisfaction after this life.

4 Euſe-

4 Euſebius Emiſſenus, *an author of great antiquity and much credit in the Church of God helpeth our cauſe by this notable diſcourſe following*. Hi vero qui temporalibus pœnis digna geſſerunt, ad quos ſermo dei dirigitur, *quod non exient inde donec reddant nouiſſimam quadrãtem:* per fluuium igneum de quo propheticus ſermo commemorat, *& fluuius rapidus currebat ante eum*, per vada feruentibus globis horrenda, tranſibunt. Quanta fuerit peccati materia, tanta erit pertranſeundi mora, quantum accreuerit culpa, tantum ſibi ex homine vindicabit flãmæ rationabilis diſciplina: & quãtum ſtulta iniquitas geſſit, tantum ſapiens pœna deſeuiet. Et quia ſermo diuinus quodammodo æneæ ollæ animam comparans: Pone ollam ſuper prunas vacuam donec incaleſcat æs eius: illic periuria, iræ, malitiæ, cupiditates, quæ puritatem nobilis naturæ infecerant, exudabunt: illic ſtannum vel plumbum diuerſarum paſſionum, quæ aurum diuinæ imaginis adulterauerant, conſumentur. Quæ omnia hic ab anima ſeparari per eleemoſynas & lachrymas compendij tranſactione poterãt. Ecce ſic exigere habet ab homine rationem qui ſeipſum pro homine dedit, & confixus clauis, legem mortis fixit. *Thus it is in our tongue. As for all ſuch, vnto whome for their offenſes our Lordes word is eſpecially directed*, that they ſhall not come out till they haue payed the vttermoſt farthing: *Thoſe muſt paſſe the fiery floode, by horrible fordes of ſkawlding waues: Whereof the Prophet maketh mention thus.* And a firy ſtreame ranne before his face. *The ſpace of paſſage ſhall be meaſured by the matter of ſinne: according to the encreaſe of our offenſes, the diſcreite diſcipline of that flame ſhall reuenge againe: and looke how farre in wickedneſſe our foly did reach, ſo farre this puniſhment ſhall wiſely waſte. And like as Gods worde compareth mans ſoule to a braſen potte, ſaying:* Set the potte empty ouer the coles till the braſſe thereof waxe hote. *So there thou ſhalt ſee periury, angre, malice, vnfructefull deſires ſweate out, which did infect the purity of mans noble nature: there the pewter and leade of diuerſe paſſions, which did abaſe the pure golde of Gods image, ſhall be conſumed away. All which thinges might in our life time haue eaſely bene wiped away by almes and teares. Such a ſtrait*

Homil. 3. de Epiphania.

Dan. 7.

Ezech. 24.

He alludeth to the place of the secõd chapter to the Colossians of the obligation of death vvhich vvas againſt vs.

accompt loe will he kepe with man, that for mans ſake gaue him ſelfe to death, and being thronſt through with nailes, hath faſtened the dominion of death alſo. So farre hath Emiſſenus *ſpoken: and his wordes be ſo weighty, that they haue bene counted worthy reherſall in ſolemne Sermons and Homilies of the Antiquity, to ſtirre vp their hearers to the neceſſary awe of Gods iudgements, with much prouocation of vertuous life.* S. Auguſtine *hath the ſelfe ſame diſcourſe, almoſt no word therof chaunged: VVith this addition:* Ideo (fratres chariſſimi) conuertamus nos ad meliora, dum in noſtra poteſtate ſunt remedia: *Therfore deare brethern let vs turne and amende by time, whileſt the remedies be yet in our owne dealinge. And in an other place thus he toucheth the ſcripture alleaged:* Apparebit Deus Deorum in Syon: ſed quando? poſt peregrinationem finita via, ſi tamen poſt finitam viam, non iudici tradamur, vt iudex mittat in carcerem. *The God of Gods in Syon ſhall appeare: but when? mary after our pilgramage be paſt, and the iourney ended. Excepte it ſo fall out, that after our iourney here, we be deliuered vp to the iudge, & ſo the iudge ſend vs to priſon.*

Homil. 16. Tom. 10.

In Pſal. 103.

In vita Hũberti.

To this place alſo S. Bernarde *doth ſweetely, but yet feareſully allude in this exhortation:* Volat (*ſayth he*) irreuocabile verbum, & dum creditis vos cauere pœnam iſtam minimam, incurritis multo ampliorem. Illud enim ſcitote quia poſt hanc vitam in locis purgabilibus, centupliciter quæ fuerunt hic neglecta reddentur, vſque ad nouiſſimum quadrantem. *Our worde, not poſſible to be called backe, flyeth farre: and whileſt you ſeeke to auoyde a litle griefe here, you incurre much greater. For aſſure your ſelfe of this, that after this life, in places of purgation, all negligencies paſt muſt be repaide a hundreth foulde home againe, till the diſcharge of the laſt farthinge.*

4 As for this authority of *Euſebius* which hath ſerued for a patch to peece vp ſo many homilies, of ſo many diuerſe men as a Cuckowes ſong vttered in diuerſe places, ſemeth neither to haue *Euſebius* nor *Auguſtine*, nor any other good author to be the father of it, but euen ſome cowled cuckowe, that hath left this egge in ſo many birdes neſtes

to be hatched vnder their winges, and to be counted for one of their chickens, but that your voyce doth soone bewray it. And here a man may note a great peece of cunning in them that had the writing out of bookes, about those times when errours began to take strength, that not onely whole workes were falsly intitled to diuers good authours, but also patches inserted to their owne workes. And if any thing by them were once spoken, that sounded to the confirmation of those errors, that was thrust into diuers places of their writings, lest it should scarse be espied in one. And hereof it commeth, that such sayings in *Augustine*, *Chrysostome* and other, as seeme to allow prayer for the dead, be so often repeated in their writings, and especially in homilies that were taken of their mouthes, by Scribes and Notaries. But who so euer was the father of this sentence as he speaketh friendely for the paynes of purgatory, so he sheweth him self an vtter enemy to the release of the same. So doth that *Augustine* which addeth his exhortation to these wordes by him repeated. But the other *Augustine*, which writeth vpon the 103. Psalme sayth, that God shall appeare to them onely, which are not cast into prison when they be departed out of this life, therfore I muse wherefore those wordes are here brought in. For *Augustine* (as I will shew afterward) vnderstandeth that prison for hell and eternal torments. *Bernard* although he be too yong to depose in this cause, yet he speaketh not so much to auouch the paynes of purgatory as to deny the remedy or remission of them: wherefore his testimony helpeth not purgatory so much one way, as it hindreth the Papistes gayne an other way.

5 *Here now let our aduersaries in this bright shining trueth, blinde them selues: let them boldely bost, of their accustomed impudency, that the Catholickes haue no scriptures, nor apparence of scriptures: or if they stande with vs for the meaning, let them shape with all their conueyaunce, any one shifte to aunswere these doctors words: Or if the vniforme consent of so many of the best learning, and greatest wisedom in the whole*

Church, may haue no roome with them, let them ſhew whereupon their owne credits be growne ſo great, that without reaſon, likelihood, or authority, men muſt needes beleue them. It is a ſtraunge caſe, that what ſoeuer they auouch, it muſt be Gods word: what meaning ſo euer they make for maintenance of their wicked folly, it muſt be termed the true ſenſe of Scripture: And the truth it ſelfe ſhewing all force, in the conference of diuers places of holy writte, in weight of reaſon, in the workes and writings of all antiquitie, ſhall be ſo lightly regarded.

I would to God the people pitifully deceiued by ſuch vayne flying talke, could beholde the vpright wayes of truth, or could learne by the playne dealing of our ſide, to require ſome grounded proofe of theſe newe doctors deuiſes. They may well perceiue if they haue any neceſſary care of thoſe weighty matters touching our ſaluation ſo neare, that the Catholike neuer aduenture th to bring any Scripture for his purpoſe, but he will be ſure for his warrant, to haue the ſame ſo expounded by the auncient fathers of our faith: leſt by his raſhneſſe he deceiue other, and father ſome falſhood vpon the holy writers of Gods will: which were horrible ſacrilege. But on the other ſide if a man might poſe M. Caluin, or Flaccius, or ſuch other of that light family, what doctor or Scripture they followed in the expoſition of S. Iames his place, for the anoynting with holy oyle, when they were not aſhamed to giue this ſenſe of that Scripture: that it were good to call the elders of the people, that had ſome ſalue or oyntment medicinable to eaſe the ſicke mans ſore: what woulde they ſay? I am ſure ſuch fellowes will not excuſe them ſelues by ignorance, (for the arrogancy af that ſort, had rather be counted either malicious or preſumptuous, then vnſkilfull) but of paſſing boldnes all ſuch muſt needes be noted, that dare ſhape ſuch an expoſition of Gods bleſſed word, which they neuer heard ſurmiſed of any wiſe man before. What doctor did they or Luther follow, when they expounded S. Paules words of widowes mariage after vowes made, which the text calleth breaking their firſt faith, to be ment by the promiſe of the Chriſtian faith made in Baptiſme? Was not this a galant gloſe in this ſenſe? ſhe that breakes her faith of baptiſme, ſhall be damned for mariage. Aſke them where theſe prety ſcholes were firſt picked. Poſe maiſter Iewell where he

The difference betwixt the Catholikes dealing, & the aduerſaryes.

Iacob. 5.

1. ad Tim. 5.

he had, that the Church of God might erre. You ſhall ſee them earneſtly vrged in theſe matters, how litle they haue to ſay, and yet how faſt they will tenneſſe one to an other in talke.

But I will not make a reckoning of their vnſeemely gloſes: I woulde their followers would onely but aſke them in all matters, from whēce they had ſuch new meanings, which they falſly father on Gods word: that we might once hedge them within ſome compaſſe of reaſon, as we be contented with all our hearts, to charge our owne ſelues in euery matter that we handle, as partely they may conceaue by our diſcourſe, and ſhall more clearely anone.

5 Here *M. Allen* like *Thraſo* vpon the ſtage alone, muſt ſhew his veyne in fooliſh inſultation, as though he had ouerthrowne a whole army of men, when he hath not killed a mouſe: he lacketh but his *Gnato* to hold him vp with *ais aio, negat nego.* For we muſt be examined, and *M. Caluine*, & *M. Iewell* muſt be poſed, as though men had nothing to ſay, but that which *M. Allen* will imagine they can ſay. For my part I will not refuſe to ſatisfie his demaunde. He wil know and haue vs apoſed, from whence we haue that new meaning of our Sauiours wordes, that he which is caſt into priſon for neglecting of reconciliation while he is in the way, is caſt into hell, from whence he ſhall neuer come. As it is moſt playne by the very wordes of the text that our Sauiour Chriſt ſpeaketh of iudgement with all extremitie, & without all mercy, ſo this ſenſe hath ſufficient witneſſe of antiquitie greater then that I thinke *M. Allen* dare except againſt them. Firſt *Chryſoſtome* vppon this place of *Matthew* vnderſtandeth the priſon to be a temporall puniſhment of impriſonment in this life affirming that Chriſt doth not onely threaten torments of hell fire after this life, but alſo citation, iudgement and impriſonment. But that auncient doctor whoſe commentary of 54. homilies hath long gone vnder *Chryſoſtomes* name being by *Eraſmus* iudgemēt as aūcient and well learned as he, hath theſe wordes vpon that place. *Si autem quam diu in viahuius vitæ es, non feceris pacem cum aduerſario quem leſiſti, ſed ſic inimicaries per mortem ieritis ante iudicem Chriſtum, trades te Chriſto, carnificem*

te reum in iuditio eius, & iudex tradet ministro: id est Angelo pœnarum crudeli, & ille mittet te in carcerem Gehennæ. But if thou shalt not haue made peace with thine aduersary whom thou hast offended, while thou art in the way of this life, but that you goe on in your contention by death before Christ the iudge, he shall deliuer thee to Christ conuicting thee to be gilty in his iudgement, and the iudge shall deliuer thee to the minister, that is to the cruell angell of torments, and he shall cast thee into the prison of hell fire.
Augustine *de sermone Domini in monte lib.* 1. *Non exeas inde donec solues nouissimum quadrantem, semper non exiturum esse quia semper soluis nouissimum quadrantem, cum sempiternas pœnas terrenorum peccatorum luat.* Thou shalt not come out vntill thou hast payd the vttermost farthing, he meaneth that he shall neuer come out, because he is alwayes paying the last farthing, while he suffereth euerlasting paynes for his sinnes committed on the earth. *S. Ieronym* sayth the sense of that place is manifest by that which goeth before and followeth, that the Lord exhorteth vs to peace and concord, while we are in this life, and reproueth them that seeke any other interpretations. *Chromatius* also an olde writer vpon this place of *S. Matthew* sayth: *Tradi ministro, &c. id est præposito tormentorum, vt missus in carcerem Gehennæ, debitas peccati pœnas absoluat.* To be deliuered to the minister that is to the chiefe tormentor, that being cast into the prison of hell fire, he may pay the punishment due for his sinne: againe in the same place, *à quo tradetur ministro, id est angelo tormentorum, mittendus in carcerem Gehennæ. Vnde non dimittetur, nisi etiam nouissimum quadrantem reddat, id est omnem pœnam debiti etiam vsque ad nouissimum peccatum exsoluat.* By the iudge he shal be deliuered to the minister, that is to the angell of torments to be cast into the prison of hell fire. From whence he shall not be let goe, except he pay euen the last farthing, that is, he shall pay all the punishment that is due vnto the last sinne. Nowe let *M. Allen* say, if he dare, that these witnesses lacke either age or credit, or else lette him say tongue thou diddest lye when he sayd our interpretation of the Scripture was without all reason, likelihode,

hood, or authoritie.

But now to the appoſitions a word or two, though out of the compaſſe of purgatory, but we muſt follow *M. Allen* whether ſo euer it pleaſeth him to range. *M. Allen* what *Flaccius* or any ſuch as he is hath ſayd neither doe I know neither doe I regard, lette them aunſwere for them ſelues: But whereas you charge *M. Caluine* to expounde the oyle whereof *S. Iames* ſpeaketh *cap.* 5. for a medicinable ſalue or oyntment, all rethoricke ſet aſide, I ſay plainly you lye, for he vtterly reiecteth that expoſition, Interpreting that place of the grace and gift of healing, which then was vſed in the Church with the outward ſigne of oyle, as appeareth alſo *Mark.* 6. But as for them that interprete the firſt faith which thoſe widdowes reiect, that after they waxe wanton againſt Chriſt, they will marry, &c. for the fayth of Baptiſme and chriſtianitye, they can not follow a better doctor, then *S. Paule* him ſelfe in the ſame chapter, where he ſayth, that who ſo neglecteth to prouide for his owne familie, hath denyed the faith and is worſe then an infidell? what faith is this? but the faith of Chriſtianity, but yet he is more plaine in theſe wordes, where he calleth it the firſt faith, for what is the firſt faith, but the faith of Baptiſme and Chriſtianity, and as for *M. Allens* cauill, ſhe that breaketh her faith of Baptiſme, ſhalbe damned for mariage, is not worth a ruſh. For *S. Paule* ſayth not, ſhe ſhalbe damned for mariage, but becauſe ſhe hath rejected the firſt faith, that is ſuch wanton young houſwifes procede ſo farre, that at length they forſake widowhood, chriſtianity and all. But if *M. Allen* were poſed where he findeth this worde πίστις in the Scripture, vſed for a vowe or promiſe made to God, perhaps he would aunſwere he is no *Græcian*, then let him poſe *D. Hardinge*, or ſome other with the ſame queſtion, and with all let them ſhew how the firſt faith can be expounded for the laſt vowe, that a body hath made, if he haue made more then one. For the Papiſts holde that theſe women made one vowe in baptiſme, an other of there widowhood. What ſo euer *M. Iewell* hath affirmed againſt the Papiſtes, he hath ſo ſubſtantially and learnedly defen-

you lye

ded, that he neede not to haue any other man to aunſwere for him. Therefore if it were not to choke *M. Allen* in his owne coller, I woulde trauaile no farther in this queſtion. The Church you ſay can not erre, and that company is the Church, which hath the Pope for their head, if therefore it can be proued, that the Pope and all they that take his part, haue erred, it is ſufficiently ſhewed, that the Church may erre. *S. Auguſtine* was in this error (as you will not deny) that the Sacrament of the body and bloud of Chriſt was to be miniſtred vnto infants, but of the ſame opinion he affirmeth, that *Innocentius* Biſhop of Rome, and all the Church in his tyme was, therefore the Pope and all the Church did erre. reade *Auguſtine contra Iulianum lib. 1. cap. 2.* where he ſayth of *Innocentius: Qui denique paruulos definiuit, niſi manducauerint carnem filij hominis vitam prorſus habere non poſſe*, which hath defined that infantes, except they eate the fleſh of the ſonne of man, can haue no life at all in them. And by eating the fleſh of the ſonne of mā, he meaneth eating the Sacramēt of his fleſh and bloud, as it is euident to them that wil beſtow the reading of *Auguſtines* diſcourſe in that place.

An aunſvvere to certayne obiections of the aduerſaries, moued vpon the diuerſitie of meanings vvhich they ſee geuen in the fathers vvritings, of the Scriptures before alleaged for purgatory: and that this doctrine of the Church ſtandeth not againſt the ſufficiencie of Chriſtes paſſion.

CAP. XI.

Obiect. 1 *BVt nowe the other ſide ſeeketh for ſome ſhiftes, and draweth backe in this extremity thus. That the places of the olde and new Teſtament, now rather alleaged for my purpoſe and the proofe of purgatory, though they be thus expounded of the doctours, yet they may haue ſome other meaninge, and ſometimes be conſtrued otherwiſe by the fathers themſelues.* Aunſvvere. *To which I aunſwere, and freely confeſſe that they ſo may haue in deede: but the aduerſary muſt take this with all, that the pillars of Chriſtes Church woulde neuer haue geuen this ſenſe amongeſt other, or rather before all other meaninges*

ninges that probability or conferẽce of ſcriptures did driue them vnto, had it conteined a plaine faulſehood, as the heretike ſuppoſeth it doth. Yea had not the doctrine of Purgatory bene a knowne trueth in all ages, it ſhould neuer by the graue iudgemẽt of ſo many wiſe men, haue atteyned any colour of ſcripture. For though many meaninges be founde of moſt harde places in all the Bible, yet there is no ſenſe geuen by any approued doctour, that in it ſelfe is falſe. And thinke you diuerſe textes of the holy Scripture coulde haue caryed a falſe perſwaſion of Purgatory, downe from the Apoſtles dayes to our time, for true doctrine? Marke well, and you ſhall perceiue that the Church of Chriſt hath euer geuen roome to the diuerſitie of mens wittes, the diuiſion of graces, and ſondry giftes in expoſition of moſt places of the whole teſtament: with this prouiſo *alwayes: that no man of ſingularity ſhould father any falſehood or vntrueth vpon any texte: but otherwiſe, that euery man might abounde in his meaning. Mary falſehood ſhe neuer ſuffered one moment, to take holde or bearing of any ſcripture, vnreprehended.* Eccleſia multa tolerat *(ſayth S. Auguſtine)* & tamen quæ ſunt contra fidem vel bonam vitam, non probat, nec tacet, nec facit. *the Church beareth many thinges: yet ſuch thinges as be hourtfull to faith or good life, ſhe neuer approueth, nor doth them her ſelfe, nor holdeth her peace, when ſhe ſeeth them done by others.*

Diuerſity of ſenſies be allowed, ſo that none of them cõteine any falſehood in it ſelfe.

The diligẽt watch that the Church keepeth ouer the trueth.

Thereof we haue a goodly example in our owne matter. So long as any conuenient meaning might be found out by the holy writers, of that place alleaged out of S. Paule *for ſuch as ſhoulde be ſaued through fire, ſhe liked and allowed the ſame. Some proued that the elect muſt be ſaued by long ſufferance, ſome ſaid the tribulation of this life and world muſt trie mens faith & workes, ſome ſaide the greefe of minde in looſing that which they ouer much loued, was the burning fire of mans affections: ſome woulde haue the greuous vexation of departure out of this life, to be a purgatory paines: ſome conſtrued the texte, of the fire of conflagration, that ſhall purge the workes of many in the latter day: finally they all agreed, that the temporall torment of the worlde to come is litterally noted, and eſpecially meant by the fire which the Apoſtle ſpeaketh of. All theſe ſo litle do diſagree amongeſt* Epiſt. 110.

them ſelues, that not onely by diuerſe men, but of one man they might well all be geuen. And being all in them ſelfe very true, the holy Church ſo liketh and alloweth them eche one, that yet by the common iudgement of all learned men, that meaning for Purgatory paines, ſhe approueth as the moſt agreeable ſenſe to the texte, and whole circumſtance of the letter. But as ſoone as Origen *went about to proue by the ſame ſcripture, that all wicked men ſhoulde at length be ſaued after due purgation by fire: then this pillar of trueth ſeeing an open falſehood gathered by the ſcripture of Gods worde, coulde ſuſteine no longer. She ſet vp againſt this errour her paſtors, the graue fathers of our faith. who ceaſed not, as occaſion ſerued, to geue men warning of the deceite intended: not onely ſtill mainteining the doctrine of Purgatory, but alſo expreſſely condemning all the reprehenders thereof, as hereafter it ſhall be better declared: and ſo miſliking no ſenſe that in it ſelfe was true, the meaning of Purgatory yet, hath bene of all the learned counted ſo certaine, that in geuing any other likely expoſition, that was euer added with all, as moſt conſonant to the will and wordes of the writers. So doth* Theodoretus, *ſo doth* S. Auguſtine, *and ſo in a maner did they all. And as the ſaide holy doctour ſaith (with whoſe wordes I am much delited, by cauſe he of all other maketh trueth ſtand moſt plainely vpon it ſelfe.)* One texte of ſcripture may well haue ſo many vnderſtandings as may ſtand with trueth, and be not repugnaunt to good life and maners. *And he hedgeth the diuerſity of mens wittes in the expoſition of ſcripture, with in the double knot of loue, which is towards God and our brother:* Who ſo euer *(ſayth he)* taketh him ſelfe to vnderſtand ſcripture or any parte thereof, and in that meaning edifieth nothing at all the double loue, of God and our neighbour, he miſſeth the true meaning thereof. But who ſo euer can finde out ſuch a ſenſe that may be commodious to the increaſe of charitie, although it were not directly intended by the writer, yet he is not harmefully deceiued, nor founde a lyar therein. *ſo ſayth he. Now as for our matter, I am well aſſured, there dare no man, though he were deſtitute of Gods grace, yet not for ſhame of him ſelfe, affirme that the doctrine of purgatory is hourtfull to vertuous life, the only miſcredit whereof, hath vt-*

12. Confeſſ.

De doctri. Chriſtiana lib. 1. ca. 36.

terly baniſhed all good Chriſtian condicions: or iniurious to the faith of Gods Church, which is not only agreable, but principally intended by the plaine letter of Gods worde, and conſonant to all other meanings, that may be gathered by any ſuch ſcripture as we haue alleaged there for: and to be ſhort, receiued of ſo many fathers, ſo wiſe, and ſo well learned, as we haue named for that purpoſe, as a trueth moſt reaſonable, moſt naturall, and moſt agreable to Gods iuſtice.

VVell then, the misbeleuers can haue no ſhifte nor eſcape, by the chalenge of Gods word, or doctrines, or diuerſity of ſenſes: here is no holde for errour: all I truſt be ſafe and ſure on euery ſide.

CAP. XI.

1 YOu ſhoulde breake your olde wonte, if you did not in this chapter ouerthrow ſomething, that you haue builded in that which went next going before. He hath labored all this while to proue, that purgatory hath grounde in the Scriptures, now he cõfeſſeth franckely: that there hath bene no text of ſcripture by him alleaged to proue it, but it may haue an other meaninge, and is ſometime other wiſe conſtrued of the fathers them ſelues. I will aſke no more to proue that purgatory hath no grounde in the worde of God, which is not an ambiguous oracle, that may be drawen euery way like a leaden rule, & hath but one true ſence or meaning, which is the right meaning of the holy Ghoſt. For although diuerſe men may geue diuerſe interpretations of ſome obſcure and harde place, which all conteine no impiety or falſhode, yet the ſpirite of God meaneth but one thing, and not what euery mans wit and iudgement will take it to be. True it is that ſo longe as the proportion of faith is kept, the Church beareth with them that geue wronge interpretations, but the ſpirite of God which is in his Church, alloweth not wronge interpretations for right. And where as *M. Allen* alloweth all the interpretatiõs that the fathers haue made of the text by him alleaged, as true,

ſo long as they affirmed no error, he may by the ſame reaſon affirme, that contradictories are true, as in that ſaying of him that ſhall not come out vntill he haue payed the vttermoſt farthing: ſome haue expounded, that he ſhalbe alwayes puniſhed, ſome that he ſhall not be alwayes puniſhed. One ſayth he ſhal neuer be releaſed, an other ſaith, he ſhall be releaſed at length, how is it poſſible that both theſe interpretations can be true? and yet both theſe interpretations are founde in ſome writers. But his ſuereſt ſhifte is, that the doctrine of purgatory, was a knowen trueth in all ages. But this is the whole matter in controuerſie. For how can it be taken for a knowen trueth in all ages, which hath none ſo ſuer grounde in any text of ſcripture, that cā be wreſted for it, but the ſame text may haue an other, and that a true interpretation. But of the antiquity of that error, we ſhall haue better occaſion hereafter to diſcuſſe in the ſecond booke, where this matter is of purpoſe intreated of. In the meane time, we wil take that which is here graunted ſo liberaly, that there is no text of ſcripture alleaged for purgatory, but it may be otherwiſe truely interpreted, and not of purgatory, and that the fathers haue ſo done by *M. Allens* owne confeſſion.

Obiection. 2 *Their extreme and onely refuge is, that the paine of Chriſtes paſſion, and his ſufficient payment for our ſinnes, ſtandeth not with our ſatisfaction or penaunce in this life, nor with paine or purgatory in the next. O Lorde how farre may mans malice reach? that not contented to abuſe their reaſon and the word of God in perſuaſion of errour, but are bolde to referre Chriſtes* Aunſwere. *bleſſed death alſo, to cloke together with falſehood, wanton and licentious liuing.*

Many vertuous perſons haue bene prouoked by the meditation of our Sauiours ſorowes, to leaue the flattering welth of this worlde, and to charge themſelues with perpetuall vexation of body: but that any did euer ſo reſt vpon Chriſtes paſſion, that in reſpect thereof, they might paſſe their dayes in idle welth of luſt and liberty, that was (I trow) vnheard of, before this ſinneſull ſect. Theſe fellowes argue thus: Chriſt hath paide the full price

price of our ſinnes, ergo *we muſt do no penaunce, nor ſuffer any paine for them. But* S. Paule *thus:* Chriſt by paine and paſſiō is entred into the glory of his kingdome, ergo *if we looke to be his fellow heires, or partakers of his glory, we muſt ſuffer affliction with him, and ioyne with him in paines and paſſion.* S. Peter *alſo thus:* Chriſt hath ſuffered, leauing you an example that ye ſhould follow his ſteppes, *therefore all his bleſſed life paſſed in paine muſt be a perpetuall ſtirring vp of toleration, & gladde ſuffering for his name againe.* Iohn *our maiſters meſſenger prepared the way of Chriſtes death and doctrine, by worthy fructes of penaunce: and that was the beginning of Chriſtes owne preaching, therfore I dare be bolde to ſay theſe thinges are not abrogated by the teaching of the Goſpel, nor voide by Chriſts paſſion: which onely maketh our workes and merites, to be of that value and aeceptation, that all Catholike men counte them of: which els to the ſatisfying for ſinne ſhoulde be nothing auaileable, nor to the atteining of heauen any thing profitable. But it is foly to make ouer many wordes in a caſe ſo plaine, ſeeing the example of both God and good mens dealing, abundantly proueth mans puniſhment either temporall or eternall, to ſtande well with the excellent value of our Sauiours death. For if paine for ſinne, were iniurious to Chriſtes death, then the holy prophet Dauid that liued long in grenous penaunce, were iniurious to his Lordes death: then the Church were iniurious to her owne ſpouſe his death, that chargeth all offenders with penaunce: then God himſelfe were iniurious to his owne ſonnes death, that ſharply puniſheth ſinne forgeuen: then Chriſt himſelfe were iniurious to his owne death, that both by his example and holy preaching, did euer commend ſharpe penaunce and paine.*

Rom. 8.

1. Petri. 2.

Matth. 3.

Matth. 4.

Theſe delicat teachers of our time, that vnder pretence of preaching the Goſpell, auouching the glory of God and the grace of our redemption, haue ſerued mens luſtes, abandoned the olde auſterity of Chriſtian life, and raſed out of the peoples hartes the feare of Gods iudgements, were foreſeene by the holy Apoſtle Iudas: *And he calleth them,* Impios, transferentes Domini noſtri gratiam in luxuriam. *Wicked men, turning the grace of our Lorde vnto wantonneſſe and luſt. Againſt whome*

Iudas in epiſt.

Ad Gal. 5. *also* S. Paule *made this exception: that they ſhoulde not in any wiſe by the freedome of our redemption chalenge any liberty of the fleſhe.*

Notwithſtanding Chriſtes paſſion then, we muſt not otherwiſe thinke, but to ſuffer for our owne ſinnes: not as helping the inſufficiencie of his merites, but as making our ſelues apte to receiue that bleſſed benefit, which effectually worketh vpon no man, but by meanes: nor ſerueth any to ſaluation, but by obe-
Ad Hæbr. cap. 5. *dience of his will and worde. For if Chriſtes death ſhoulde worke accordinge to the full force of it ſelfe, it woulde doubtleſſe ſuppe vp all ſinne, and all paine for ſinne: it might wipe away death, both of this preſent life, and eternall: it woulde leaue neither Hell, Purgatory, nor paine: the price and worthineſſe thereof being ſo aboundaunt, that it might, being not otherwiſe by the vnſerchable will and wiſedome of the ſufferer limited, ſaue the whole worlde. But now ordinary wayes by Gods wiſedome appointed for the beſtowing of that excellent medicinable cuppe, (as S.*
Articulo. 1. falſo imp. *Auguſtine termeth it) and condicions required in the parties beſide, Chriſtes death doth not diſcharge vs of ſatisfaction for our ſinnes, nor of any other good worke, whereby man may procure his owne ſaluation.*

2 The ſufficiency of Chriſtes paſſion is compted a light argument to *M. Allen*, but the weight thereof ſhall not withſtanding beare doune all the blaſphemous doctrine of Popery. He ſayth thereby we cloke falſchoode and licentious liuinge. The Lorde knoweth that he ſclandereth vs. Then he will frame our argument therof as he liſt, but there in he doth vs too much wronge. But thus we reaſon in deede: Chriſt hath payed the full price of our ſinnes, therefore there is no parte of the price left to be payed by vs. Chriſt hath fully ſatisfied for our ſinnes, therefore there remaineth no ſatisfaction for vs. Chriſt hath ſuffered for our iniquities, therefore we are healed by his ſtripes. And yet we neither exclude repentance, nor the true fructes thereof, which are good workes, but rather we eſtabliſh them. For Chriſt hath payed the price of their ſinnes, that repente and beleue in him, that follow his ſteppes, that walke

walke in his precepts, but neither our repentaunce, nor our fayth nor good workes deſerue any thing, onely the death of Chriſt is all our merite, and the onely meane by which the ſame is applied vnto vs and we receiue it, is our fayth, thus the ſcripture teacheth, thus we beleeue. And as for that vaine amplification of *M. Allen*, that the full force of Chriſtes death woulde ſuppe vp all ſinne, death, hell, and paine, we may ſee there by how Sathan deludeth heretikes to extende the benefits of Chriſtes death vppon a fonde ſuppoſition beyonde the limittes of his will, & not to allow the ſame to ſtretch ſo farre, as Gods determination hath apointed it. Chriſt hath ſatisfyed for our ſinnes, yet we muſt make ſatisfaction our ſelues. Chriſt by his ſuffering is become a cauſe of ſaluation to all that beleiue in him, yet euery man by good workes muſt procure his owne ſaluation. Theſe are the enemies of the croſſe of Chriſt, which glory in their owne ſhame whoſe ende is confuſion.

3 *And I am not a frayde to vſe the word* Satisfaction, *with* Cyprian, Origen, Ambroſe, Auguſtine, *and the reſt of that bleſſed fellowſhip: VVho right wel knew the valew of our redemption, and the force of that ſatisfaction which our Sauiour made vpon the Croſſe. I dare well leaue theſe pety diuines and ſpeake with the grand capitanes of our faith and religion. And I woulde to God I coulde as well in any part come after them, in example of Chriſtian life: VVho not ſo much in worde, as in the courſe of all their conuerſation, lefte vnto vs perfect paterns of great and greuous penaunce. Their longe watching and wailinge, their ſtraunge, weyelde, and waſte habitation, their rough appareling, their hard lying, their meruelous faſting, their perpetual praying, their extreme voluntary powerty, and all this to preuent Gods iudgement in the worlde to come, for thoſe ſmall infirmities and offenſies of their fraile life, may make our aduerſaries aſhamed of them ſelues, that neither will followe their bleſſed ſteppes, nor yet (which is the greateſt ſigne of Gods anger towardes them that can be) like it, and allowe it in others.*

The vvorde Satisfaction ſo abhorred of heretiks is common vvith the old fathers.

3 Touching the worde of *Satisfaction*, vſed by the

olde writers, I haue ſhewed before, that they vſed it not in that ſenſe, which the Papiſtes doe. And I confeſſe with *M. Allen*, that they not onely knew, but alſo haue expreſſed the valewe, of our redemption by Chriſt in ſuch words, as it is not poſſible, that the Popiſh ſatisfaction can not ſtand with them. Againſt the valew of which redemption, if they haue vttered any thing, by the worde of ſatisfaction or any thing els, we may lawfully reiect their auctoritie, not onely though they be doctors of the Church, but alſo if they were angels from heauen. There heartie bewayling of their ſinnes, and fructes of true repentaunce, that they ſhewed, not to iuſtifie them ſelues thereby, but to humble them ſelues before God, and to cauſe their light to ſhine to his glorie, we praye God we may follow, not to ſet vp our righteouſneſſe, but to the prayſe of his name.

An euident and moſt certaine demonſtration of the trueth of Purgatory: and the greuoufneſſe of the paines thereof, vttered by the prayers and vvordes of the holy doctors, and by ſome extraordinary vvorkes of God beſide.

CAP. XII.

AND we alſo, that by Gods grace and great mercy be Catholikes, muſt needs here conceiue ſingular feare of Gods terrible iudgements, which of iuſtice he muſt practiſe vpon our wickedneſſe, that liue nowe in pleaſure and worldely welth after ſuch a careleſſe ſorte, that men may iudge we haue no reſpect of the dredfull day, nor care of Purgatory, which in wordes we ſo earneſtly mainteine. The deepe and perpetuall feare whereof, cauſed our elders not only to leade their life in ſuch perpetual paine, but further forced them to breake out in bitter teares, and vtter moſt godly prayers, that they might eſcape the iudgement of God, exerciſed by the paines of Purgatory at the ende of our ſhorte and vncertaine life. Some of them I will recite, that our hartes may melte in the neceſſary foreſight of that terrible time, and the heretikes be aſhamed to deny that, which ſo conſtantly

For Chriſtes ſake, let all Catholikes here attende.

in

in worde and worke they euer profeſſed.

For feare of this fire to come, holy S. Bernarde *maketh this meditation.* O vtinam magis nunc daret aliquis capiti meo aquas, & oculis meis fontem lachrymarum, fortè enim non reperiret ignis exurēs, quod interim fluēs lachryma diluiſſet. *Oh woulde to God ſome man woulde nowe before hande prouide for my heade abundaunce of waters, & to mine eyes a fountaine of teares: for ſo happely the burning fire ſhoulde take no hold, where ronning teares had cleanſed before. And thus againe the ſame bleſſed man debateth the matter with his owne conſcience.* I tremble and ſhake, for feare of fawling into Gods handes: I woulde preſent my ſelfe before his face already iudged and not then of him to be iudged. Therefore I will make a reckening whiles I am here, of my good deedes and of my badde: my euill ſhall be corrected with better works, ſhall be wattered with teares, ſhall be puniſhed by faſting, and amended by ſharp diſcipline. Prouiſion muſt be made that I bring not thether cockel in ſteade of corne, or chaffe together with Wheate. I ſhall rippe vp to the very bottome all my wayes, and my whole ſtudie, that he may finde nothing vntried, or not fully diſcuſſed to his handes: And then I hope in his mercy, that he will not iudge for the ſame faultes, the ſecond time Ser. 55. in Cantic. Naum. 1.

In the like godly ſenſe ſpake a nother, longe before his dayes: Beatus qui hic mala ſua deflere, qui hic debita ſua feſtinat exoluere, & innocentiam quam iam non poteſt per baptiſmum reparare, recuperare ſtudeat per ſummum pœnitentiæ fructum: ad tales merito ipſe Dominus loquitur, non iudicabo bis in idipſum. *Happy is he that euer he was borne, that with ſpeede bewaileth his ſinnes, and in time diſchargeth his debtes: that he may ſo endeuour to recouer by the fruictes of penaunce his innocency, which by baptiſme he can neuer repaire againe: to ſuch ſurely our Lorde ſayth, that he will not call twiſe to accompte for one faulte.* Emiſſænus de pœnitētia Niniuit.

CAP. XII.

AFter the exhortation to your fellow Papiſtes to ſtande in awe of purgatory, you bringe in the meditation of

Bernard for feare of the fire thereof. If you meane thereby to terrifie your fellow Papiſtes, it is ſomewhat, for you know he is a very late writer, and therefore his authoritie with vs is of ſmall accompt in ſuch caſes, as he followeth the common errour of his time. I would both you & your fellowes not for feare of temporall paynes, but either for loue of God, or feare of eternall damnation, would leaue your blaſphemous hereſies, contrary to Gods word, your ſclaundering, perſecuting, and murthering of Gods Saincts, and reforming your life after the rule of Gods Goſpel, would take hold of Chriſt by faith, to your eternall health, and ſo ſorrow for your ſinnes, that you might reioyce alwayes, as the children of God doe. The ſaying of *Emiſſenus* proueth no feare of purgatory, but of Gods iudgement vnto condemnation preuented by repentaunce.

Precat præparatoria 2. ad miſ.

2 S. Ambroſe *ſheweth his feare alſo of Purgatory by this prayer.* Quod ſi etiam in illo adhuc ſæculo aliquid in me vindicandum reſeruas, peto ne me potestati dæmonum tradas, dum ſcelus meum Purgatoria pœna detergis. *O Lorde (ſayth he) if thou reſerue any whit in me to be reuenged in the next life, yet I humbly aſke of thee, that thou geue me not vp to the power of wicked ſpirites, whiles thou wipes away my ſinnes by the paine of Purgatory. Lo good reader the feare and fayth of our fathers: lo how olde this doctrine is, how auncient the worde is. But in an other place the ſame author expreſſeth his care and continuall cogitation of this iudgement to be practiſed in Purgatory, comparing thus* S. Peter *his ſtate with his owne.*

In Pſal 118. Serm. 20.

Ille *(ſayth he of* S. Peter *)* examinabitur vt argentum, ego examinabor vt plumbum, donec plumbum tabeſcat ardebo: ſi nihil argenti in me inuentum fuerit, heu me in vltima inferni detrudar, aut vt ſtipula totus exurar: ſi quid in me inuentum fuerit auri vel argenti non per meos actus, ſed per gratiam & miſericordiam Chriſti, per miniſterium ſacerdotij, dicam fortaſſe ego: Etenim qui ſperant in te, non cõfundentur. *In Engliſh. He ſhall be tryed as ſiluer, but I muſt be ſearched and examined as leade: till the leade melt awaye, muſt I continually burne. And if then there be no ſiluer matter*

founde

founde, wo is me, I ſhall be throuſt downe to the neither partes of the deepe hell, or wholy waſte away as ſtrowe in fire. But if any golde or ſiluer be founde in me, not through my workes, but by grace and Chriſtes mercy, and for my miniſtery and prieſthood ſake, I ſhall alſo once ſay: thoſe that put their truſt in thee, ſhall neuer be confounded. *Alaſſe* Ambroſe *was thou ſo carefull for waſting away in thy purgation? what ſhall become of vs, where all is droſſe, and no fine ſubſtance: ſo continuall ſinning, and ſo litle ſaulting: where the dignity of prieſthood, whereby thou conceiued ſuch comfort is almoſt worne away? his feare was ſo harty, and his meditation of purgatory paines was ſo earneſt, that he conceiueth a doubt in reſpect of his deſertes, of waſting away, and further caſting into damnation: though he knew right well, that man admitted to the temporall iudgement of the next world, could not euerlaſtingly periſh, but becauſe the paines of the one is ſo like the other, the griefe of thē both lightly occupieth mans minde at once: eſpecially where mans caſe is doubtfull, and often deſerueth the worſe of the twayne.*

2 That *Ambroſe* that writ the preparatory to maſſe, might be afferd of purgatory, & of torméting by deuils alſo, as his words are. But *Ambroſe* of *Millayne* wrate no ſuch booke. It is ſufficient for Papiſts, that euery vnlearned aſſe may intitle his fantaſies to ſome auncient writer, and then they muſt be authenticall. But draffe is good enough for ſwine. As for that *Ambroſe* that wrote vpon the 118. pſalme, ſheweth a feare of hell, if God ſhould deale with him according to his iuſtice, but by the grace and mercy of God, which is diſpenſed by his miniſters, he recouereth him ſelf being aſſured that all they that truſt in him, ſhal not be confounded. *M. Allen* tranſlateth *per miniſterium ſacerdotij*, for my miniſtery and prieſthood ſake, as though he ioyned his prieſthood with the grace of Chriſt. I had rather referre it to the prieſthood of Chriſt, but that I haue geuen the true meaning of his wordes before.

3 *So* S. Auguſtine *likewiſe, after that he had vttered his feare of hell in the Prophet* Dauids *perſon, as I ſayd once be-*

fore, ſtreight he adioyneth his requeſt vnto God, to ſaue him from Purgatory paynes, by the Prophets wordes alſo. I will recite his
In Pſal. 37. *minde in Engliſh*: O Lord amend me not in thy anger, but pourge me in this life, that I may eſcape the amending fire, which is prepared for ſuch as ſhall be ſaued through fire. And why? but becauſe they build vppon the foundation woode, hay, and ſtrawe. men might build gold, ſiluer, and precious ſtones, and ſo eſcape both the fires, thone of eternall punniſhment for the wicked, and the other, which ſhall correct them that muſt be ſaued through fire. But now becauſe we reade that he ſurely ſhall be ſaued, therefore that fire is not much regarded. And yet let them be boulde of this, that though they be ſaued by fire, it ſhall yet be more fearſe and greeuous, then any thing that man may ſuſteine in this life, though both Martyrs and malefactours haue ſuffered ſtraunge torments. *Againe in an other place the ſame holy doctour vttereth the like ſaying: VVhich I will repeate alſo, that the world may behold the vniuſt dealing of the contrary part, that in the booke of their excuſe why they departed out of the Church (they call it their Apologie) be not aſhamed to auouch, that* S. Auguſtine *ſometimes denyed, and ſometimes douted of Purgatory. Thus he writeth then againſt ſuch deceiuers, and for the defence of him ſelfe and the Churches faith.* Sed ſi etiam ſic conuerſus euadat, vitam viuat & non moriatur, non tamē promittimus quod euadet omnem pœnam. Nam prius purgandus eſt igne purgationis, qui in aliud ſæculum diſtulit fructum conuerſionis. Hic autem ignis etſi æternus non ſit, miro tamen modo eſt grauis, excellit enim omnem pœnam quam vnquam paſſus eſt aliquis in hac vita. Nunquam enim in carne inuenta eſt tanta pœna, licet mirabilia paſſi ſunt Martyres, & multi nequiter iniqui tanta ſuſtinuerunt ſupplicia. Studeat ergo quilibet ſic delicta corrigere, vt poſt mortem non oporteat talem pœnam tolerare. *If a ſinner (ſayth he) by his conuerſion eſcape death, and obtayne life, yet for all that I can not promiſe him, that he ſhall eſcape all paine or puniſhment. For he that differred the fruites of repentaunce till the next life, muſt be perfited in purgatory fire. And this fire, I tell you, though it be not euerlaſting, yet it is paſſing gree-*

Note here Chriſtian reder, vvhether S. Auguſtine douted of purgatory, as the lying & vnlearned aduerſaries vvould make the ſimple people beleue. De vera & falſa pœnitē. Cap. 18.

greeuous: for it doth fare exceede all payne, that man may suffer in this life. Neuer griefe in this flesh could be so great as it, though Martyrs haue abiden straunge torments, and the worst sort of wicked men, exceeding great punishments. Therefore, let euery man so correct his owne faults, that after his death he may escape that pitifull payne. So farre S. Augustine: *By whom we see not onely the truth of our Catholike doctrine liuely and vehemently set forth, but to the great feare of vs all, the weight of Gods sentence, and the payne of that vntolerable punishment, as the Church of his time taught and beleued, to passe all mortall & transitory woe in the world.*

3 Concerning *Augustine* we haue answered before, that as that errour of purgatory, was somewhat rifely budded vp in his time, so he seemeth not alwaies to be cleare of it, although in some places he is not so certaine of it, but that he affirmeth it may be enquired of, and peraduenture shall be found to be so, peraduenture it shall still remayne hidde or vnknowen.

The paynes of purgatory hath ben reuciled to many holy persons.

4 *Whereof, it hath pleased almighty God sometimes, to geue man a tast, by calling some one or other aboue the common vse of nature out of this mortall life, and speedy restoring him from the state of the departed, to the company of the liuing againe. Which worke though it be straunge in nature, thought vnlikely to vnbeleuers, and contemned of such as would extinguish the spirite of God, yet it hath bene the vsuall practise, since the beginning of our faith and religion, of the holy Ghost, so to trade mans frailty in faith & feare of Gods Iudgements. Sometymes, the liuing is in traunce or sudden chaunge by Gods omnipotency taken vp, to the vewe as it were, of the vnspeakeable treasures of the prepared ioyes, or extreame calamities of the world to come. So was the Apostle* S. Paule, *he could not tell howe him selfe, called to the beholding of Gods maiesty and mysteries vnspeakeable: So was* S. Iohn *in spirite caused often to behold, and presently in a maner to see, not onely the affayres of Gods Church till the worldes ende, but also the happy Seate of the Lambe, the eternall ioy of the elect, and the euerlasting lake of*

1 Thes. 5.

2. Cor. 12.

Apocal. 10.

the damned, with the infinite ſorowe of all the forſaken ſorte. And ſo haue many one ſith that time, in the ſame ſpirite, had a preſent taſte of all thoſe iudgements, which by any meanes through the vnſercheable ordinaunce of God, be prepared for ſinners.

Eccleſi. 46. 1. Reg. 28. *Sometimes alſo, by the ſame force of the Spirite, the departed haue appeared amongeſt the liue: as* Samuel *the prophet to king* Saul, *vttering thinges to come. Or if that were not* Samuel *him ſelfe, becauſe that practiſe of vnlawefull artes may be thought not conuenient for the procuring of the Prophets owne perſons apparition: yet* Moyſes *was in deede perſonnaly preſent with Chriſt in the Mounte, at his transfiguration. And as he at Chriſtes call came from the dead out of the bouſom of* Abraham, *ſo did* Elias *at the ſame time come from Paradiſe (as* S. Auguſtine *affirmeth) and were both conuerſaunt and in talke with Chriſt, eby in the ſight of the Apoſtles at once: from whenſe they departed at Chriſtes appointement, to their ſeuerall abode and reſt againe. Whereupon, the ſame holy doctour confeſſeth, that theſe rare & meruelous workes of God though they follow not the common order of nature, yet they be neither impoſſible, nor vnpractiſed in Chriſtes Church.* Alij ſunt *(ſayth he)* limites humanarum rerum, alia diuinarum ſigna virtutum: alia ſunt quæ naturaliter, alia quæ mirabiliter fiunt. *The common courſe and limites of mans matters, be of one ſorte: and the wondrous ſignes of Gods power and vertue, of an other: the workes that naturally be wrought, are nothing like ſuch thinges, as merualouſly and miraculouſly be done.*

Matth. 17.

Intercourſe betwixt the liue and dead, though it be not ordinary, yet it is not impoſſible.

De cura pro mor. cap. 16

And as Chriſt in his owne perſon, made many extraordinary workes to beare teſtimony of his diuinity, ſo he woulde that the glory of God and faith in him, ſhould take deepe roote and large encreaſe through out all nations, not onely by preaching and worde, but by workes alſo: which the ſame holy Ghoſt for the ſaluation of the beloued flocke, diſpoſeth by the eternall wiſedome, where, when, with whome, and as he liſteth.

Mary as theſe be the moſt ſecret wayes and vnknowen ſteppes of Gods ſpirite, and therefore moſt humbly to be reuerenced of the faithfull: ſo becauſe they are ſo farre from the raſe of naturall affaires, and much ouerreach fleſh and bloude, they are often

of

of fooles contemned, and of the vnwise wisdome of worldlinges, as extreme madnesse improued. The expresse signes of Gods spirite, wrought by the Sauiour of the worlde in his owne person, were with singular blasphemy, of the prowde Iewes referred to Beelzebub. The tokens and wonders wrought by his Apostles, were attributed to vnlawfull artes, and misconstrued of most miscreants to false intentes. It was euer a speciall note of incredulity, to blaspheme these peculiar steppes of the spirite. Matth. 12.

VVicked men haue euer resisted the holy Ghost.

S. Cyprian *complaineth of such misbeleuers in his time: that woulde not agree to the trueth after especiall reuelations had of the same: VVhich kinde of men, he noteth in the latter ende of an epistle, by these wordes.* Quanquam sciam, omnia ridicula, & visiones ineptas quibusdam videri, sed vtique illis, qui malunt contra sacerdotes credere, quam sacerdoti: Sed nihil mirum, quando de Ioseph fratres sui dixerunt, ecce somniator ille venit. *Although (sayth he) I know right well howe litle accompte they make of visions, which they esteeme as mere trieflles: But yet it is such onely, that had rather beleeue againſt, then with Gods priestes. And no meruaill that is, seeing good* Iosephs *owne brethern saide by him in mockage.* Lo yender comes the dreamer. *So did they scoffe at him, because he had more familiarity with the spirite of God, then the other had.* Lib. 4. epist. 9. Genes. 37.

4 Now followeth a large and needelesse apologie of visions and reuelations, the doctrine of which is briefely and plainely set forth in the worde of God, what so euer is consonant to the word of God is to be receiued, that which is not agreable therewith, is to be detested, although not a man from purgatory, but an angell from heauen were the bringer of it. Then seeing the doctrine of purgatory is blasphemous against the merites of Christes death, though all those fables of visions that are fayned to defende it were true stories, yet are we nothing moued with them. I passe ouer the impudency of this man, which is not ashamed to compare so many thousand fables, or illusions of Sathan, as are reported to the maintaining of purgatory: to the reuelation of *S. Paule* and the Apocalypse of *S. Iohn*, or the

appering of *Moſes* and *Elias* with Chriſt. They may be in deede a great nombre of them not vnlike to that ſpirite of *Samuell* which was raiſed by the witche, which as *Auguſtine* affirmeth, and *M. Allen* dare not ſimply deny, was the ſpirite of the Deuill him ſelfe.

5 *Now as the ioyes of heauen & Paradiſe, with the torment of ſinners and other ſecrets of the next life, haue bin ſtraungly repreſented to ſome one or other in all ages, by ſundry meanes moſt expedient to our ſaluation, and moſt ſeemely to the wiſedom and will of the worker, ſo certainely, no article was euer with more force of ſpirite, or more graue authority ſet forth ſence the beginning of Chriſtian religion, then this one of Purgatory. Neuer nation was conuerted to the faith, but it had this trueth not only taught by worde, but by miracle alſo confirmed. And namely in that abundant floode of faith, when it pleaſed God, almoſt at once to ſpreade his name amongeſt all theſe contryes, it was thought moſt neceſſary to his diuine wiſedome, together with the true worſhip of his name, to plant in all faithfull mens heartes, the awe and neceſſary feare of that greeuous torment, for the reuenge and iuſt iudgement of wicked life. This greeuous payne was vttered by the very ſufferers them ſelues. as we may ſee in*

Cap. 24 l. 4. dialogorum

the notable hiſtories of Paſchaſius *and* Iuſtus, *reported by* S. Gregories *owne mouth. This greeuous puniſhment was agayne declared by* Furſeus: *who, as the reuerent* Bede *reporteth, had*

Cap. 13. li. 3.

the beholding of the eternall bleſſe the euerlaſting miſery, and the temporall payne of the next life. Drichelmus *alſo, by the ordinaunce of God taken from amongſt mortall men into the ſtate of*

Lib. 5. ca. 13.

the next world, after he had ſeene likewiſe, the terrible iudgement of God practiſed euen vpon the elect, was reſtored to life againe in our owne nation, and was a witneſſe worthy of all credit, of this ſame truth, not only by his word (wherof he was ſo ſparing all his life time after, that he would not vtter this ſame miſtery but with ſingular care and reſpect of the perſons intent, that aſked him thereof) but namely by paſſing great penaunce, and incredible chaſtiſing of his body, which proceded of the ſenſible knowledge that he had of the paynes prepared. And being aſked ſometime (as holy Bede *ſayth) why he ſo tormented him ſelfe,*

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in the willing toleration of extreme heate, or contrary cold, both of froſt and ſnow, he made aunſwere ſimply and ſhortly, Frigidiora ego vidi : auſteriora ego vidi : *Ah maiſters I haue ſeene colder : I haue ſeene ſharper. Meaning by the vnſpeakeable paines of Purgatory. The whole hiſtory of his viſions, with many the like, may be reade in the Eccleſiaſticall hiſtory of our owne nation, written by as faithfull a witneſſe, as euer was borne in our lande: of ſuch vertue, that he woulde begile no man willingly, of ſo great wiſedome, that he woulde report no tale nor trieſle raſhly: of ſuch grace and learning, that he was well able to diſcerne a falſe fable and ſuperſtitious illuſion, from a true and diuine reuelation.* P. Beda.

For as it were foly and mere vanity, to geue credit to euery ſpirite, ſo to condemne a ſpirite, or reuelation, or any worke of Gods finger approued by the Church of God, in which there hath euer bene the gifte of diſcerning ſpirites, it is properly a ſinne againſt the holy Ghoſt. And becauſe euery man hath not that gifte, as I woulde not counſell any man, ouer lightely to geue credit to euery priuat ſpirite and peculiar viſion, becauſe they may come of wicked intentes and ſiniſter motions, ſo I thinke it were good, in feare, reuerence and humility, to commit the diſcerning of ſuch thinges, to the ſpirite and iudgement of Gods Church. 1. Cor. 12.

VVith the beleſe of euery peculiar mans phantaſie, we are not charged: with humble ſubmiſſion of our whole life and beleſe, to the Church of Chriſt, there are we eſpecially charged. And becauſe there is nothing reported either in the workes of S. Gregory, *or in* Bede, *or in* Damaſcen, *or in any other the like, concerning the paines either of the elect or the damned in the next life, but as much hath bene vttered before, by all the holy and learned fathers, in great agony of minde and feare of the ſaide iudgement, we may be the more bolde to thinke the beſt, or rather we are bounde to thinke the beſt of that ſpirite, which ſo conformably agreeth with the doctrine of the Church, and faith of all the fathers.*

There can no man ſay more of Purgatory nor more plainely, then S. Ambroſe, *being in a maner a frade him ſelfe, of waſting away in that horrible torment: none more effectually then* S. Auguſtine, *that confeſſeth there is no earthely paine comparable* Damaſcenus vocat purgatoriũ baptiſma ignis.

Lib. 4. Cap. 10. de ortho fid.
Ad Amandū epiſt. 1.

vnto it, none more fearefully then Euſebius Emiſſenus, *who termeth it ſkaulding waues of fire: none more pithely then* Paulinus, *that calleth thoſe places of iudgements,* Ardentes tenebras *burning darkneſſe. More peculiarly may the circumſtances and condicion of that ſtate by God be reueled, but the trueth thereof can nit be more plainely declared, nor better proued. Theſe babes feared no bugges I warraunt you: neither picked they Purgatory out of* Scipio *his dreame, but they had it out of Gods holy worde, and tradition of the holy Apoſtles, and by the very ſuggeſtion of the ſpirite of trueth. All which if it can not mone the misbeleuer, and ſtay the raſheneſſe of the ſimple deceiued ſort, it ſhall be but loſt labour to bring in any more, for the confirmation of that trueth, which all the holy doctours haue ſo fully both proued and declared to my hande.*

5 The tales that you tell out of *Gregory* and *Bede*, may be hearde as they are tolde, and beleeued as they deſerue, but that you make the opinion of purgatory ſuch an article of faith, that no article with more force of the ſpirite, nor with more graue authority was ſet forth ſence the beginning of Chriſtian religion (and yet neuer taught in the ſcripture) that is by no meanes to be borne with all. If Sathan hath labored to plante that error, which is moſt blaſphemous againſt Chriſt, and occaſion of moſt licentious wickedneſſe in all them that profeſſe Chriſt and beleue it, if Sathan (I ſaye) hath bent all his force to plante ſuch an error, by which his kingdome is ſo much aduaunſed, no wiſe man can maruell. Of like leuen it is that you affirme. *That neuer nation was conuerted to the fayth but it had purgatory taught by worde and confirmed by miracle.* O impudent affirmer. Of ſo many nations as *S. Luke* recordeth in the *Actes* of the Apoſtles to haue bene conuerted to the fayth name one, vnto which you can proue that purgatory was taught eyther by worde or miracle. But to be ſure, you name all euen of the primitiue Church, when that aboundant floude of faith was ſpred ouer all countries. But when the proofe commeth, you leape but 600. yeares from Chriſt, to *Gregories* dialogues, from which time I will not deny

deny but you may haue great ſtore of ſuch ſtuffe, as you haue miracles now in Flaunders of the honeſt woman of the olde Baylye in London, and ſuch like.

6 *But nowe for vs, that through Gods greate mercy be Catholikes, let vs, for Chriſtes ſake, ſo vſe the benefit of this our approued faith, to the amendement of our owne liues, that where no argument will ſerue, nor authority of Scripture or doctour can conuerte the deceiued, yet the fructe of this doctrine ſhewed by good life and vertuous conuerſatiõ, may by Chriſtes mercy moue them. Let the prieſt conſider that this heuy iudgement muſt beginne at the houſe of God, as* S. Peter *affirmeth, and ſo doth* S. Ambroſe *proue it muſt do. In whome, for the dignity of his honorable miniſtery, as much more holyneſſe is requiſite, ſo a more ſtraite reckening muſt be required. Let the Lay man learne, for the auoyding of greater daunger in the preſence of the highe Iudge, willingly to ſubmit him ſelfe to Gods holy miniſters: Who haue in moſt ample maner, a commiſſion of executing Chriſtes office in earth, both for pardoning and puniſhment of ſinne: that ſuffering here in his Church, ſentence and iuſte iudgement for his offenſies, he may the rather eſcape our fathers greuous chaſtiſement, in the life to come.* 1. Epiſt. 1. cap. 4. Ambroſ. vbi ſupra.

Therefore I woulde exhorte earneſtly the miniſter of God, that in geuing penaunce, he would meaſure the medecine by the maladie: aptly diſcerning the limitation of the puniſhment, by the quantity of the faulte: not vſing like lenity in cloſing vp of euery wounde. For they ſhall not be blameleſſe ſurely, that do the worke of Gods iudgement committed to their diſcretion, negligently: nor the ſimple ſoule that looketh to be ſet free from further paine, can, by the acceptation of ſuch vnequall remedies, auoide the ſcourge of iudgement prepared: except he him ſelfe voluntaryly receiue (as I woulde wiſhe all men ſhoulde) ſome further ſatisfaction, by the fructes of penaunce: that of his owne accorde he may helpe the enioyned penalty, and ſo by Gods grace turne away the great greefe to come.

Excellently well, and to our purpoſe ſaide S. Cyprian *in the fourth booke of his epiſtles, talking of ſuch offenders as were not charged with penaunce ſufficiently, or otherwiſe negli-* Epiſt. 2.

gently fulfilled the ſame, by theſe wordes. We ſhall not herein any thing be preiudiciall to Gods iudgement that is to come, that he may not allow and ratifie our ſentence, if he finde the perfect penaunce of the party ſo require. But if the offender haue deluded vs by fayned accompliſhing of his penaunce, then God who will not be deluded becauſe he beholdeth the hearte of man, ſhall geue iudgement of ſuch thinges as were hidde from vs. And ſo our Lorde will amende the ſentence of his ſeruauntes. *Where this doctour ſeemeth to allude to the accuſtomed name of Purgatory, which* S. Auguſtine *and other do often call the amending fire. Though it may well be, that he here calleth the contrary ſentence of iudgement to eternall damnation vpon the impenitent ſinner, whome the prieſt, becauſe he coulde not diſcerne the fayned hypocraſy of his externall dealing, from the inward ſorow of hearte, pronounced to be abſolued of his ſinnes, it may ſtande (I ſay) that he termeth that contrary ſentence of God, the correction or the amendement of the prieſtes iudgement. How ſo euer that be, it is a worke of ſingular grace and diſcretion, ſo to deale with the ſpirituall patient, that he haue no nede of the amending fire.*

6 Here is an exhortation vnto Papiſtes, firſt to the prieſtes that they will ſhew the fructe of this doctrine in their conuerſation. For my parte, I am perſwaded if feare of eternall torments in Hell, that God threatneth by his ſcriptures, will not terrify them, the fayned paines of purgatory which they can by their owne Maſſes and other like merits auoide, will not reſtraine them. The laye men are exhorted to ſubmitte them ſelues to the prieſtes, who haue ſuch an ample commiſſion, that they may both pardon and puniſh ſinne, euen as Chriſt him ſelfe did vpon earth. But what auayleth this ſubmiſſion? when the ignorant or negligent prieſt, that weigheth not the penaunce, in euen ballance with the offence, doth not by his abſolution or pardonning take awaye one houres torments of purgatory as both *M. Allen* him ſelfe in effect confeſſeth, and the *Maiſter* of the ſentence alſo teacheth: vnto whome *M. Allen* hath bene ſo good a ſcholler, that he hath borowed of him not

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onely his iudgement, but in diuerſe places his very wordes alſo he hath tranſlated.

Of the nature and condicion of Purgatory fre: the difference of their ſtate that be in it, from the damned in Hell: vvith the concluſion of this booke.

CAP. XIII.

1 *IF any curious heade liſt of me demaunde, where or in what parte of the worlde this place of puniſhment is, or what nature that fire is of, that worketh by ſuch vehement force vppon a ſpirituall ſubſtance: I will not by longe declaration thereof, feede his curioſity: becauſe he may haue both the example and the like doubt of Hell it ſelfe, and many other workes of God moe. The learned may ſee that queſtion at large debated in the bookes of the City of God, and in the literall expoſition vpon the Geneſis.* Lib. 12. *And yet after all ſearche that man can make, this muſt be the concluſion, with the author of thoſe bookes:* Quomodo intelligenda ſit illa flamma inferni, ille ſinus Abrahæ, illa lingua diuitis, illa ſitis tormenti, illa ſtilla refrigerij, vix fortaſſe a manſuetè quærentibus, à contentioſe autem certantibus nunquam inuenitur: melius eſt dubitare de occultis, quam litigare de incertis. Libro. 8. cap. 5. *I am ſure (ſayth S. Auguſtine) the Riche man was in wonderfull feruent paine, and the Lazare in the reſt of a pleaſaunt abiding, but how or of what nature that Hell flame and fire is to be taken, or Abraham his boſom, or the glotteus tongue, or the intollerable thurſt in that torment, or the drop to quenche his heat. All theſe doubtes can ſcarſely be diſſolued and ſatisfied, to the contentation of him that with humility maketh ſerche thereof. But to contentious and curious ianglers, they ſhall neuer be knowen. Therefore better it is to be in doubt of theſe ſecrets, then to ſtand in contentious reaſoning of thinges vncertaine. So muſt we thinke alſo of Purgatory: that the paine thereof, of what condicion ſo euer it be, or where ſo euer the ordinaunce of God hath placed it, is wonderfull horrible. And by force of operation, repreſenteth the nature of our fire: and both by ſcrip-*

tures and doctors, is most termed by the name of fire, as Hell torment is. It worketh so vpon the soule of man, as the other did vpon the riche mans soule, and all other that be already in Hell, before the receyuing of their bodies into the same misery, at the generall day of Iudgement. And the sensible griefe may be as great of certaine, as in the other place of euerlasting damnation, Cyrill. *as* Cyrillus in vita Hieronymi *doth declare.*

CAP. XIII.

THis is a very needeleſſe diſcourſe, vnleſſe it were to make vp a browen dooſen of chapters, to enquire of the nature or condition of purgatory fire &c. and then to be able to determine nothing of it. If we ſhall geue credit to thoſe viſions, reuelations, and apparitions, which *M. Allen* defended ſo pithily in the laſt Chapter before, there is no man knoweth his owne houſe, better thē we may know euery corner of purgatory, the place, the length, the bredth, the depth, the fire, the water, the burning, the ſcalding, the broyling, the frying, the whipping, the hanging, &c. At the leaſt wiſe, if *M. Allen* would haue taken ſo much fooliſh paynes, as to haue tranſlated out of that worſhipfull author which he citeth, that which he hath written of the qualitie and condition of the paynes of purgatory, he might haue enlarged this chapter by two or three leaues. That beaſtly aſſe and ſhameleſſe counterfector, that calleth him ſelfe *Cyrillus* (in the deuills name) Biſhop of Ieruſalem, writing to ſuch an *Auguſtine* as he was a *Cyrill*, of the miracles of *S. Ieronym*, maketh a large diſcourſe of the paynes of hell and purgatory, as he learned of *Euſebius* and of 3. deade men whom *Ieronym* cauſed to be reſtored to life after he had ſhewed them the paynes of purgatory and hell, and this to confute the errour of them that denyed purgatory, I would marueil ſurely whether impudency in him that inuented that fable, and ſet it out vnder the name of *Cyrillus* were greater then in *M. Allen* that allegeth his name & authoritie as

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antique & authentical, sauing that, that counterfecter played the foole in the night, but *Allen* bringeth him forth in the brode daye light.

2 *But this is the greate misery, and the difference: that such as be in the iudgement of Hell paines, haue no hope of mercy, no passage from their infinite woe, no ende of torment, no release of paine, no expectation of saluation, no comforte by Christ: but endlesse desperation, hatered of vertue, wearinesse of their creation: sorowe of their owne being and persons: and, which is most vntollerable, perpetual blasphemy, & grisely cursing of Gods holy name. The other being vnder their mercifull fathers chastisement in purgatory, suffer great paine, but in quiet peace of conscience, in assured expectation and warraunt of their saluation, in loue of Gods iustice and iudgement, euen towardes them selues, in the vnity of the spirite of God, bearing testimony of them, that they be the children of the housholde, in perpetuall experience of mercy and grace, in daily hope of release, in perfect loue with out all sinne or daunger of sinning, in gladde conceiuing the benefit of their redemption for the remission of their offenses past, and in worship and confession of Gods holy name, then and after for euer more.*

The diuersity of the damneds case, and of such as be temporally punished in purgatory.

And this is the company of the inferiour partes, which boweth their knee, and reuerenceth the name of Iesus, (as the Apostle saith) when the other which be in the deepe hell (the Prophet bearing witnesse) can not prayse nor confesse his blessed name, which they both detest & blaspheme, to their vnspeakable paine. There hath euer bene, sence the death of the first vertuous man till this houre, and so shall be till the day of latter iudgement, a company of elect and chosen people, that do honour God in the loughers partes: as till Christes descending to Hell, the fathers resting place in generall, and some that suffered for sinne further paine beside. And after, continually as before, the place of Purgatory, to endure for the punishment of certaine, till the latter day, when all the elect shall reigne without griefe or peine, with Christ for euer more.

Philip. 2.

And although, the place of this torment, and the nature therof, be not certainely determined, nor knowen to any, but such as

Vide Greg. 4. dialo. 20. & Isiodo. de ordi. creat.

God of his wisedome list reuele it vnto, yet it is with great probability and likelihood, thought of such learned men as deserue singular credit, that it is in the lower roumes, as sinus Abrahæ, *may appeare by scripture to haue bene, and separated from hell as it was: because all places of punishmẽt after this life, be called of holy writers, conformably to scripture,* Inferna. *But with curious searche of these thinges, as we be not charged, so to beleue that iustice is there done vpon sinners, by much sorow and torment of their soules, by the authority of Gods worde and Church, we are of necessity induced. The care and consideration whereof, if it take deepe impression in our mindes, I am sure it shall worke exceding greate chaunge in our whole life and maners.*

a Here we are taught what the difference is betwene the paynes of hell and purgatory. This difference is not in quality nor quantity, but in respect of continuance, and of the persons. The one is eternall, the other temporall, they that are in one, are desperate and impatient, the other in hope and patience without sinne or daunger of sinning. Surely if those tales were true, that are told of them that are in purgatory, there appeared in some but smal patience. One that was promised by an Angell that he should tarry but 3. dayes in purgatory, after he had bene there but one day, told the Angell to his face, that he was no Angell but a deceiuer, affirming that he had bene there many yeares. A monke that dyed without absolution in the absence of the Abbot, after his death was absolued, and enioyned for penance to tarry in purgatory vntill his body were buried, whereat he cryed so horribly, that his voyce was heard all ouer the abbey, saying, O vnmercifull man, hast thou commaunded me to tarry so long in purgatory? A Bishop suspẽded a priest for saying euery day masse of *requiem*, but as the same Prelate went ouer a churchyard, the dead arose euery man with such tooles as they occupied in their life, threatning him, that he should dye for it, if he did not restore them their soulepriest. Againe one that promised his brother to say masse for him immediatly after his death, made hast to performe his promise, as soone as the breath

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was out of his body: but when masse was done his brother appeared to him saying, O vnfaithfull brother, thou hast well deserued the curse of God for me, thou hast let me lye in torments these 20 yeares, and neither thou nor any of my brethren would vouchsafe to say one masse for me. If these and such like narrations, of which the popish homilies and other writings are crammed full, were true reuelations, there were small patience, mekenes, or loue, in some of the purgatory penitentionaries. Yet *M. Allen* sayth: *these are the inferior partes, which boweth their knee and reuerenceth the name of Iesus, as the Apostle sayth* Philip. 2. *For those that be in the deepe hell, can not prayse nor confesse his blessed name as the Prophet sayth:* Although that which *Dauid* sayth, be true of the damned spirites, yet he speaketh generally of all them that are deade, which can not prayse God in his Church as they doe that are aliue. But *S. Paule* to the Philip. speaketh not of any willing obedience, or ioyfull confession of them that be in hell, but of that which is due to the maiestye of Christ, and enforced euen from his enemies. For if none should bow to Christ but they that honour him willingly, and praise his holy name cherefully, this text should not be verified of so many 1000. Turkes, Iewes and *Infidels*, that now blaspheme his holy name, but in the day of iudgement, vnto which time the perfect accomplishment of this prophecy is referred, they with all the deuills in hell, shal be brought on their knees and acknowledge that Iesus is the Lord to the glory of God and their eternal confusion. And euen now already *S. Iames* teacheth that the deuils doe tremble. But if onely the soules in purgatory were ment by them that are vnder the earth, at the last day when Christ shall haue his chiefe glory, and purgatory as the Papistes confesse, shall be abolished, then there should be none in the infernall partes, that should bow vnto Iesus and acknowledge his glorious maiestie according to the prophecy of *Esay* which *S. Paule* expoundeth of the last iudgement. *Rom.* 14. And therefore although *M. Allens* affirmation of godly men to haue bene in the lower partes from the beginning of the world vnto the end of the same,

were true, as it is most false, yet it would not aunswere the verity of the prophecy, when at that time there shoulde be none, in which time the propheey should chiefly be fulfilled, but of what forehead, or mouth doth this proceede? that he affirmeth that *Abrahams* bosome may appeare by Scripture to haue bene in the lower roomes, though separate from hell His reason seemeth to be, because all places of punishment after this life be in Scripture called *Inferna*, that is, hell or the lowest places. The Scripture teacheth that *Abrahams* bosome was a place of comfort, separate from hel, not with a small border, like the popish *limbus*, but with an infinite distance χάσμα μέγα from whence the rich glutton looking vp saw *Lazarus* a farre of in blessed estate, when he himselfe was in torments. But hereof I haue spoken sufficiently before.

3 *Therefore I shall desire all Catholike readers, as they beleue this graue sentence of God to come, and feare the rodde of our fathers correction, that they preuent the same, by lowly submitting themselues vnto the chastisement of our kinde mother the Church. Who with teares in this her contempt, yet besecheth the children of hir owne howshoulde, that they woulde rather willingly submit themselues to her meeke wande in this life, thē against their willes to the heuy scourge of their angry and iustly moued father, in the worlde to come. The penaunce which her ministers do charge vs with all, is of it selfe not greate, yet accepted with humility and competent dolour of hearte in this time of grace, it may for the most parte, if it any thing be aunswerable to the faultes, or holpen by our owne zele, either wholy discharge vs, or much ease & abbridge the paine to come. Let vs not sticke to adde vnto the prescribed paine by the priest our pastour, some such fructes of repentaunce, as may more and more wash vs from our sinnes: let vs make frendes of wicked Mammon: Let vs redeme our sinnes, by almes and mercy towardes the poore: Let vs iudge our selues with earnest fasting, aboundaunce of vnfained teares, often watching and continuall praying, & then doubtlesse we shall not be iudged of our Lorde. Let vs detest this abominable flattering security, which this sinnefull schole so earnestly exhorteth*

Luke. 11.
Dan. 4.

horteth vs vnto: It is the deuill no doubt, that woulde haue vs passe his time in pleasure, that he may be reserued to his euerlasting paine. A small remedy by mans freedome, in Gods grace here willingly accepted, may cleere acquitte vs of great griefe to come. Loue alone, and earnest zele of Gods house, in this multitude of forsakers, I dare say shall couer a numbre of sinnes: and that which by nature is but duety, in this time of temptation I take it to be greate merit. Let vs be circumspect therefore, and worke whiles the day is here, for in the night of the next worlde, sinners can not helpe them selues, nor worke one moments towards their owne delinery or release.

3 Once againe he desireth Catholikes not to doube of this doctrine, but to preuent the paine appointed by their angry father, with patient receiuing the chastisments of their kinde mother, whose meke wande in this life, they were better to susteine, then the heauy scourge of their iustely moued father after this life. In this proper *antithesis*, the kindnesse of the mother is preferred before the anger of the father: yea the mercy of the mother, is commended aboue the iustice of the father. It appereth by this, that the Papistes vnderstand not what they say, when they call God father, who taketh vnto him that name, to declare his mercy towarde vs and not his iustice, his loue and not his wrath, to rewarde vs, and not to punish vs, who though he chastise his children for a moment, yet doth he not exact paines according to the measure of his iustice. As for that *Prosopopœia* of the mother, opposing her to the father, in worde is more rethoricall, then Christian in deede, and becausse it is vnfitte for the matter, it is more of garrulity then of eloquence. The rest of the exhortations are such as we haue hearde before, to accept penaunce humbly, to adde to the penaunce zeleously, to merite while time serueth diligently, &c.

4 *And for the other sorte which haue bene deceiued by the Maremaides song, I shall humbly in our Sauiours blessed bloude beseeke them, to consider with zele and indifferency what hath*

bene saide, and whereon it standeth. And if God him selfe hath in all ages chastised his best beloued people and deareſt children, both here and in the next life, if the Church hath practised discipline, by his authority, vpon all obedient persons, if all vertuous haue charged them selues with paine, if all learned fathers haue both preached and done penaunce, for the auoiding of paines hereafter prepared, if the worde of God expressely make for this, if all learned men with out exception beleued it and feared it, if it agree with good reason, if it setforth Gods iustice, if it duely answere to the hatered of sinne, if it raise the feare of God in mans hearte, if it be the bane of prowde presumption, if it be the mother of meekenesse, of obedience, of deuotion, and of all good Christian condicions, let it for Gods loue, I pray thee once againe, take place in thy harte, and driue out that rest and quietnesse of sinne, which these delicate doctors, for thy present pleasure, vnder the colour of some honest name, haue deceitfully induced thee vnto.

4 The conclusion hath an exhortation to those whome he termeth deceiued with the Maremaides songe, to consider the weight of his arguments, whereof he maketh a short recapitulation. First if God haue punished his deareſt children, not onely in this life, but also after this life, then let purgatory haue place againe: we are content, but vntill it may be proued out of the worde of God, that he hath punished his children after this life, we are not bounde by this argument. Secondly if the discipline of the Church, the exercise of the godly, the doctrine of all learned fathers that haue preached or done penaunce, hath bene for the auoiding of purgatory, then receiue purgatory againe. But if the ende of godly discipline, be either to heale the curable by repentaunce in this life, or to separat the vncurable from infecting the sounde, if the fructes of repentaunce and good workes of the godly are to be referred, to the testifying of their repentaunce, and their faith, and to the glorifying of God, if the doctrine of all the godly, that haue preached and done penaunce according to the worde of God, haue bene to the same endes, we may not yet geue

place

place to admit purgatory. Thirdly if the word of God make expreſſely for purgatory, we would not for our liues deny it, nor doubt of it, but if the word of God doe neither expreſſely nor by any probable collection allow, but manifeſtly condemne it, as blaſphemous againſt the paſſion of Chriſt: then muſt we ſtill not onely exclude it from our beliefe, but alſo abhorre it from our heart. Forthly if all learned men without exception, beleued and feared purgatory, we will alſo beleue it and feare it, but vntill that may be proued, or that any godly learned euer knew of it for 200. yeares after Chriſt, we muſt craue pardon of *M. Allen* at the leaſt wiſe to ſuſpend our iudgement. Fifthly if it agree with good reaſon, which agreeth with the word of God, it were reaſon we ſhould receiue it, but we accõpt no reaſon good that is not conſonant to the truth, and therefore if it can not be wonne by Scripture, we wil not yeld for any reaſon. Sixtly if it ſet forth the iuſtice of God to aunſwere the hatred of ſinne as God hath appoynted, we refuſe it not, but if it be blaſphemous both againſt the righteouſnes of God and ſatisfaction for our ſinnes aunſwered in the ſufferings of Chriſt, and againſt his vnſpeakeable mercies, in prouiding ſuch a wonderful meane of ſo perfect redemption, we defie it and the maintainers of it. Seuenthly, if it rayſe the feare of God in mans heart, ſuch as God alloweth, we muſt needes accept it, but if it rayſe none but a ſlauiſh and that a vayne feare of torment, and diminiſheth the loue of Gods goodnes and mercy, & excludeth the peace of conſcience, there is no remedy but we muſt ſtill reiect it. If it be the bane of proud preſumption, we haue cauſe to thinke well of it: but if it be the prouocation of deuiliſh preſumption, to aſcribe more to our merits then to the mercy of God, we acknowledge that it procedeth from the prince of pride and preſumption againſt God. If it were the mother of meekenes, obedience, deuotion and of all Chriſtian conditions, we were to blame if we would not entertaine it. But if it be the father of fables and falſe worſhip of God, the inſtrument of infidelitie, and ſleepe of ſecuritie, which are ſworne enemies of all Chriſtian religion, we leaue it to Pa-

piſtes, deluded with the errours of Antichriſt, and nothing conuenient for the diſciples and members of Chriſt, whoſe payne is their purgatory, whoſe ſuffering is their ſatisfaction, whoſe merittes are their rewarde, which are veſſels of Gods mercy ordeyned to the praiſe of his glory.

¶ *Aſke once of thyne owne maiſters: & if they be able to anſwere to any parte of this which I haue proued, but by vnſeemely wraſting of the Scripture, ſhamefull deniall of the doctours, or deceitfull colouring of nothing, in vayne words, without ground, matter or meaning, thou maiſt better beleue them, and miſcredit me. But if thou finde they ſhall neuer be able to ſatisfie a reaſonable man in this caſe, then caſt not thy ſelf away willingly with them: but betime turne home to vs againe. I my ſelfe ſeeke no further credit at thy handes, but as a reporter of the antiquity: But the Scripture requireth thy obedience, the Church which can not be deceiued clameth thy conſent, all the olde fathers would haue thee ioyne with them in their conſtant beliefe. If thou did once feele what grace and giftes were,* In populo graui & Eccleſia magna, *in the graue people and great Church, (as the prophet termeth Gods houſe) or could conceiue the comfort that we poore wretchies receiue daily, by diſcipline and perfect remiſſion of our ſinnes, which can no where but in this houſe be profitably healed, thou wouldeſt forſake I am ſure, al worldly welth & wantons abrode, to ioyne with our Church againe. And that the name of the* Church *deceiue thee not: this is the true Church (ſayth* Lactantius) In qua eſt religio, confeſſio, & pœnitentia, quæ peccata & vulnera, quibus eſt ſubiecta imbecillitas carnis, ſalubriter curat. *In which, deuotion, confeſſion, and penaunce, whereby the woundes of mans frailty are profitably cured, be found.*

Lib. 4. Cap. 30. de ſap.

¶ Aſke your owne conſcience *M. Allen* whether you haue not miſerably wreſted the Scriptures your ſelfe. And lette all reaſonable men aunſwere whether ſuch textes of Scriptures as you haue wreſted out of the true ſenſe, I haue not wreſted out of your handes. And that not by ſhamefull denial of the Doctors, but euen by the teſtimony & expoſition

ſition of the doctors them ſelues, with force of matter, rather, then flow of wordes, with plaine meaning rather then with deceitfull dealing. And whereas you boaſt your ſelfe to be a reporter of antiquity, you haue ſhewed your ſelfe to be a fauorer of forgery and a corrupter of antiquity. As for the gracious giftes, and conceit of comfort that you bragge of in your counterfeit Church of hypocrites and ſclanderous Synagoges of Satan, how ſo euer you paynt it out, with glorious termes, we geue moſt humble & harty thãks to the infinite goodnes of God, which hath geuen his holy ſpirite into our hearts, with perfect aſſurance of his fauour euerlaſting, and hath ſo furniſhed his ſeruaunts with ſuch giftes as he hath thought ſufficient for the ſetting forth of his praiſe in his Church vpon earth, that we neede not deſire any other giftes or comfort out of his family, but onely the continuance and increaſe of the ſame, which we haue already in his owne houſe, vntill we ſhall be tranſlated from this mortall and corruptible ſtate, to the eternall and incorruptible glory, which is laid vp in heauen, for all them that wait for the appearing of the glorious God our Lord and Sauiour Ieſus Chriſt, to whom be all honour and dominion both now and euermore. Amen.

THE ENDE OF THE FIRST BOOKE.

THE SECOND BOOKE INTREATING OF THE PRAIERS, and other ordinary reliefe, that the Church of Christ procureth for the soules departed.

THE PREFACE OF THIS BOOKE, wherein the matter of the treatise, and the ordre of the Authors preceading, be briefely opened.

1 WE haue now taried very longe, in the consideration of Gods iustice & mighty scourge, not onely for the euerlasting outcastes, but also for the exacte triall of the chosen childrent wayes. The beholding whereof, must needes ingender some sorow and sadnesse of minde: and with all, as it commonly happeth in our frailety, a certaine bitter tediousnesse both in the writer, and the reader: 2. Cor. 7. though for my parte, I will say with S. Paule, that it greeueth me neuer a whit, that I haue in my talke geuen you occasion of sadnesse: being assured, that this present greefe, may worke perfect penaunce to vndoubted saluation,

But the wearinesse of that rough part, which might both by the weight of the matter, and also by my rude handeling, quickely arise to the studious reader, I shall in this booke wholy wipe away: not by art or pleasant fall of words, which in plaine dealing is not much requisite, but by the singular comfort of our cause. In the continuall course whereof, we shall ioy more and more at the beholding of God: passing mercy in remission of sinnes, and mitigation of the paines, which iustice enioyned. For now we must talke, how the fiery sword of Gods ire may be turned from his people: VVhich, as one of the fathers truely saide, beareth a great shewe of vengeaunce and iudgement, because it is named a firy sworde, but yet knowen withall, to be a tourning sworde, that is Ambros. Rupert. in 3. cap. Genes. gladius versatilis, it shall geue great cause of comfort againe. O sapientes (sayth deuoute Dasmacene) ad vos loquor, scrutamini

tamini & erudimini, quia plurimus eſt timor Dei domini omnium, ſed multò amplior bonitas, & formidabiles quidem minæ, incomparabilis autem clementia: & horrenda quidem ſuppliçia, ineffabile autem miſerationum ſuarum pelagus. *Thus he ſpeaketh of Purgatory, and mercy: O you of the wiſe ſorte: to you do I ſpeake, ſearche and learne, that the feare of God the Lorde of all thinges, is maruaillous much, but his goodneſſe farre ouerreacheth it: His threatning exceeding fearefull, but his clemency vncomparable: the prepared puniſhmẽts doubleſſe horrible, but the bottomleſſe ſea of his mercies is vnſpeakable, ſo ſaide he. Therefore if our ſinnes forgeuen were neuer ſo grieuous, or our vicious life ſo farre waſted in idle welth, that ſpace of fructefull penaunce, and opportunity of well working, by the nightes approching and our Lordes ſodden calling, be taken away, (in which longe differring of our amendement, heuy and ſore execution muſt needes for iuſtice ſake be done) yet let vs not miſtruſt, but God meaſureth his iudgement with clemency, and hath ordeined meanes to procure mercy, and mitigate that ſentence, euen in the middeſt of that firy doungion: that the veſſels of grace and the redemed flocke, may worthely* ſing both mercy & iudgement *to our gracious God, who in his angre forgetteth not to haue compaſſion, neither withdraweth his pity in the middeſt of his ire. For this impriſonment endureth no longer then our debtes be paide, this fire waſteth no further, then it findeth matter to conſume, this diſcriet & wiſe flame (as ſome of the fathers before termed it) chaſtiſeth no longer, then it hath cauſe to correct. Yea often before this fire by courſe of iuſtice can ceaſe, God quencheth it with his ſonnes bloude, recompenſeth the reſidew by our maiſters merittes, and accepteth the carefull crie of our mother the Church, for her children in paine. The memorie of Chriſtes death, liuely and effectually ſet forth in the ſouereigne miſteries vppon the Altare in earth, entereth vp to the preſence of his ſeate, and procureth pardon in heauen aboue. the merites of all ſainctes, the prayer of the faithfull, the workes of the charitable, both earneſtly aſke, and vndoubtedly finde mercye and grace at his hande. For of ſuch the Prophet Dauid aſketh:* Nunquid in æternum proiiciet Deus, aut continebit in ira ſua miſericordias ſuas? *Will God caſte*

In orat. pro defunctis.

A compariſon of the mercy and iudgement of God, towardes the ſoules in Purgatory, & that mercy is more.

Pſal. 76.

The motiõs of Gods mercy, In releaſing or mitigation of the paine of Purgatory.

Pſal. 76.

them awaye for euer, or will he ſhutte vp his mercy, when he is angrie? No he will not: ſo ſayth S. Ambroſe: Deus quos proijcit non in æternum proijcit: *God caſteth of many, whom he doth not euerlaſtingly forſake.*

Li. 1 de pœnit. cap. 1.

Then let vs ſeeke the wayes of this ſo mercyfull a Lorde, that we may take ſingular comforte therein our ſelues, againſt the day of our accompt, and indeuour mercyfully to helpe our deare brethern ſo afflicted: leſt if we vſe not compaſſion towardes them, we iuſtly receiue at Gods hande, for the rewarde of our vnmercyfulneſſe, iudgement and iuſtice with out mercy.

THE SECOND BOOKE TO THE PREFACE.

YOu haue taryed longer in conſideratiō of Gods iuſtice, then is agreable to the matter of his mercy, which is the death of his only ſonne our Lord and Sauiour Chriſt. And now you will mollyfie the hardneſſe of that handling, with the ſory comforte of your vnchriſtian cauſe. Wherin you haue more regarde to the heating of your owne harthe, then to the cooling of the ſelye ſoules, to kindle a good fire in your owne kitchen, then to quench the flambes of purgatory. But as I haue noted before, that you haue hetherto kept this order for the moſt parte, to plante one thinge in one chapter, and then to pull it vp by the rootes in the next, ſo you haue not forgotten your ſelfe in the diuiſion of your bookes. But that the latter ſhoulde be a ſufficient confutation of the former, or elſe the former a manifeſt excluding of the latter. For if the iuſtice of God doth ſo neceſſarily require a puniſhment for ſinnes remitted, that the ſame coulde not be ſatisfied, no not by that only ſacrifice, which the ſonne of God offered once for all, on the aulter of the croſſe: it is a colde comforte that a carefull conſcience can receiue, that the ſame ſhoulde be done by his merites, or your Maſſes, which was not done by the bloude of Chriſt.

Yet

Yet now you will talke how the fiery ſword maye be turned away, ſurely if the fiery and ſhaking ſworde that was ſet to exclude man from Paradiſe, was not taken away by the death of Chriſt, when he opened Paradiſe, yea the kingdome of heauen whereof Paradiſe was but a ſacrament, vnto all beleuers, I meruaill how either the penitent theefe had paſſage into Paradiſe, or what engins you Papiſtes haue to turne it awaye, which he had not. The wordes of *Damaſcene* if they were not applied (as you ſaye they are) to purgatory paines and remedies of the ſame, were true of Gods iuſtice and his mercy, but as his age is to young, ſo his authoritie is to light, to controll the trueth of the worde of God, or the practiſe of the firſt & pureſt Church, which knew no purgatory, nor prayers for the deade. *But if our ſinnes forgeuen were neuer ſo grieuous, &c.* what mad man woulde euer write thus? Euen ſuch a one as might be allowed to ſpeake thus: if blacke were neuer ſo blacke before it were cleane taken away and perfect white placed in the ſteede, yet when white is white, it is white. But *M. Allen* wil not allowe that the coullor of our ſinnes is cleane taken away and a contrary coullor of righteouſneſſe ſet vppon vs, but that ſinnes forgeuen, be but halfe forgeuen, the gilte taken awaye, the puniſhment due for the gilte, ſtill remayning. And this one halfe of forgeueneſſe, is but graunted in wordes, and denied in deede. For if the gilte of our ſinnes be cleane taken away from vs, and layed vpon the perſon of Chriſt, and the righteouſneſſe of Chriſt is communicated vnto vs, what is there lefte in vs that God of his goodneſſe can hate or of his iuſtice can puniſh? So it is but for a faſhion, that the papiſtes graunt any parte of our ſinnes forgeuen, when they will haue vs make ſatisfaction for them our ſelues. But where as *M. Allen* is out of meaſure prodigall in promiſing releiſſe and releaſe of purgatory paines to them whoſe ſinnes were neuer ſo greuous, their vicious life waſted in idle wealth, the ſpace of penaunce and opportunity of working neglected in time, preuented by ſodaine death &c. reherſing ſo many meanes of mitigation, as ſometime the bloude of Chriſt, the re-

ſidew of his merites, the crye of the mother Church, the memory of the Maſſe, the merites of all Saincte, the prayers of the faithfull and workes of the charitable: All this notwithſtanding take heede you poore Papiſtes, that you geue no credit to theſe flattering wordes. For it is the opinion of all the olde writers, that doe allowe any of theſe thinges, to profit men after their death, and concluded by the *Maiſter* of the Sentence, and aduouched by *Allen* him ſelfe afterwarde chapt. 7. that no man can receiue benefit after his departure, by any worke or will of the liuing, but he that in his life deſerued the ſame, neither ſhal any thing worke vpon him more or leſſe, but according to his owne deſeruing in this life. Truſt not therefore in theſe ſophiſticall vanities, which are contrary one to an other, but imbrace the vniforme & vndoubted doctrine of Gods word, which teacheth repentaunce, faith, iuſtification, and ſaluation, not with curious queſtions to troble your braynes, but with perfect concluſions to quyet your conſcience, not ſuffering you to ſleepe in ſecuritie vpon hope of helpe after your death, but charging you to ſhew the force of mortification and fruictes of fayth while you are aliue. Not puffing vp your phantaſie with pride of your owne merites, but teaching you to aſcribe all prayſe to Gods glorious grace, and infinite mercy.

2. *The cruell aduerſary of man kinde, as before he wrought his worſt againſt Purgatory, ſo here he buſely pricketh forwarde the ſchoole of Proteſtantes, to improue to their owne vtter damnation, and the notable hinderaunce of our louing bretherns ſaluation, all ſuch meanes as God by ſcripture or other teſtimony of his worde, hath reueled to be profitable for the abating of paine, or the releaſe of the apointed puniſhment, in that place of temporall torment to come. Againſt which deceiuers, I meane by Gods helpe in this ordre to trauell.*

2. The cruell aduerſary of mankinde, and enuyor of Gods glory, inuented Purgatory to, deface the merites of Chriſtes death, and to blemiſh the onely meanes of mans eter-

eternall life, which when he coulde not with any ſeemely coullor eſtabliſh, by the authority of the holy Scriptures, the onely teſtimony of his worde and will reueiled and confirmed by his holy Spirite, he hath inuented fayned fables and deuiliſh illuſions to deceiue the mindes of them whome he had enclined vnto ſuperſtition, and not bene aſhamed to match them in credit and eſtimation with the very worde of God it ſelfe. As appereth by this ſcribe of Sathan, which nameth the ſcriptures for a ſimple ſhew, but by and by addeth other teſtimonies of Gods worde, beſide the ſcriptures inſpired by God: whereby he maketh equiualent, thoſe falſe reuelations raiſed vp from Hell, with the inſpiratiō of the holy Ghoſt which hath brought the truth from heauen. But now commeth in the order of this deuilyſhe horror.

3 *Firſt I will proue, that ſinnes may be pardoned, or the debt and bonde thereof releaſed, in the next worlde.*

3 You ſhall neuer proue by authoritie of Gods word, that ſinnes not repented in this life, ſhalbe pardoned after this life, where there is no repentaunce profitable, nor yet any debt payed but by them that paye it eternally in perpetuall torments.

4 *Then I ſhall ſhewe what meanes the holy Scripture approueth, or the example thereof awarraunteth to be proffitable for the ſoules departed.*

A briefe note of the contentes and principall pointes of this booke.

4 When you can proue either by doctrine, or example agreable to doctrine of the canonicall Scriptures, that any thing profiteth the ſoules departed that be not in happy ſtate, we will beleue it.

5 *I will open what the principall pillars, and in a maner the flowre of all the faithfull ſorte in ſundry ages, and almoſt in all Chriſtian countryes, haue lefte in writinge for this pointe.*

5 You are not able to bring one authenticall writer,

that within one 100 yeares and more after Christ, hath allowed prayer for the dead, or any point of purgatory.

6 I will declare what they practiſed for their deareſt frends priuately, and what the Churches of moſt notable Nations vſed for all deceaſed in Chriſtes faith, in their publike ſeruice openly: I ſhall proue vnto you, that the practiſe of ſuffrages and Sacrifice for the deade, iſſhued downe to vs from the Apoſtles dayes.

6 You ſhall not proue that either in publicke or priuate prayers, the deade were commended otherwiſe then by waye of thankes geuing for their departure, or that any ſuffrages or ſacrifice was offered for them by the Apoſtles or their lawefull ſucceſſors, or many yeares after the Apoſtles times.

7 I ſhall pointe you to the firſt father of the contrary doctrine, and his principall abettours, in ſuch troubleſome times as ſuch marchants were to be founde. Ye ſhall ſee them knowen amongeſt all the holy of their time by the name of heretikes.

7 You ſhall ſhew no heretike that denied your doctrine, but I will ſhew you other heretikes before him that allowed it.

8 You ſhall ſee their doctrine improued, and them ſelues condemned, by the graue iudgement of Councells, both Generall & prouinciall, for heretikes. If any of them all can ſay any thing, to the contrary of that, which we vpon ſo good groundes maintaine, he ſhall be anſwered with no worſe, then the very wordes of the holy auncient writers. Finally, if any other thinges be neceſſary beſide, for the declaration of this matter to the ſimple, or for proofe againſt our aduerſaries, they ſhall not be omitted: as occaſiõ, by courſe and fall of the matter, may be geuen. All which pointes being auouched and not proued, ſhall condemne me of arrogancy: But both auouched, and fully proued, they ſhall deſerue any reaſonable mans conſent, and beare teſtimony of the aduer-

aduerſaries impudency here, and witneſſe of their contempte of Gods approued trueth, in the worlde to come.

8 How vayne your bragge is of generall counſels, it appeareth by this, that with in fouretene hundreth yeares after Chriſt, you can finde none to ſerue your turne, vntill you come to the councells *Florens* and *Trent*, whereof the one was held in our grandfathers dayes, the other within theſe 20. yeares, your prouinciall councells ſhal be aunſwered by as good prouinciall councells as they are. And that which I haue to ſay in confutation of your hereſie, ſhall be no worſe then the very word of God it ſelfe, which is better then ỹ conſent of all the world againſt it. And although the cuſtome of praying for the dead, be an auncient errour, ſo that fewe of the latter writers there are, but they ſhewe them ſelues to be infected therewith, yet hath it not ſuch an vniuerſall conſent of all writers, but that I ſhall be able by Gods grace to ſhew that the moſt auncient and neareſt to the Apoſtles tyme, receiued it not, and that they which of later time admitted it, had neither any ground out of the Scriptures to warrant their doing, nor any certainty of faith to aſſure their conſcience, which when it is found in the ende, as it is now ſayd in the beginning, your arrogant boaſting and impudent lying togither with the falſhoode of your opinions, ſhall be manifeſt to all men.

That there be certaine ſinnes, vvhich may be forgeuen in the next life, and that the deſerued puniſhement for the ſame, may be eaſed, or vtterly releaſed, before the extreme ſentence be to the vtmoſt executed.

CAP. L

1 *AND firſt, that ſinnes may be pardoned in the next worlde, that were not in this life forgeuen, our Sauiours owne wordes do teach vs, written in the Goſpell of* S. Matthew *thus:* Ideò dico vobis: omne peccatum & blaſphemia remittetur hominibus, ſpiritus autem blaſphemia non remittetur. Et quiſ- Cap. 12. 1

que dixerit verbum contra filium hominis, remittetur ei: qui autem dixerit contra ſpiritum ſanctum, non remittetur ei neque in hoc ſæculo, neque in futuro. *I tell you, that all maner of ſinne and blaſphemy ſhall be forgeuen vnto men, but the blaſphemy of the ſpirit, ſhall not be forgeuē. And who ſo euer ſhall ſpeake againſt the ſonne of man, it ſhall be forgeuen him: But if he ſpeake againſt the holy Ghoſt, it ſhall neither be pardoned in this worlde, nor in the worlde to come. The ſame thing in ſenſe, hath* Matke *and* Luke, *affirming that ſuch offenſe ſhall neuer be forgeuen. The which worde* Neuer, *S. Marke expreſſeth thus,* in æternū non habet remiſſionem, *he ſhall not haue pardō (as you would ſay) in all eternity, by which he may plainely ſeeme, to reache further then the limites and borders of this worlde, for the remiſſion of ſinne. And this ſpeach hath as much pith and propre force in it, as* S. Matthewes, *who expreſſely, diſtinctly, and belike as Chriſt ſpake it, vttereth that ſenſe of the eternity, which paſſeth the meaſure of worldely time, by theſe words:* Neither in this world, nor yet in the world to come. *And for that cauſe* S. Marke *ſayth,* Reus erit æterni delicti, *he ſhall be gilty of an eternall faulte, ſignifying that in ſome caſe a man might perhaps not ſpeede of a pardon in this life, & yet may obteine it in the next: But for that horrible blaſphemy, he in a maner diſchargeth the offender of all hope of remiſſion, either in this life, or in the next that is to come. Which forme of wordes can neither be founde in ſcripture, nor in mans common talke, to haue any place in ſuch thinges as extend no further but to the tranſitory time of our life: for in thoſe matters, it had bene vſually, and truely ſpoken, it ſhall neuer happen in this world. And therfore inſtructing vs, that ſinnes, or the paine due vnto ſinnes, may either be releaſed in this worlde, or in the worlde to come, he followeth that phraſe and forme of wordes, in which man might well conceiue the reache of remiſſion and pardoning of ſinnes, farre to paſſe the compaſſe of our time, and life.*

Cap. 3.
Cap. 12.

CAP. I.

YOu were as good to kindle a fire out of yce and ſnow, as to goe about to frame your fiery forge of purgatory out of this place. The meaning of our Sauiour

Sauiour Chriſt is ſo playne, & his wordes ſo expreſſe, that no reaſonable man can gather any errour out of them. For vndoubtedly the errour of purgatory was firſt inuented before this place was drawne vnto it. So is there no hereſie ſo abſurd, which Satan putteth into the head of wicked men, but it may finde ſome ſound of wordes in ſo many bookes of the holy Scriptures, that by peruerſe wit may be wreſted vnto it. But the doctrine of Gods truth and all articles of our beliefe, are plainly taught in the Scripture, either by manifeſt words, or by neceſſary concluſion and argument, which by no ſubtilty of Satã or his inſtrumẽts, may be auoided or deluded. And this is the difference betwene hereſie and truth, when they both apeale to the authorities of the Scripture. Truth as ſhe hath her foundation in the Scriptures, and in them is learned, ſo hath ſhe perpetuall confirmation in the ſame, and nothing contrary vnto her. But hereſie as ſhe is inuented in mans head, ſo ſhe ſeeketh confirmation in the reaſon and authoritie of man, which becauſe they haue not full credit with them that profeſſe religion, without the authoritie of Gods word, at length whẽ it is fully ſhaped, in the ſhop of mans brayne, then it is brought to the Scripture, to ſee if it can finde any colour, by any phraſe of wordes wreſted from the meaning, or by any vayne collection, that hath no force of neceſſary concluſion, being content to haue but onely a colde claime vnto the authoritie of Scripture, although it haue the whole ſcope and purpoſe of the holy Ghoſt, yea often times alſo manifeſt wordes againſt it, which difference as it may be found in all hereſies, ſo in none more notably, then in this errour of purgatory. Conſider what textes of holy Scripture are alleged for it, and you ſhall ſee they can not bring one, out of which any neceſſary argument may be framed to proue their cauſe, or which hath not by learned interpretors of the olde time bene otherwiſe expounded then of their cauſe. As in the text here alleged out of *S. Matt. cap.* 12. who ſo euer ſhal ſpeake blaſphemy againſt the holy ghoſt, it ſhall not be forgiuen him, neither in this world nor in the world to come. If the ſenſe were not plaine of it ſelfe, that

he which ſo ſinneth ſhall not obtayne forgeuenes in this life, nor be abſolued in the laſt iudgement: yet the other Euangeliſtes doe plainly expound the meaning. *S. Luke* ſayth ſimply, he ſhal not be forgiuen. *S. Marke* ſaith he hath no remiſſion for euer, but is guilty of euerlaſting iudgement. Neuertheles behold what a wrangling *M. Allen* maketh about the interpretation of theſe wordes. But I will offer him fayre play, he is an auncient maiſter of art, & ſince he writ this booke, he hath added tenne yeares to his ſtudy of diuinitie, in which ſpace he might haue bene a doctour of the ſame faculty, let him with all the diuinitie that euer he ſtudied, or with all the artes that euer he profeſſed, make a true ſyllogiſme in forme and matter, out of this authority, to proue that God forgiueth ſinnes after this life, which are not remitted in this life, and I will confeſſe the doctrine of purgatory with him, which otherwiſe I would not doe to winne all the patrimony of *S. Peter* that the Pope claymeth in Italy: but vntill ſuch tyme as we may obtayne a good argument, let vs conſider ſuch as we haue. *He ſignifieth* (ſayth *M. Allen*) *that a man in ſome caſe, might perhaps not ſpeede of a pardon in this life, & yet may obtayne it in the next:* when the matter goeth by perhaps, it is good to beware of after claps, why *M. Allen*, what ſinnes are thoſe of which a man may perhaps not ſpeede of a pardon in this life, and yet obtayne it after this life? If they be truely repented in this life, we haue a warrant of Gods owne mouth without, your perhaps, that in the ſame howre they ſhall be remitted. *Ezech.* 18. & 33. But if they be not repented, where is your warrant that euer they ſhall be remitted. But I aſke againe, what ſinnes are thoſe that perhapps maye miſſe of a pardon in this life, and obteine it after this life? by all likelyhood they muſt be ſome great ſinnes, that perhapps may not ſpeede of a pardon here, and yet finde it afterwarde. There is no man would thinke otherwiſe, by theſe wordes, nor by the wordes of Chriſt, if he vnderſtood them ſo, that ſome ſinnes might be forgeuen after this life, but whē all commeth to all. The *Maiſter* of the Sentence and *Gregory* before him, and *M. Allen* him ſelfe woulde alowe no

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ſinnes to be forgeuen after this life, but very ſmall and light offences. How be it it is plaine, that theſe wordes (*neither in the worlde to come*) are added by waye of amplification: for it is the purpoſe of our Sauiour Chriſt, to ſet forth to the vttermoſt, the heynouſneſſe of blaſphemy againſt the holy Ghoſt, ſo that if he had ment that any ſinnes might be remitted after this life, that were not pardoned after this life, he ſhoulde haue ment the greater and not the leſſer, for leſſe ſinnes be ſoner pardoned and the pardon of greater more hardely obteined. But marke the equitie of *M. Allen*, the horrible blaſphemer for all the vehemency of Chriſtes wordes, by *M. Allens* iudgement is but in a manner diſcharged of hope of remiſſion, as though he were not ſimply and altogether excluded. And the light offender is turned ouer to purgatory, for his remiſſion: yet *M. Allen* will ſtand vpon the forme & phraſe of words, not knowing, *that this worlde* is taken for all the time that is vnto the ende thereof, *and the worlde to come*, not for the ſtate or time of them that are departed vnto the iudgemẽt, but for the time of eternitye after the ende of this worlde, or els the wordes of Chriſt in *Matthew* ſhould not be equiualent with the wordes in *Marke, he ſhalbe guilty of euerlaſting iudgement or condemnation*, which the olde interpretor calleth eternall offence. The like forme or phraſe of words is vſed by *S. Paule* to the Epheſians cap. 1. *that Chriſt is exalted aboue euery name that is named, not onely in this worlde but alſo in the worlde to come:* by which wordes he meaneth the ſupreme and euerlaſting kingdome of Chriſt, which extendeth vnto all eternitie. But if a contentious perſon like to the *Valentiniane* heretikes, or ſuch like, woulde inuent monſtruous names as thoſe heretikes did, and proue by this place that there are names named in the worlde to come, that are not named in this worlde, ſhoulde he not haue as good grounde out of this place as the Papiſtes haue of the other?

2 *But becauſe we haue to do with fickle marchauntes, that will not ſticke to braſt boldely the bandes of euident ſcriptures,*

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as anone you ſhall ſee, and therefore, will (as I thinke) litle be moued with reaſonable and playne gathering out of the ſcriptures: nor much eſteeme this likelihood, as ouer ſmall a proofe in ſo greate a doubte, therefore I will ſhew my warraunt for this conſtruction, that thereby the ſtudious reader may ſee, whome the aduerſaries do ſo raſhly contemne herein: and whome we haue as authors, in this meaning of Chriſtes wordes now recited: that neither they may be beleued with out reaſon and proofe, nor we miſcredited, after ſo good authority of the auncient writers, as neither they for ſhame, nor we of conſcience can deny. S. Gregory, *whoſe authority I may boldely vſe againſt them, becauſe they miſlike not his iudgement, when it may appeare to make for them, (as in deede it neuer doth) he doubted nothing to gather of this our Sauiours ſpeach that ſinnes might be forgeuen in the next worlde. And thus he writeth for that point.* De quibuſdam leuibus culpis, eſſe ante iudicium purgatorius ignis credendus eſt, pro eo quod veritas dicit: *Si quis in ſancto Spiritu blaſphemiam dixerit, neque in hoc ſæculo remittetur ei, neque in futuro.* In qua ſententia datur intelligi, quaſdam culpas in hoc ſæculo, quaſdam in futuro poſſe relaxari: quod enim de vno negatur, conſequens intellectus patet, quia de quibuſdam conceditur, ſed tamen, vt prædixi, hoc de paruis minimiſque peccatis, fieri poſſe credendum eſt. *For certaine ſmall ſinnes, that there is a purgatory fire before the daye of iudgement, we muſt needes beleue: becauſe the trueth it ſelfe, vttered ſo much in theſe wordes:* If any ſinne againſt the holy Ghoſt, it ſhall not be remitted, neither in this worlde, nor in the worlde to come. *By which ſentence it is geuen vs to vnderſtande, that, as ſome offenſies be releaſed in this worlde, ſo there may ſome other be remitted in the life following. For that which is denyed in one ſorte, the meaning is plaine, that of ſome other kinde it muſt needes be graunted. But, as is ſaide before, this is onely to be taken of lighter offenſies, thus farre ſpake* S. Gregory: *and proueth learnedly beſide, by examples and ſondry Scriptures through out the whole worke, our matter. If our aduerſaries woulde with deſire to learne, as they commonly do to reprehend, reade but his diſcourſe onely, they might quickely ſee their owne foly, and amende their misbeleſe. They call him the*

Lib. 4. dialog. cap. 19.

Onely ſmall offenſies be remitted in the next life.

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laſt good Pope, as he was in deede a bleſſed man: and by his authority the perfect conuerſion of our nation to Chriſtes faith, was wrought. I woulde his holy workes deſerued but as much credit now, with certaine forſakers, as his Legates then did, with all the vnfaithfull people of our countrie.

But to go forwarde in our matter, we ſhall finde in S. Bernarde, *the ſame wordes of our Sauiour alleaged for our purpoſe, thus:* Non credunt ignem Purgatorium reſtare poſt mortem, ſed ſtatim animam ſolutam a corpore, vel ad requiem tranſire, vel ad damnationem: quærant ergo ab eo, qui dixit quoddam peccatum eſſe, quod neque in hoc ſæculo, neque in futuro remittetur: cur hoc dixerit, ſi nulla manet in futuro remiſſio purgatioue peccati? *They beleue not (ſayth he, by ſome heretiques of his owne time) that there is any purgatory paines remaining after death, but they ſuppoſe that the ſoule ſtraight vpon departure henſe, goeth either to reſt, or damnation: let ſuch fellowes aſke therefore of him, that ſaide, a certaine greuous crime coulde neither be forgeuen in this worlde, nor in the worlde to come, why he ſo ſaide, if there were no remiſſion nor purgation of ſinnes, in the life following? thus ſaid* Bernarde, *opening his graue iudgement both vpon the text, and our matter: whoſe authority, if any eſteme leſſe, becauſe of his late writing, let him know, that the aduerſaries haue none for their ſide ſo auncient by C C C. yeare, except they name the heretike* Aërius, *or ſuch like, whoſe antiquitye maketh not ſo much for them, as his auncient condemnation for hereſie in this poynt, maketh againſt them.* Serm 66. in Canti.

2 *M. Allen* in his conſcience knoweth, that he hath no grounde in the authority of Gods word, and therefore he flyeth to the authority of man. But that he might ſeeme to be driuen perforce to that where vnto he doth come moſt willingly, he pretendeth a fonde excuſe, becauſe he hath to doe with ſuch fickle marchaunts, as wil not ſticke to breake boldly the bands of euident Scriptures. But he knoweth in his conſcience that he hath no authoritye of Scripture to charge vs, for if he thought we would breake the bonds of Gods word, he might well thinke, we would not be holden

by the authoritie of mens writing, and thoſe of the latter ſort, ſix hundreth yeares after Chriſt, the eldeſt. For *Auguſtine* maketh as litle for them, as he doth againſt vs. *Gregory* and *Bernarde*, whereunto he addeth *Bede*, are of opinion that ſinnes not remitted in this world, may be remitted in the world to come, but how hapneth it, that *Chryſoſtome* and *Ieronym* which both interpreted that place, could gather no ſuch matter, although they otherwiſe allowed prayer for the dead? The reaſon muſt needes be, becauſe the errour of purgatory growing ſo much the ſtronger, as it was nerer to the full reuelation of Antichriſt, *Gregory* and *Bede* ſought not the true meaning of Chriſt in this Scripture, but the confirmation of their pauſible error. *M. Allen* thinketh we muſt be ſore preſſed with the authoritie of *Gregory*, becauſe we miſlike not his authority, where he inueigheth againſt the ſupremacy of one Biſhop aboue all other, or where ſo euer he agreeth with the truth. But he muſt be once againe admoniſhed, that we are bound to no mannes authoritie, no longer then he followeth the authoritie of Gods word. And therefore though *Gregory* were the laſt of all the Romiſh Biſhops, in whom was any ſparke of goodnes, becauſe *Boniface* his ſucceſſor and ſo all the reſt, by *Gregoryes* owne iudgement & prophecy were all Antichriſtes: yet is not all that *Gregory* writte, of equall authoritie with the word of God, without authoritie whereof, we beleue not an Angell from heauen, as I haue often ſhewed, much leſſe a Biſhop of Rome.

3 *But that in the mouth of two or three witneſſes all trueth may appeare, and contrary falſehood vaniſh away:* S. Auguſtine *him ſelfe, gathered by this place now alleaged, euen then when he had no occaſion geuen him, by the wrangling of any miſbeleuer, to wreaſt any ſcripture otherwiſe then the very wordes imported, the trueth of remiſſion of certaine faultes in the next life, in theſe wordes,* Facta reſurrectione mortuorũ, non deerunt, quibus, poſt pœnas quas patiuntur ſpiritus mortuorum, impertiatur miſericordia, vt in ignem non mittantur æternũ, neque enim de quibuſdam veraciter diceretur, quod non

Cap. 24. lib. 21. de ciuit.

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eis remittetur neque in hoc ſæculo neque in futuro, niſi eſſent, quibus etſi non in iſto, tamen remittetur in futuro. *There ſhall be certaine at the time of reſurrection alſo, who ſhal obteine mercy, after they haue ſuffered ſuch paines as deade mens ghoſtes do abide, that they be not caſt into the euerlaſting fire: for els it coulde not in any true ſenſe be ſpoken, that certaine ſhoulde neither haue pardon in this worlde, nor in the worlde to come, except there were ſome, that ſpeeding not of pardon in this life, might yet haue remiſſion in the next: ſo ſayth he. Being, I warraunt you, ſo ſadde witted and ſo farre from phantaſies, that he would not grounde any aſſured doctrine, vpon euery light occaſion offered, or motion made: had not the very words and forme of phraſe, approued it, and Gods Church liked it.*

Hauing then theſe graue fathers with others, for our warraunt in the expoſition of this place, we do take it for a ſure grounde, that the paine of purgation in the next worlde may be remitted, that is to ſay, either made leſſe, or els wholy releaſed: before the due execution of Gods ſentence be extremely done. For it is not ment, that the freedom which man may haue after full aunſwere and payment of his ſinnes, in that place of puniſhment temporall, ſhoulde be properly termed a remiſſion, or pardon: For that is aunſwerable to Gods iuſtice: and although there were no prayers or other waues of helpe, yet the patient by toleration, in time, might, vnder the protection of Chriſtes merites, make full ſatisfaction, and ſo be diſcharged. who being a veſſel of mercy, can not be damned. But when we ſay, that ſinnes may be forgeuen in the next worlde, Gods Church (which is the mother of all beleuers) teacheth vs, that ſome parte, as well of the rigour and extremity of the paine, as of the time and continuance thereof (though God him ſelfe hath appointed that puniſhment) may yet be mercyfull releaſed.

Beda in 3. Cap. Marci.

Sometimes Godsiuſtice is aunſvvered fully by the paine of the party.

3 *S. Auguſtine* is much beholding to you, that you giue men to witte, that when he was wrangled withall by any miſbeleuer, he had occaſion to wreſt the Scripture, otherwiſe then the words imported, ſo you iudge of him, becauſe he would not for your pleaſure, expound the fire of tryall. 1. *Cor.* 3. For your fire of purgatory. But concerning this teſti-

mony of *Auguſtine*, it maketh not ſo much againſt vs, but it maketh as litle for you. For if you haue tranſlated his words according to his meaning, (as you haue not according to his wordes) he vnderſtandeth by this place remiſſion of the paynes, and not of the ſinnes, which helpeth you nothing to that which you haue taken in hand to proue, that ſinnes are forgiuen after this life. And ſo he ſeemeth to ſay in the 13. chapter of the ſame booke. *Non autem omnes veniunt in ſempiternas pœnas, quæ poſt illud iudicium his ſunt futuræ, qui poſt mortem ſuſtinent temporales, nam quibuſdam quod in iſto non remittitur, remitti in futuro ſæculo, id eſt ne futuri ſæculi æterno ſupplicio puniantur iam ante dixi.* All they come not into euerlaſting paynes which after that iudgement ſhall be to them, that after death ſuffer temporall paynes, for I haue ſayd already, that vnto ſome, that which is not remitted in this world, is remitted in the world to come, that is, that they ſhould not be puniſhed in the world to come. In theſe wordes he ſpeaketh of releaſe of paynes but not of forgiuenes of ſinnes. But in the place by you alleged, if the words be truly tranſlated according to the diſcourſe of that chapter, he affirmeth, that after the reſurrection & thoſe paynes which the ſpirites of the dead doe ſuffer, there ſhal be ſome vpon whom mercy ſhall be beſtowed, ſo that they ſhall not be caſt into eternall fire, &c. So that *Auguſtine* in this place, ſpeaketh not of ſuch ſinnes as are remitted in purgatory, but of ſuch perſons as are forgiuen in the laſt iudgement, when purgatory is ended. Wherefore though *Auguſtine* erred in this place, yet he erred from your cauſe. And whereas you affirme in the margent, that ſometime Gods iuſtice is aunſwered fully by the payne of the patty: you are contrary to the reſt of your family, for they hold that the generall prayers and ſacrifices of your mother Church doe help them. Yea the maiſter of the ſentence holdeth, that a poore man hauing equall merites with a rich man, though there be no ſpecial prayers, maſſes, faſting or almes done for him, is holpen as well by the common almes and prayers, as the rich man for whom ſpeciall prayers and large almes are done. *lib. 4. diſt. 45.* For otherwiſe the opinion of merites

could

could not stand. And vnlesse *M. Allen* thinke that all such masses and prayers in which the dead are generally commended be vnprofitable, his proposition can not stand by his owne learning.

That the faithfull soules in Purgatory being novv past the state of deseruing, and not in case to helpe them selues, may yet receiue benefit by the vvorkes of the lyuing, to vvhome they be perfectly knitte as fellovv membres of one body.

CAP. II.

1 *BVt now what meanes may be founde, to ease our brethern departed, of their paine? or what wayes can be acceptable in the sight of God to procure mercy and grace, where the sufferers them selues, being out of the state of deseruing and place of well working, can not helpe them selues: nor by any motion of minde, atteine more mercy, then their life past did deserue? VVhere shall we then finde ease for them? surely no where els, but in the vnity and knotte of that holy fellowship, in which, the benefite of the heade perteyneth to all the membres: & euery good worke of any one membre, wõderfully redoũdeth to all the rest. This society is called in our Crede,* communio Sanctorum, *the communion of Saincties, that is to say a blessed brotherhood vnder Christ the heade, by loue and religion so wroght and wrapped together, that what any one membre of this fast body hath, the other lacketh it not: what one wanteth, the other supplieth: when one smarteth, all feeleth in a maner the like sorow: when one ioyeth, the other reioyseth withall.* 1. Cor. 12.
This happy society, is not impared by any distance of place, by diuersity of Gods giftes, by inequality of estates, nor by chaunge of life: so farre as the vnity of Gods spirit reacheth, so farre this fellowship extẽdeth, this city is as large, as the benefit of Christes death taketh place. Yea within all the compasse of his kingdome, this fellowship is founde. The soules and saincties in heauen, the faithfull people in earth, the chosen children that suffer chastisements in purgatory, are, by the perfect bonde of this vnity, as one, abundeth, ready to serue the other, as one lacketh, to craue of the other. The soules happely promoted to the ioye of Christes Augustepi. 23. Idem tract. 32. in Ioan.

The christiã communiõ and fellovvship is expressed.

blessed kingdome, in this vnitie and knotte of loue, perpetually praye for the doubtfull state, of their owne fellowes beneth: the carefull condition of the membres belowe, continually crieth for helpe at their handes in heauen aboue. Nowe the membres of Christes Church here yet trauelling in earth, they pray together, they faste together, they desire together, they deserue together. Christ our heade, in whose bloude this city and society standeth, will haue no worke nor way of saluation, that is not common to the whole body in generall, and peculierly proffitable, to supply the neede of euery parte thereof. He which instituted the blessed sacraments, will haue them in this vnity to worke in common, (as farre as the ende of eche of their institutions requireth) and out of it, to haue no force at all: he that maketh all our workes acceptable, though they be done of one, will haue them perteine to all: the holy sacrifice of the Church, by the will of the author, and the likenesse of the exemplar (as in deede being in an other maner, the very selfe same) is made so common, that it ioyneth the Sainctes and Angels in heauen, to the chosen and elect people, either in earth, or vnder the earth beneth. And that this holy consens of good workes, and mutuall agreement of prayer, to the continuall supplying of eche others lackes, doth also apperteine to the soules departed, no man that hath any sense of this happy communitie, can denie: for being membres of our common body, they must needes be partakers of the common vilitie.

The soules departed in piety are of our church & fellovvship.

CAP. 11.

1 IF you aske me by what meanes they may be releued, whome the bloude of Christ hath not purged, from all their sinnes, suerly I must aunswere you plainely as I haue learned in the scripture, that there is no name geuen vnder heauen, by which they maye be helped, which are not helped by Christes death *Act.* 4. But you haue merites of men, to helpe the merites of Christ. O blasphemy! they that can not be iustified by their owne merites, by the vertue of them, shall healpe to iustifie other. But this is worthy to be noted, that they which are in purgatory, can not by any motion of minde, atteine more

more mercy, then their life paſt deſerued. Therefore faith either is not in them, or elſe profitteth them nothing, for that is a notable motion of the minde. Then the merites of other men muſt profite with out faith or els they profitte them not all. But with out fayth it is not poſſible that they ſhoulde profit them, for as much as with out fayth it is not poſſible to pleaſe God, *Heb.* 13. therefore it is not poſſible that other mens workes aliue ſhoulde profit them that are dead. But we haue an other ſhift ſought out to ſerue them, that is the communion of Saintes. What manner of communion is that which is with out fayth? But becauſe *M. Allen* bringeth in the communion of ſaintes. I muſt ſhew where in the ſame conſiſteth. The communion of ſaintes is conſidered either of the whole body of the church, or elſe of the Church militant here on earth. The communion of the whole body, is the participation of life and all other offices of life, that euery member and the whole body hath of the heade, as *S. Paule* teacheth plainely *Epheſ.* 4. The communion of ſaintes here on earth, as it is a parte of the whole communion, ſo the whole Vertue commeth alſo from the heade, and the members haue but the adminiſtration thereof, according to the meaſure and office of euery one. So that when we ſpeake of the vniuerſall Church, we beleue that all the elect of God are one myſticall body, that ſo liueth by Chriſt, that it is not poſſible for any one member thereof to periſh: when we ſpeake of the communication of the faythfull heare on earth, we meane the diſpẽſation of the grace and gifts of God, which as euery one hath receiued of God, ſo of charity he is boũd to imploye the ſame, to the profit of his fellowe members here on earth: what place is here to ment for them that are deade, when one can not merit for an other that is aliue, no not for him ſelfe, but euery man hath his worthyneſſe of Chriſt: this is the doctrine of the ſcripture: the other participation of merittes is a mere deuiſe of men, hauing no foundation in the worde of God, ſo that *M. Allen* him ſelfe can not vouch ſo much as one text of ſcripture to warranty, where in he can haue any coũſſor for

ſuch communion of merites. For that which *S. Paule* writeth 1. *Cor.* 12. is manifeſtly vnderſtood of the mutuall offices of loue, whereby one member hath compaſſion with an other, & by no meanes teacheth either the eſtate of the deade, or the merittes of the liuing. Of like credit it is, that he ſo conſtantly affirmeth that the Saintes in heauen pray for their fellowes beneth, and that they belowe pray for the helpe of the Saintes aboue: moreouer that Chriſt our heade by whoſe bloude the ſociety ſtandeth, will haue no worke nor waye of ſaluation that is not common to the whole body in generall, and particularly profitable to ſupply the neede of any parte thereof. Here you ſee by a plaine diſtribution that *M. Allen* will haue other workes and wayes of ſaluation, beſide the bloude of Chriſt. Theſe things being onely affirmed and not proued by the authority of Scriptures, although I might confute at large by the ſame, yet it ſhall ſuffice to aunſwere with that auncient father: *That which hath no authority in the Scriptures, is as eaſily denied as it is affirmed.* But it is a worlde to ſee what a compaſſe you fetch, to bringe in the Maſſe, for one of the ſpeciall meanes. It was wont to be a ſacrifice propitiatory both for the quicke and the deade, nowe you haue nicer termes for it. Now: *it is the ſacrifice of the Church.* By whome inſtituted I pray you? *which by the will of the author:* if you make God the author, where haue you one ſillable in the Scripture to declare his will? but that which followeth paſſeth: *By the likeneſſe of the exemplar (as in deede being in an other manner the very ſelfe ſame.)* What is this that I heare? doth the Maſſe aueyle becauſe it is like the exemplar? if you meane the ſacrifice of Chriſt his paſſion to be the examplar, the maſſe is as like it as an apple is like an oyſter, for all the apiſh pageantes that be played in it. We read in the Scriptures, that all the ſacrifices of the olde lawe, with the tabernacle, were made conformable to the exemplar and paterne that was ſhewed vnto *Moſes* which was Chriſt *Exod.* 25. *Heb.* 8. *Act.* 7. But that there ſhoulde be any more ſhadowes, or reſemblaunces, when the bodye and ſubſtance it ſelfe is come, it is contrary to the whole ſcope

of

of the Epiſtle to the *Hebrues*. *M. Allen* hath a ſhift for that, ſaying it is the very ſelfe ſame in an other maner. But he is ſo deepe in diuinity, that he forgetteth his firſt principles of logike. For euery boye in Oxford can tell him, that thoſe things which be like, can not be the ſame. If therefore the Maſſe be like the ſacrifice of Chriſt, then is it not the ſacrifice of Chriſt it ſelfe. Againe the exemplar and the example be proper relatiues, therfore if the ſacrifice of Chriſt be the exemplar whereof the Maſſe is the example, the Maſſe can not be the ſacrifice of Chriſt. Neither will it helpe, that he ſayth, *It is the ſelfe ſame in an other maner*, ſo long as the ſame reſpect remaineth. But let him make of his Maſſe what he can, the Church of God inſtructed by Gods worde receiueth no more ſacrifices propitiatory, but onely the ſacrifice of Chriſt his death, which was offered by no other, but by him ſelfe, and that once for all. *Seeing that by one oblation he hath made perfect for euer, thoſe that are ſanctified:* Hebr. 10.

2 *And ſo ſayth* S. Auguſtine *in theſe words.* Neque enim piorum animæ mortuorum ſeparantur ab eccleſia, quæ & nunc eſt regnum Chriſti: alioquin nec ad altare dei fieret eorum memoria, in communione corporis Chriſti: *for the ſoules of the faithfull deceaſed, be not ſeuered from the Church, which is already the kingdome of Chriſt, els there ſhoulde be no memory kepte for them at the altare, in the communion of the body of Chriſt.* Lib. 20. de ciuit. cap. 9

By the force of this vnity, what ſo euer is profitably practiſed in this worlde one for a nother, as prayer, almes, faſting, Sacrifice, the ſame thinkes may and ought, by the example of the Church, to be carefully and with out ceaſing procured for the helpe of our frends, and Chriſtian brethern departed. And Athanaſius *that great pillar, he by a merueloous fit example ſetteth forth, how the ſoules in an other worlde, may haue the benefites of the Church or Chriſtian people, deriued downe vnto them, and what ſenſible feele of releaſe they haue, when we deſire God for them.* Quemadmodum cum in campo vinea vireſcit, & vinum in vaſe occluſum rebullit, ac propemodum Quæſt. ad Ant. 34.

feruet: ita etiam ſentimus, quod peccatorum animæ diuinis beneficijs incruentæ Hoſtiæ, & gratiarum actionis pro ipſis habitæ, gaudeant: vtidem ſolus nouit & ordinat deus noſter, qui in viuos & mortuos dominium exercet. *As when the vine abrode in the fielde doth ſpring and waxe greene, the vine ſalfely kept in barells at home, doth alſo worke in it ſelfe, and in a maner buyle: euen ſo, as we iudge, the ſoules of ſinners, through the benefit of the vnbloudy hoſt, and ſacrifice of thankes gyuing done for them, may waxe ioyfull and gladde: as the ſame Lord and God onely knoweth how, and hath ordeyned: who exercyſeth his might, vpon the liue and the deade. See I pray you how he by the action of Gods Church in the holy Maſſe, in which the vnbloudy hoſte and oblation is beſtowed, hath founde ſome way, of carying downe the benefite of Chriſtes paſſion, vpon the membres of his body beneth. And though ſome haue wickedly ſought, vtterly to breake the band of peace betwixt them and vs, as they haue curſedly ſhaken thunity of the liuing amongeſt them ſelues, yet their mother Chriſts ſpouſe, acknowledgeth her owne children ſtill: ſhe ſeeth by the ſpirit of God (whereby ſhe ſeeth all trueth) the ſorow of her deareſt, ſo farre out of ſight, but neuer out of minde, ſhe in a maner feeleth a parte of her owne body in paine. And can not otherwiſe do, but by all poſſible meanes and approued wayes, aſſay Gods mercy for their deliuery. And this naturall compaſſion of the Church, paſſeth through euery membre thereof, and ought to moue euery man, by the lawe of nature, to procure as much helpe as he may.*

The communion expreſſed betvvixt the liue and the dead, by the naturall agreement betvvixt the vine in the fielde & the vvine in the veſſel.

And ſo much the more, do we owe this naturall duety vnto them, becauſe they now can not helpe them ſelues, being out of the ſtate of deſeruing, and place of well working, onely abiding Gods mercy, in the ſore ſufferance of paines vntollerable. They them ſelues, as yet your brethern, and a portion of your body, require to be partakers of your benefites. They feele eaſe of euery prayer: your almes quenſheth their heate, your faſting releaſeth their paine: your ſacrifice wipeth their ſinnes and ſores: ſo ſtrong is the communion of ſainctes, that, what ſo euer you do that is acceptable, it iſhueth abundantly downe to them.

• When all authoritie out of Gods word fayleth you, wherby

wherby you ſhould proue that the ſoules departed receiue benefite by the merits of the liuing, you flie to the authoritie of men. And firſt *Auguſtine* muſt proue that the godly departed are not ſeparated from the Church, becauſe memory of them is made at the aultare. We nothing doubt, but that the ſoules of the godly departed, remaine ſtill in the body of Chriſt which is his church, but we ground vpon better authoritie then the authoritie of *Auguſtine*, and vpon better proofe then the reaſon which he allegeth, or elſe we might not be ſo certayne of it as we are.

And to the ſimilitude of *Athanaſius* which you note to be *Queſt. ad Ant.* 34. I aunſwere that in the place by you noted there is no ſuch word nor any of his queſtions *ad Antiochum* that I can find, where ſo euer you had it. Although that booke of queſtions is eaſily to be ſeene of all men and confeſſed of *Nannus* one of your owne ſide to be none of *Athanaſius* doing: we ſay that firſt it muſt be proued that the ſoules departed receiue benefite by maſſes, and then we ſhall not ſtriue for the maner how: but mans authoritie is to weake to carry away ſo weighty a matter. And therefore I will be as bold with you as *Auguſtine* was with the *Donatiſtes de paſtoribus cap.* 8. *Auferantur chartæ humanæ. ſonent voces diuinæ. Ede mihi vnam Scripturam pro parte Donati.* Let mens papers be remoued & let the voices of God ſound, ſhew me one Scripture for *Donatus* ſide, euen ſo *M. Allen* I will not ſticke to vrge you when you leane wholy to the authoritie of men. Away with mens writings, let Gods word be heard from you, ſhew me but one Scripture, to proue all that you haue ſayd in this chapter of the merites of the liuing to profite the deade.

3 *Onely he that is cutte of from this happy ſociety, hath no compaſſion of them, nor feeleth not how they are knit vnto vs, by loue and vnity of one heade, and one body. You ſhall heare his vnnaturall, and worſe then heathen wordes:* Dum mortuos a noſtro contubernio ſubduxit dominus, nullum nobis cum illis reliquit commercium, ac ne illis quidem nobiſcum. *VVhen the Lorde hath taken the deade out of our company, he* Cal. Inſtit.

hath dispatched vs of all intermedlyng with them, or they with vs. This man was borne to breake the bande of vnity, which he hated both in the liue and dead. By whose meanes it is now come to passe, that those which of reason might clame our aide, are vnnaturally disapointed of all such remedies, whereby any comforte might to them arise. Such lacke of compassion is driuen into our heades, that we feele not the woe of our owne fellowes, our kinne, our brethern, and our owne membres. It is a thousand yeare and more, sith a holy father, not hauing halfe the cause that we nowe haue, yet noted the peoples lacke of compassion towardes the departed, in these wordes. They that lie in torment vntollerable, crie out for succour, and few there be, that make aunswere: they woefully call, but there is none to comfort them. O Brethern what a kinde of cruellty is this? O how much inhumanity is this? those that in their life time suffered much sorow for our sakes, now crie againe for our ayde, and we regarde them not. Lo how the sicke calles, and the phisitions are at hande: the hogge groneth, and the whole heard grontleth with all: the poore asse falleth, and euery man helpes him vp in hast: but the faithfull alone calleth, in his greuous torments, and there is none that aunswereth. Lo our vnkindnesse (saith this doctor) and lo our lacke of compassion.

Ad frat. in herem. 44.

But because all this forgetfullnesse, commeth by the wicked suggestion of these late deuilish opinions, which mainteine that the prayers of the liuing, or their workes, do not extende to the deade in Christ: therefore, for the destruction of this vnkind heresie, and planting in our heartes with the trueth, the feeling of our housholde fellowes sores, I shall proue that in all times, as well of nature, as the lawe and Gospell, the faithfull men haue euer ioyned in all their prayers and acceptable workes, the soules departed: as vnto whome, by right of their communion and fellawship in faith, the reliefe of Gods grace and Christes merits do appertayne. Therefore, this once declared, let vs except them from no painefull worke of the liuing, nor charitable deede, nor good prayer, nor sacrifice, nor teares, no nor from the inward dolour nor losse of mans heart. Learne to know what it is to be in a common body, and thou shalt streight perceiue, that the least motion of thy mind, stirred by Gods grace, shall be caried to the relieue of that

part

part which thou pitied, and moſt intended.

3 Here but that you haue a pleaſure to ſpue out your peſtilent poyſon againſt that noble light of Gods Church *M. Caluine*, is nothing that neede any ſuch exclamation which you make with open mouth, as though *Caluine* denyed the communion of Saincts, which he doth moſt conſtantly affirme euen in the ſame place out of which you haue rent thoſe words that you ſo bite and teare with your venimous teeth. *lib. 3. cap. 20. ſect. 24.* where he ſpeaketh againſt inuocation of Saincts, *who being in reſt with God* (he ſayth) *are not to be drawne by the prayers, vnto earthly cares of our neceſſities, which eyther they know not, or they can not helpe. For that office of charitie which the godly doe exerciſe in this life by praying one for an other, is grounded vpon the commaundement of God and vpon his promiſe, which two thinges are the chiefe to be conſidered in prayer. But all theſe reaſons concerne not the dead, whom whē the Lord hath remoued from our company, he hath left vs no intermedling with them, nor them with vs, ſo farre as we can conceiue by any coniectures.* Theſe be *Caluins* wordes by which he meaneth, that although the affection of charitie remaine in the deade, yet it is not ſhewed by looking to our earthly neceſſities, which they know are ſubiect to the prouidence of God. Moreouer they haue not (that we know by the Scripture) any commaundement or promiſe to cauſe them to pray for vs, neither haue we any to pray to them. And this is that intermedling which *Caluine* denyeth to be betwene the deade & the liuing, namely ſuch as is betwene them that are liuing among them ſelues. As for the exhortation of him that wrote to his brother in the deſert, what ſo euer he was or how long ſo euer it be ſince he wrote, becauſe it hath not authoritie in the word of God, I weigh it as the words of a man, whoſe credite in diuine matters, is nothing without the word of God.

VVhat the Church of God hath euer principally practiſed for the ſoules departed, by the vvarraũt of holy Scripture: vvith the defenſe of the Machabees holy hiſtory, againſt the heretikes of our time.

CAP. III.

Gregori. in epist. ad Bonifac.

BVt amongest so many meanes of helpe, these haue bene euer counted most soueraigne: Sacrifice, prayers, almes, and by example of scripture most commended. Though fasting added vnto any of them, hath singular strength in this case, and euer was ioyned in all earnest suite, made to God for our selues or other. VVe can not better begin to shew the practise hereof, then at that scripture, which sufficiently commendeth at once, all three: written in the second booke of Machabees *in these wordes:* Iudas hortabatur populum cõseruare se sine peccato, sub oculis videntes quæ facta sunt pro peccatis eorum qui postrati sunt. Et facta collatione, duodecim millia drachmas argenti misit Ierosolymam offerri pro peccatis mortuorum sacrificium, bene & religiose de resurrectione cogitans: (nisi enim eos qui ceciderant resurrecturos speraret, superfluum videretur & vanum orare pro mortuis) & quia considerabat quod hi qui cum pietate dormitionem acceperant, optimam haberent repositam gratiam. Sancta ergo & salubris est cogitatio, pro defunctis exorare, vt a peccatis soluantur. *The valiaunt man* Iudas, *exhorted the people to kepe them selues from sinne, hauing before their eyes, what was fallen for the offensies of them that were slaine. And a common gathering being made, he sent xij thousand peces of siluer to Ierusalem, to offer for the sinnes of those that were departed, a Sacrifice: being well and religiously minded, concerning the resurrection: for except he had suerly trusted, that such as were slaine shoulde arise againe, it might haue bene counted vaine and superfluous to praye for the deade. But because he did well consider, that such as in piety receiued their sleepe, had grace and fauour laide vp for them, therefore it is a holy and proffitable meaning to praye for the deade, that they may be assoyled of their sinnes. So farre the Author of the historie speaketh: setting forth most euidently, the notable piety of* Iudas *in exhorting them to releue the departed, the like liberall almes of the people, the prayers there in the campe, and the sacrifice at Ierusalem celebrated for the same purpose. In all which doing,*

Cap. 12.

doing, the ſcripture much prayſeth that worthy zele of Iudas, *as a thing both profitable to the departed towardes the remiſſion of their offenſies, and no leſſe agreeing to that his eſpeciall hope of the reſurrection to come: counting it a foly to pray for them, of whoſe reſurrection we are not aſſured. Wherby, I can not tell whether a man may well gether, that ſuch as deny the fellowſhip of the liue with the deade, or condemne prayers made for them, ſteadfaſtly beleue not the reſurrection. And in deede if we note well, we ſhall finde that the prayers for the deade haue bene euer taken both as an argument to proue, and as a proteſtation of the faithfull, to ſhewe their minde and faith, concerning the reſurrection. So did* Epiphanius *that holy father, make confeſſion of the Churches faith for the reſurrection, and immortality of the ſoule, by the praying for the departed, and ioyning them to the partaking of the workes of the liue.* Hi qui deceſſerunt viuunt *(ſayth he)* & non ſunt nulli, ſed ſunt, & viuunt apud Deum, & ſpes eſt orantibus pro fratribus, velut qui in peregrinatione ſint. *Thoſe which be deceaſed do yet liue, and are not by their departure henſe fallen to be nothing, but they haue their being, and yet do lyue before God: and there is great hope to their orators or beadſmen, praying for them: as for ſuch that be in their pilgramage. So ſayth* Damaſcen, *that by ſupplication for the ſoules,* reſurrectionis ſpes ſolidatur, *the hope of reſurrection is eſtabliſhed. And therefore* Dionyſius *the auncient in his miſticall prayer and ſacrifice for the departed, declareth that there was a miniſter that did ſolemnely recite certaine places out of ſcripture, for to confirme the hope of reſurrection. So that this practiſe of the faithfull hath not onely bene euer accompted a plaine trueth, but it hath bene a grounde and a principle to confirme the article of reſurrection and immortality of the ſoule. And therefore the facte of* Iudas, *is with ſuch commendation mentioned in the ſcripture. For in thoſe dayes the hereſie of the* Saduces *denying the reſurrection and the life to come (as* Ioſephus *writeth) began to take greate holde amongeſt the* Iewes, *about byſhop* Ionathas *his time: in which time of diuerſity, that true beleuer thought to make plaine proteſtation of his faith, by his notable facte.*

Take heede

In hereſi. Aerij.

In oratione pro defunct.

Eccleſiaſt. Hierrarch. Cap. 7.

Antiq. li. 13. Cap. 8.

And now I muſt needes be bolde to tell theſe enemies of our

communion, that in acknowledging them ſelues to haue nothing to do with the ſoules departed, they are at the next doore by, to denie the immortalitie, and to terme them deade ſoules as Vigilantius *did. Whome Gods Church very conformably to Chriſtes calling and fitly for the proteſting the common faith, nameth,* Dormientes in ſigno pacis, *Thoſe that ſleepe in the ſigne of peace: and the named Scripture, for the ſame cauſe, calleth them men a ſleepe in pietie. Well, if their denial of prayers for the deceaſed, grow ſo farre as the vtter impugning of Chriſtian hope for the life euerlaſting, and ſo with purgatory, take away hell and heauen togither, as the Sadduces did, (which God of his might turne from them) but if they doe, becauſe there is ſuch affinitie betwixt both their teachings: and this of theirs, may ſeeme alwayes to haue bene ioyned to that extreme falſhoode of the others, then ſhall Gods Church ſtill proteſt the faith of her children, by prayers and practiſe for the deade, both by the example of the fathers in Chriſtes Church vnder the Goſpell, and by the fact of worthy* Iudas *in the lawe before.*

Hiero con. vig.

Prayers for the departed agreeth to our faith of the reſurrection and immortalitie.

CAP. III.

1 WE haue all this while called for authoritie of the ſcripture, now we ſhall haue ſcripture I trowe, or elſe *M. Allen* ſhall miſſe of his purpoſe Sacrifice, almes, prayers, commended by ſcripture, to be meanes to helpe the ſoules in purgatory. And the ſcripture is written. 2. *Machab.* 12. *Protheſauro carbones:* we haue founde coles in the ſteed of treaſure. Is this all the ſcripture we are like to haue? this hath bene aunſwered of olde to be no holy nor canonicall ſcripture, and that by many reaſons. Firſt becauſe it conteineth matter contrary to the vndoubted worde of God. I omit this matter in cõtrouerſy in the 14. chap. the author of the booke commendeth one *Razis* for killing him ſelfe, which is contrary to the word of God. Wherefore *M. Allen* by authoritie of this booke, & the example of a good man *Razis* may as well conclude that it is lawfull for men to kill them ſelues, as by the example of *Iudas*, that men may offer

ſer ſacrifice for the dead. Secondly the author of this booke declareth, that he abridgeth the fiue bookes of *Iaſon* the *Cyrenian*, into this one, which is a manifeſt argument, that he was not the inſtrument of the holy Ghoſt. For the holy Ghoſt maketh no abridgments of other mens writings. Againe the purpoſe of the author proueth that he was not directed by Gods ſpirite, for he confeſſeth that he tooke this matter in hande, that men might haue pleaſure in it, which could not away with the tedious long ſtories of *Iaſon*. But the ſpirite of God ſerueth not ſuch vayne delight of men. Moreouer, he ſheweth what labour and ſweate it was to him, to make this abridgement, and to be ſhort, he maketh a very prophane preface, ambitiouſly commending his trauell and ſhewing the difference betwene a ſtory at large, and an abridgment: all which thinges ſauour nothing of that ſpirite, by which the holy Scriptures of God were written, which as *S. Peter* ſheweth, *came not by priuate mens will and ordinance, but the holy men of God ſpake as they were inſpired by the holy Ghoſt.* 2. *Pet.* 1. where as all this preface ſheweth nothing, but a priuate motion & an humane purpoſe. And yet the man is to be commended for this, that he doth not boaſt of any more reuelation then he had, but in the end of this booke cõfeſſeth his infirmity & deſireth pardõ, which is as farre from the maieſty of gods ſpirit, as it is agreeable to the weakenes of our deceiuable nature, which are apt to deceiue and be deceiued. *If I haue wel done* (ſayth he) *and as the ſtory required, it is the thing I deſired: but if I haue ſpoken ſlenderly and barely, it is that I could. For as it is hurtfull to drinke wine alone, and then agayne water, and as wine tempered with water is pleaſant and delighteth the taſt, ſo the ſetting out of the matter delighteth the eares of them that readeth the ſtory, &c.* Who is ſo voyd of the ſpirite of God, that can not ſee plainly that this man had neither the purpoſe to write that which ſhoulde inſtruct, much leſſe that ſhould bind the conſciences of men, neither the gift ſo to write as in writing he could not erre? But now to come to the text it ſelfe, firſt the greeke copy in this place is ſo mangled and corrupted that no good ſenſe can be gathered of

the wordes, by which it appeareth, that the deuils limbes haue bene iumbling with this booke, as they haue bene with the olde doctors in places where mention is of prayer for the deade. Secondly seeing this facte of *Iudas*, hath no commaundement in the law, in which not so much as one pinne of the tabernacle, was omitted, lest any thing might be left to the will of man, to deuise in the worshipp of God, it is so farre of, that it is to be drawne into example, that we may be bold to condemne it for sinne, & disobedience, *you shall not doe* (sayth the Lord) *what seemeth good in your owne eyes, but that which I commaund you, that onely shall you doe, without adding any thinge to it or taking away any thing from it.* But *M. Allen* thinketh he hath a sure post to leane vnto, because *Iudas Machabæus* did by this fast testifie, his hope of the resurrection, as *Iasons* abridger sayth, and also that prayers for the deade, may be an argument to proue the faith that men haue of the resurrection. It is not vnlike that this reason preuayled much with the auncient fathers, as appeareth by their writings, for commonly it hath the best colour of any reason that they bring to allow prayers for the dead. But if it be weighed with good iudgement, it is of no force to proue, that prayers for the dead, are lawful. For as truth may be proued alwayes with true principles, so often tymes it may be concluded out of false affirmations. As for example, Idolatrie proueth that there is a God, but Idolatry is not therefore the true worshipp of God. Of the heresie of the Pharisies that helde *Pythagoras* opinion, of the passing of one soule into diuers bodies, may be concluded the immortalitie of the soule, but this doth not iustifie that errour of the Pharisies: by the heresy of *Origines* which taught that all men should be saued at length, not onely the immortalitie of the soule and the resurrection, but also the infinite mercy of God may be concluded, which all are true articles, yet was not the heresie of *Origine* true for all this, vnlesse *M. Allen* hath forgotten that olde sophisme which children can solute: who so euer sayth you are an asse, sayth you are a lyuing creature: but he that sayth you are a liuing creature sayth true: therefore who so euer sayth you are

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an aſſe ſayth true. And ſuch for all the worlde is *M. Allens* reaſon: who ſo confeſſeth prayers for the deade confeſſeth that the deade doe liue and ſhall riſe againe: but he that confeſſeth that the dead doe liue and ſhall riſe againe doth not erre: therefore he that confeſſeth prayers for the deade doth not erre.

2 *But now their aunſwere muſt be here, that this booke by which I haue vrged them ſo farre, ſhall be no ſcripture. And this is the iſſhue of hereſie lo. Theſe men that lightly writh & wreaſt Gods worde, from all true meaning to the maintenaunce of their matter, being further charged by euidence of the wordes, when other conuenient ſhifte can not be founde, they are driuen, to refuſe vtterly the ſacred canonicall ſcripture of God: for notwithſtanding their perpetuall bragges of ſcripture, yet there can no ſcripture holde them, but they will either finde a fonde ſhifte to looſe it, or els a ſhamefull ſtoutnes vtterly to braſt and breake it. They firſt ſeeke by ſuttelty to vnfaſten the bonde of Gods trueth, which is euery waye ſo enwrapped with the teſtimonies of holy Scripture, then as they can not worke by wiles, they boldely braſt the bandes in ſonder. Thus when for miſconſtruing of this plane aſſertion of the booke of* Machabees, *they can conuey no fit meaning, they are driuen to harde ſhiftes and vnſemely, to deny the whole booke to be ſcripture, and therefore in matters of queſtion, of no authority. In which pointe, the authoritie of the Iewes moueth them more, in denying the bookes to be in the canon of Gods ſcripture, then the decree of the holy Church for the approuing of the ſame to be ſcripture. But* S. Hierome, *though he confeſſe the Iewes not to allowe them, yet is bolde to recken them amongeſt the bookes of the holy Hiſtories: not meaſuring their authority by the canon of the Hebrues, but by the rule of Chriſtian councells. The Canons of the Apoſtles will chalenge them from the Iewes and heretikes, to be ſcripture ſtill:* Innocentius *the firſt, in his reherſall of diuine bookes, numbreth theſe of the hiſtories of the* Machabees *alſo: the Councell of* Carthage *the third, authoriſheth them,* S. Auguſtine *in his bookes.* De doctrina Chriſtiana, *numbring all canonicall ſcriptures, with the reſte reciteth theſe alſo. Of which bookes in the xviij, of the Citie*

Heretikes deny ſcriptures.

In prol. mach.

Though againſt a Iewe or an heretike they coulde not proue any article of faith neither then nor nowe, by them.

Cap. 48.
Cap. 47.
Lib. 2. Cap.
Cap. 36.

of God, he thus further teſtifieth, Ab hoc tempore apud Iudæos reſtituto templo, non reges ſed principes fuerunt vſque ad Ariſtobulum: quorum ſupputatio temporum, non in ſcripturis ſanctis quæ Canonicæ appellantur, ſed in alijs inuenitur, in quibus ſunt & Machabæorũ libri, quos non Iudęi, ſed Eccleſia pro canonicis habet. *From this time (he meaneth after the hiſtory of* Eſdras*) there was no kinges, but chiefe gouernours, after the reſtitutiõ & repaire of the temple, till* Ariſtobulus *time: of all which time there is no Chronikle nor coũte, in the ſcriptures which be Canonicall, but in other that be extant, we finde that ſupplied: as in the bookes of* Machabees: *which bookes, although the Iewes do not, yet the Church of God counteth for canonicall ſcripture.*

But what ſhoulde we ſtande in this point: the whole Church of God and euery part or prouince thereof, euery learned doctour and vertuous Chriſtian man, hath receiued and allowed them for ſcripture. the which conſtant and perpetuall iudgement of the Church of Chriſt, if any man refuſe, let him be eſteemed an Ethnike. Or becauſe he defendeth the Iewes authority againſt the determination of Chriſtes Church, let him be at this time accompted for a Iewe. And yet I thinke he ouer ſhooteth them herein: for they confeſſe the hiſtory to be true, although not holy Scripture: neither haue they found any ſuch errour of doctrine therin conteined, as he doth.

And as for the auncient Chriſtian writers, and famous doctours, they alleage euen that place to proue the lawefull prayer for Chriſtian ſoules departed, whereby theſe fellowes take occaſion to ſaie it is no ſcripture at all. As godly Damaſcenus, *in theſe wordes*. Scitis enim quid dicat ſcriptura, quomodo Iudas ille Machabæus, in Syon, Ciuitate regis magni, vt cognouit populum ſibi ſubiectum à Paleſtinis hoſtibus occiſum, & ſcrutatione facta, inuenta idola in finibus eorum, ſtatim pro vnoquoque eorum ad dominum qui ad miſericordiam facilis & paratus eſt, munera propitiatoria obtulit, ſane ob ſummam religionem fraternamque charitatem, in hoc facinore, vt in omnibus alijs, a diuiniſſima ſcriptura & magnificus & admirabilis habebatur. *You know (ſayth he) what the ſcripture reporteth, how that worthy* Iudas Machabeus

In lib. pro defunct.

of

of Syon, the City of the great kinge, after he vnderſtood certeine of his ſubiectes to haue bene ſlaine of the Paleſtines his enemies, and ſearch being made, had founde in their lappes, idols, ſtraight wayes offered to God, who is much inclined to mercy, for euery of his ſouldiars ſo ſlaine, propitiatory oblations. who ſuerly, for that act, as proceding of wonderfull religion and brotherly loue, and in all other affaires, is of the holy writte eſteemed mighty and meruelous.

Longe before this writer did S. Auguſtine *vſe the ſame booke and text of* Machabees, *to proue the prayers & ſacrifice, for the departed in peace. In the booke of* Machabees *(ſayth he) we reade that ſacrifice was offered for the deade. But if it were in none of the olde ſcriptures reade at all, yet the authority of the vniuerſall Church, which for this point is plaine, were of no ſmall force, whereby it is prouided, that in the prayers, which be made at the altare by the prieſt, to our lorde God, the commemoration of the deade ſhall haue their place. Thus by theſe auncient authors, both the bookes be approued, the text it ſelfe, for which our aduerſaries vnworthely denied the booke, alleaged for the ſame purpoſe, and the doctrine ſo ſure, that if no ſcripture coulde be founde, it would beare out it ſelfe againſt all falſehood. But this doctor handleth* Pelagius *the heretique, denying the booke of VViſdome to be ſcripture, becauſe there was a ſentence out of the fourth Chapter thereof, brought againſt his wicked doctrine, euen as he ſhoulde be: and as theſe wranglers in the like caſe muſt be. The place well marked, ſhal ſerue our turne when ſo euer we heare them ſo impudently reiect ſcriptures, becauſe they impugne their hereſies, which els ſhoulde be as good ſcriptures as any booke of the Bible, if they either woulde make with them or by any crafty colouring not plainely make againſt them. Thus he ſayth.* Nec ideo liber Sapientiæ, qui tanta numeroſitate annorum legi meruit in eccleſia Chriſti, pati debet iniuriam, quoniam reſiſtit eis qui pro meritis hominum falluntur: & rurſus: omnibus hic liber tractatoribus anteponendus, quoniam ſibi eum antepoſuerunt etiam temporibus Apoſtolorum proximi, egregij tractatores: qui eum teſtem adhibentes, nihil ſe adhibere niſi diuinum teſtimonium crediderũt; *in Engliſh thus. It is no reaſon that the booke of VViſdom, which*

De cura pro mort. agenda.

Auguſtines anſvvere to Pelagius, denying ſcripture for that it made againſt his hereſie.

ſo many worldes together hath bene worthy the reading in the Church of Chriſt, ſhoulde nowe receiue ſuch wrong at our handes, becauſe it plainely reſiſteth theſe fellowes, that exalt mans merites (aboue Gods grace.) And againe, this booke is of more authority then all the expoſitours in the worlde: for the noble writers hard by the Apoſtles time, did much preferre this booke before them ſelues, who alleaging the teſtimony of that ſcripture, doubted not, but they vſed thereby, the witneſſe of Gods holy word. Euen ſo muſt we tell our maiſters, that it were plaine wrong, to diſcredit the hiſtory of the Machabees, *which hath bene in our Bible euer ſith Chriſtes time for holy Scripture, becauſe it hath an euident teſtimonie againſt their falſe beleſe, concerning the ſtate of the ſoules departed: which booke, is not onely better to be beleued then all* Caluins *falſe gloſes, but of more authority then all holy expoſitors. Out of which booke, both* S. Auguſtine *& others many, haue vſed proofe of their matters, as of the teſtimonie of Sacred and holy ſcripture.*

2 I will not gaine ſaye, but who ſo denyeth the authority of the holy Scriptures, thereby bewrayeth him ſelfe to be an heretike as all Papiſtes doe, which I will proue afterwarde. But he that admitteth for ſcripture, that which is not proceded from the ſpirite of God, and thereby will auouch for trueth, that which is contrary to the vndoubted worde of God, is no leſſe heretike then he, for it is all one ſinne, to adde to the worde of God and to take from it. But *M. Allen* pretending to proue the booke of *Machabees* canonicall by authority of the Church, when he can not by conſent that it hath with the ſcriptures of God, beginneth with the authority of *Hieronym. in prol. Mach.* But what he meaneth thereby or what place he noteth I know not. But this I knowe, that in his Preface vpon the booke of kinges he doth not onely omit it in reherſall of the canonicall bookes, but alſo accompteth it plainely among the Apocryphall. Next he alleageth the canons of the Apoſtles. Wiſe canons I promiſe you: as truely made by the Apoſtles, as the double canons that lie on the tower hyll of London. In which are reherſed 3. bookes of *Machabees*

two

two Epiſtles of Clemens for canonicall ſcripture, but the Apocalypſe of *S. Iohn* hath no place at all, by which it may appeare, what Apoſtles they were, that made that canckred canon. Then followeth the prouinciall Councell of *Carthage* the third, which nameth the 2. bookes of the *Machabees* amonge the canonicall ſcriptures euen as it doth the 5. bookes of *Salomon*, whereas the Church alloweth but 3. namely the Prouerbes, the preacher, and the Canticles: and although you ſhoulde numbre to theſe, the booke of Wiſdome, yet can you make but 4. in all that we know of. Againe, in what ſence they did call thoſe bookes canonicall, appereth by *Auguſtine*, that was one of that Councell, namely that they maye be reade, ſo it be with iudgement. Contra 2. Gaudentij epiſtolam lib. 2. cap. 23. Et hanc quidem ſcripturam quæ appellatur Machabæorum non habent Iudæi ſicut legem & Prophetas, & Pſalmos, quibus dominus teſtimonium perhibet tanquam teſtibus ſuis dicens: oportet impleri omnia quæ ſcripta ſunt in lege, & prophetis, & in pſalmis de me. Sed recepta eſt ab eccleſia non inutiliter, ſi ſobriè legatur & audiatur. *And this ſcripture of the* Machabees, *the Iewes compte not as the lawe and the prophetes and the Pſalmes, to whome our Lorde geueth teſtimony as to his witneſſes, ſaying, it behoued that all thinges ſhould be fulfilled, that were written of me, in the lawe, and in the Prophetes, and in the Pſalmes. But it is receiued of the Church not vnprofitably, if it be ſoberly reade and harde.* Here you ſee that *Auguſtine* howſoeuer he alloweth thoſe bookes, yet he alloweth them not in full authority, with the lawe, Prophetes and Pſalmes, nor with out condition of ſobriety in the reader or hearer. But *Hieronym* ſayth plainely the Church receiueth them not as canonicall ſcriptures: in his preface vpon the booke of *Prouerbes:* Sicut ergo Iudith & Tobiæ, & Machabæorum libros, legit quidem eccleſia, ſed eos inter canonicas ſcripturas non recipit: Sic & hæc duo volumina legat ad ædificationem plæbis, non ad authoritatem eccleſiaſticorum dogmatum confirmandam. *Therefore euen as the Church readeth in deede the bookes of Iudith, Tobias, and Machabees, but yet receiueth them not among the canonicall ſcrip-*

tures so maye she reade these 2. bookes (videlicet Ecclesiasticus and the booke of Wisdome falsely intitled to Salomon) *for the edification of the people, but not to confirme the authority of ecclesiasticall opinions.* Thus if *Augustine* doe simply allowe these bookes, you haue *Hieronym* that doth simply refuse them. If *Augustine* saye the Church receiueth them for canonicall, *Hieronym* sayth the Church receiueth them not for canonicall. As for *Damascene* except you woulde stryue with numbre of witnesses I know not why you alleage him, being one to whose iudgement as but a late writer in comparison, you know we ascribe small credit. I might produce against him *Athanasius* or at leste wise one of elder time then *Damascene* vnder the name of *Athanasius*, but that I haue alleaged already is sufficient to represse that vaine and vnskilfull insultation, that you vse in so many wastfull wordes against vs, for refusing the authority of him, that abridged *Iason* the Cyrenians bookes, for canonicall scriptures.

3 *But our aduersary learned not this practise of* Pelagius *onely, for it is an older sore, and a common sickenesse to all deuisers of deuilish doctrine: as the skilfull in the Churches affaires may acknowledge. For some there were, that other wise coulde not vphold heresy, but by the vtter deniall of all the olde Testament: as* Carpocrates, Ccuerus, Manicheus. *But* Marcion *and* Cerdon *reiect all together: saying* Lukes *Gospel. Now* Cerinthus, *and* Ebion, *make counte of none of all the Euangelicall histories, but the Gospell of* Matthewe. Cerinthus *againe and* Seuerus, *woulde haue robbed the Church of the actes of the Apostles. A sect called* Alogiani, *do refuse the Gospell of* S. Iohn, *with the Apocalypse.* Martine, Illiricus, Caluine, *and their companions, that no man, being but an heretique, shoulde euer out pricke them, will shoulder with the proudest, and liste out of our Bibles the bookes of* Machabees, *with* S. Iames *Epistle, and more when more nede requireth. The which Epistle, as also the Epistles of* Iohn *and* Iudas, *were once doubted of, not as conteining any matter, wherof the trueth was vncertaine, but as bookes not knowen to be of like force as canonicall scripture in the impugning*

Augustin. de hæresib. 24. hæres. Tertul. de præscrip. Iren. cap. 26 libr. 1. Euseb. eccles. histor. lib. 4. De hæresi. ad quod vult deum 30. hæresi.

pugning of hereſies, or confirming articles of beleefe: as all workes be, till Gods Church haue publiſhed their authority, and declared all thinges in them conteined to be of the ſame credit that the ſpirite of God is, and of Goſpell like trueth. And by that authority of the Church what booke ſo euer be allowed, though it was not ſo taken before, yet now we muſt needes accept it; ſicut vere eſt verbum Dei, as the very word of God. And ſo be theſe canonicall Epiſtles, and bookes of Machabees, as before is declared. Here nowe euery man may learne, that it is a very daungerous matter to geue leſſe credit to any of theſe bookes, or wauer in any point of faith written in them, for ſuch fellowes iudgements, that nowe amongeſt them, haue lefte vs neither olde nor newe Teſtament. Such ſtubborne boldeneſſe, had theſe willfull men in mainteinaunce of miſchieuous doctrine. VVhoſe open impudencie, was counted handſome conueiaunce of their ſcholers and adherents, which were very many, notwithſtanding the Catholike Chriſtian men in all ages both mernailed, and lamented their blindneſſe. And yet doubtleſſe it is not much to be wondered at, to ſee that man flatly forſake the ſcripture of God, who is not abaſhed, to refuſe and condemne that ſenſe and vnderſtanding of the Scripture, which the whole Church with all her learned men haue euer allowed, and counted moſt holy. VVell by the ſtrength of this piller we haue chalenged and ſaued hitherto, for all the barking of bandogges, the Scripture of God, with the knowne meaning thereof. And ſo I truſt we ſhall doe ſtill, from the new aduerſaries, by the aſſured promiſe of thaſſiſtance of Gods holy ſpirite, which ſhall leade vs not onely to the true canonicall Scriptures, with the ſenſe of the ſame: but alſo guide vs in all truth, neceſſary for our ſaluation.

The Churches vſe in confirmation or publiſhing of the canonicall Scripture.

Let euery man therefore here take heede, how he doubteth of the knowne and certayne ſenſe, that the Church of Chriſt, by decree of councell or conſent of doctors, applyeth to any Scripture: leaſt by miſtruſting the ſayd ſenſe, he goe forward vnaduiſedly from open deniall of the common, to ſound a priuate meaning of his owne: in the ſtubborne defenſe whereof, when he ſhall againſt the truth maliperely ſtand, he goeth vnluckely forward, & at the end blaſphemouſly reiecteth the bleſſed word, & ſacred Scripture of God: as we haue proued the auncient enemies of truth, to haue

A neceſſary vvarning.

done: and as in these new sect maisters we may to our great dolour, see. Yet loe, euen these are they that in all ages, as Vincentius *sayth, stye in their talke and teaching, ouer the law, the prophets, the Psalmes, the Gospell. That cry out of pottes & pulpits, nothing but* Gods word, the booke of the Lorde, the testament of Iesus, Christ, Paule, scripture, *as it may be supposed, and as in thende it is proued, to driue out of doores,* Paule, *Scripture, Testament, and Christ too: and not to bring into the peoples heades or heartes, the feare and loue of God, the holsom precepts of* Paules *heauenly preaching, nor the true meaning of any Scripture. VVho being vrged, will rather credit a minstrells ballat, then the Machabeis, or best booke in the Bible.*

But now you may see, that whiles these men thought to saue their credits, by miscrediting the Scripture, they haue wrought so wisely, that they haue lost their owne credits, both in this poynt, and in all other for euer. And as they hoped by deniall of Scripture, to cloke their errour, they haue wonne to them selues the property of an heretike, by open shew of their owne folly.

3 And euen as vaine & friuolous is this discourse that followeth to shew what bookes of scripture were in olde time refused, by what heretikes. But you thinke to match vs with them, for denying the *Machabees*, where vnto you adde the Epistle of *S. Iames*. If *Martine* and *Illyricus* haue some times doubted of that Epistle, they are not the first that doubted of it, *Eusebius* sayth plainely it is a counterfect Epistle. *lib. 2. cap. 23.* And yet he was not accompted an heretike, I saye not this to excuse them that doubt of it, for I am perswaded they are more curious then wise in so doing, but whereas you ioine *Caluine* with them it is because you can not leaue to lye with out shame, while you are an instrument to defend diuelish errors with out shewe of trueth. For *Caluine* receiueth it, defendeth it, expoundeth it, and in all his writings allegeth it as canonical! scripture. Therefore if he were as ill as you compt him, yet it were shame to lye on the deuill. But we shall not nede to rake among the olde heresies to finde what bookes of holy Scripture you Papistes refuse, when it is an easy matter

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to take your owne confeſſions and bolde aſſertions, by which it is manifeſt that you doe not as thoſe heretikes which you name reiect ſome one or two bookes but the whole authority of all the canonicall ſcriptures. For when you affirme that no booke of holy Scripture is canonicall, but ſo farre forth, as your Church will allow it, who ſeeth not that you doe abrogate all maieſtie and authoritie from the word of God ſubmitting it to the iudgements of men? Moreouer when you will not admit any ſence of the ſcripture, but ſuch as your Church wil allow, although the ſame be contrary to the plaine wordes thereof, what authority doe you leaue to the worde of God: which you make to be but a dead lettre vntill you geue it ſuch a ſence as it pleaſeth you. Finally where you make decrees of men either priuate or common, cuſtomes, traditions, vnwritten veri-ties, in which is no certainety at all, not onely equiualent, but alſo oftentimes ſuperior to the auctority of holy ſcriptures, what certainety, credit or eſtimation doe you leaue to the ſcriptures of God aboue other writinges? nay all other writinges are in better caſe then the ſcriptures are with you. For other writings may be compted the workes of their authors, with out your cenſure the holy Scripture may not be compted the worde of God, except you liſt ſo to allow it: which may as well refuſe that which is Gods worde in deede as you receiue and obtrude, that which is not the worde of God at all. Other writings haue ſuch ſence, as the authors haue expreſſed them ſelues in their workes, and maye be gathered by their wordes. The holy Scripture may not haue any allowed ſence, approued to be the meaning of God the author thereof, by conſideration of the wordes, nor conference of one place with an other, but it muſt nedes haue ſuch ſence, as your Church will fayne vnto it. Finally other writinges are of credit according to the authoritie of the writers: The holy Scriptures with you, haue not credit according to the authoritie of God the author of them, but according to your determination, that maye conferre or perferre vnto them what you liſt, whereby it is manifeſt, that you Antichriſtian Pa-

pistes, receiue onely the names of the canonicall scriptures, and the metaphysicall wordes abstract from all sence, but the authoritie, meaning and credit, you vtterly deny to be in them, submitting them altogether to your owne selues and your most corrupt & peruerse iudgement. The rest of your tedious rayling vnto the ende of the chapter, I know not why I should aunswere further, except it were to waste incke and paper. For the stocke of your fructlesse tree being digged vp by the rootes, the proude toppes and braue braunches therof must nedes fal downe and wither away with it.

That the funeralls of the Patriarches, both in the lavve of nature, and Moises, and Christ, had practise in them for the releise of the soules departed.

CAP. IIII.

1 *NOw therefore, I haue great hope to truste so much of all studious readers, for that loue which they beare vnto truth, that they will geue creditte to the manifest wordes of Scripture, which so plainly doe set forth, not onely the benefite that ariseth to the departed by prayers, but also witnesse, that there was practise at Ierusalem by oblation and sacrifice for the same purpose, by order of their law. For otherwise, would that good knight so highly commended, neuer haue presumed to bring in, any superstitious new vsage contrary to the rule of that Church, neither would the Priestes at Ierusalem haue offered for the dead without contradiction, vnder the gouernment of so good a bishop: neither would the Author of the booke, vpon so light a beginning haue praysed the fact: or otherwise made mention of it, then as of a new deuise of the same man. VVhom I doubt not therefore, rather to haue followed the continuall custome of the Church, then to haue inuented any newe vnknowne order of his owne.*

Iudas followed the order of the church, and not prescribed to the Church any newe sacrifice or ceremony.

VVhich may well appeare at this day, by the ceremonies and sacrifices of the olde lawe, yet superstitiously obserued emongest the

the diſperſed Iewes: where, emongeſt other rites of their lawe, they offer and make ſolemne ſupplication for the ſoules departed: as Antonius Margarita, *a Iewe that forſooke his profeſſion, and becæme Chriſtian, witneſſeth in a booke that he made of the faith of the Iewes. VVhere he reporteth out of their ſacrifice, this prayer.* Deus animarum fidelium recordetur, & in paradiſum cum Abraham, Iſaac, & Iacob, alijſque integerrimis ſanctis collocet: *that is: Lord remember the faithfull ſoules, and place them in paradiſe with* Abraham, Iſaac, *and* Iacob, *and other thy perfect Saincles and holy men. And for that purpoſe they haue a memoriall booke, as he ſayth, out of which the names of the departed are yerely recited. But we much neede not this report herein: for that may well appeare to haue bene vſed long before* Iudas Machabæus *his dayes.*

De vniuerſa iudeorũ fide. recitatur a Groppero in lib. de Euchariſt.

For what other thing doth that long mourning, faſting, charitable releuing of the poore, and other common afflictions which men tooke vpon them, at the obites of their friendes and fathers, as well in the law of nature, as afterward continually in Moiſes *time, what elſe can they meane but perpetual practiſe for the reſt of their ſoules? Looke how religiouſly* Abraham *celebrated the rites of his wiues funerall, which the Scripture calleth* Officium funeris, *the office of the Buriall, which he fulfilled by weeping and lamentation made ouer the corps.* Geneſ. 23.

Neither can I thinke, that the office and iuſt funeralls ſtoode in mourning or ſorowyng without praying, or other remedies of reliefe towardes the departed, ſeeing eſpecially that office of mourning, by ſolemne dirigies, as we nowe tearme them, had place, time, and ordre, by rule appointed to be executed: yea and were not ended by many dayes together, nor at one time nother. As it appeareth that Ioſeph *and his brethern, executed their fathers funeralls, firſt fourty dayes in Aegypte, and then in their owne country,* celebrabant exequias *ſaith the text, ſeuen dayes together. So the children of Iſrael celebrated* Moyſes *obſequies, with thirty dayes ſolemne mourning, in the downes of Moab. Not by that weeping which procedeth of priuate affection towardes a mans friende, for that can not be limited, nor yet preſcribed by rule, as all theſe ſolemne dirigies were. But queſtionleſſe this office conteined for the reliefe of the deceaſed, almes, prayer,* Geneſ. 50. Deut. 34.

Eccles. 22. *faſtes, and teares: all which may well be termed mourning ſonges or weeping ouer the dead, for that time moſt cõuenient. Of which the wiſe man geueth this precept,* Super mortuũ plora, *VVeepe ouer the departed.*

And that thou maieſt well perceiue, theſe publike rites of ſolemne dirigies, to perteine properly to the due helpe of thoſe, for whome they be exerciſed, S. Ambroſe *doubteth not to affirme,* Super obit Theod. *that of thoſe burialls in the lawe of nature, the neceſſary obſeruation of our Chriſtian dayes, monthes, and yeares mindes kepte for the deade, had their beginning: ſaying thus in his funerall ſermon, made the fourtith daye ſolemnely kept, for the memory of the noble Emperour Theodoſius,* Eius Principis & proxime conclamauimus obitum, & nunc quadrageſimum celebramus, aſſiſtente ſacris altaribus Honorio principe, quia ſicut ſanctus Ioſeph, patri ſuo Iacob quadraginta diebus humationis officia detulit, ita & hic Theodoſio patri iuſta perſoluit: & quia alij tertium & trigeſimum, alij ſeptimum & quadrageſimum obſeruare conſueuerũt, quid doceat lectio conſideremus: defuncto inquit Iacob præcepit Ioſeph pueris ſepultoribus vt ſepelirẽt eum, & repleti ſunt ei quadraginta dies. Hæc ergo ſequenda ſolemnitas quam preſcribit lectio. Bonus itaque Ioſeph, qui formam pio muneri dedit, &c. *VVe kept of late the day of this noble kinges buriall, And now againe we celebrate his fourtith dayes mind, the prince* Honorius *his ſonne aſſiſting vs before the holy altares: for as holy* Ioſeph *beſtowed vpon his fathers funeral fourty dayes dutie, euen ſo doth this prince procure his fathers obſequies. And becauſe ſome obſerue the thirde day and the thirtith, other kepe cuſtomably the vij. and the fourtith, let vs looke vpon the text: which readeth thus:* Iacob *being departed,* Ioſeph *commaundeth the preuiſours of the ſepulture, to bury him: and ſo they did, and made vp full fourty dayes in that obite, this ſolemnity then muſt we fellowe, preſcribed by the ſcripture. Good was this* Ioſeph, *that firſt gaue vs the forme and faſhion of ſo holy a function. By theſe wordes we ſee the antiquity of our Chriſtian dirigies, and diuerſitie of dayes, as yet it is vſed in mounthes or twelue mounthes mindes, to haue iſſhued downe from* S. Ambroſe *time to ours, from the lawe of nature by the Patriarches*

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preſcription, to his dayes: not by mourning and munchaunſe as the buriall of Geneuas booke appointeth, but at the holy altares theſe obites were kepte, as with deuoute prayers, and ſacrifice. Whereof in better place, I ſhall ſpeake more anone. He alludeth there alſo, to our dilexi: *and other Pſalmes which we yet ſinge in Gods Church, ouer the departed.*

Geneua booke appointeth a ſtill buriall.

CAP. IIII.

1 WHen you haue perforce as you phantyſie made a breatch in that ſtrong walle that enuironed the canonicall ſcriptures, and made a great ſeperation betweene them and all other writing, by thruſting in the abridgmēt of *Iaſons* ſtorie among them, now as though you had taken the citye, you make ſpoile and hauoke, with out all order or honeſty of all that liketh you within the compaſſe of holy writ and with out. Nowe burialls, mournings, almes, faſting, feſting, building, times and ſeaſons all are youres. But he that longeth to haue his ſplene or his gaule moued, let him reade theſe diſcourſes following, if he liſt to laugh at fooliſh arguments let him come hether, if he wilbe angry with frowarde applications of the ſcripture here can he not wante occaſion. And firſt he hopeth that all they that loue the trueth will fauor his cauſe, when they heare out of the ſcriptures, that ſacrifice for the deade, was offered at Ieruſalem by order of the lawe? By order of the lawe *M. Allen?* ſhew me one iote or title of the lawe to approue ſacrifice for the deade. *Et eris mihi magnus Apollo, & Phyllida ſolus habebis*, and I will worſhippe your wordes as an oracle, and confeſſe that you onely haue the trueth. I know your aunſwere: you haue no writing, but you haue good reaſons, for ſo good a knight, ſo many prieſtes, ſo good a biſhop, ſuch an author woulde neuer haue allowed it, if it had not bene according to the lawe of God. Touching your authour we haue ſaide enough already, As for the good knight *Iudas*, was not ſo ſuer of falling, but *Dauid* a

better knight then he, transgressed the lawe of God, to carry the arke vpon a new chariotte, which shoulde haue bene borne vpon mens shoulders, 1. *Chron.* 13. wherein not onely *Dauid*, but so many Priestes, and Leuites, so good a bishop, and the whole generall councell of Israell did erre. Here was neither *Zadocke*, nor *Abiather*, nor *Abinadab*, nor *Gad*, nor *Nathan* or any other that made contradiction, vntill God him selfe shewed his displeasure by killing of *Vzza* But because *M. Allen* thinketh the bishop being so good a man, woulde neuer haue consented to it, if it had bene euill. I woulde aske of him, who was bishop or high priest then, that he was so good a bishop, and so worthy of his commendation. Surely if he were a good man, he was much to blame to suffer any such thing to be done, in the temple of God, which was not appointed by the lawe of God. But if he were a wicked and an vngodly man, by *M. Allens* owne reason, it is not vnlike, but that he woulde for the gaine of 2000 drachmes of siluer, suffer such a superstitious newe vsage contrary to the lawe. Now becaus *M. Allen* sayeth he was so good a bishop, let him chose which it was of these 3. that satte on the seate of the high priest all the time that *Iudas* had any dignity amonge the people, namely *Iason*, *Menelaus* and *Alcimus*, let him take the beste of them (although it appeareth by the story that *Menelaus* the worst of them all three, was Byshop in that tyme) and he shall see, that no man euer (except he were willfully disposed to lye) would bestow such commendation vppon him as *M. Allen* doth, to call him so good a Bishop, and to defend the gouernment of so good a Bishop from suffering any superstitious vsage contrary to the law, when they were all three open transgressors forsakers of the law: And what the Priestes of that time were, let his owne author declare, 2. *Mach.* 4. *The priestes were now no more diliget about the seruice of the aultar, but despised the temple, and regarded not the sacrifices, but made hast to be partakers of the wicked expenses at the play, after the casting of the stone.* These were those reuerend Priestes of those dayes, not vnlike your hedge Priestes of popery. And although *Iudas* did afterward make a

peece

peece of reformation, after the horrible prophaning of the temple, and the lawes through cruell perſecution, yet theſe Prieſtes were not therby ſodenly chaunged into godly men carefull for the ſinceritie of Gods law: but were redy like the reformed popiſh Prieſtes that we haue ſeene in our tyme, to doe what ſo euer the Prince hath commaunded, & to be as ready againe to doe the contrary at an other Princes commaundement. In ſuch a time, & vnder ſo wicked a Prieſt, no maruell, if ſuch corruption did enter. Moreouer, the fact of *Iudas* fauoureth not the popiſh purgatory, where none but veniall and light ſinnes are expiable, but thoſe that were ſlayne, for whom the ſame offering was made, dyed in deadly ſinne as appeareth by the ſtory, they had vnder their coates Iewels, conſecrated to Idolls, which was ſo heynous an offence that *Iudas* feared that they ſhould haue bene all vtterly deſtroyed for their fault, and therefore it might ſeeme, that he cauſed the ſacrifice to be offered not ſo much to pacifie God for them that were killed, as to purge them ſelues of that pollution and prophanation, ſauing that the author of the booke expoundeth that fact otherwiſe. And whereas *M. Allen* ſayth, that prayer for the dead is yet vſed of the Iewes. They that haue as good cauſe to know their cuſtome as he, affirmeth contrary. He citeth *Antonius Margarita* turned from a Iewe to a Papiſte which auoucheth the ſame. The rabbins in their writings, when they ſpeake of any that is dead, they onely bleſſe his memory, and in the booke of their common praiers, and ceremonies printed in the hebrew tongue there is no ſuch forme of prayer to be found for the deade. But if any of them (as they doe in many ceremonies *papizare*) haue learned the ſuperſtition of the Papiſtes, it is not this alone that they haue contrary to the word of God. But lette vs come to the matter of this chapter, *M. Allen aſketh what other thing doth all the mourning, faſting, and other ceremonies of burying meane, but a practiſe for the reſt of their ſoules?* I aunſwere with diſtinction, becauſe his queſtion is with confuſion: partly they meane, that thoſe which did ſuch thinges lamẽted for the departure of ſo excellent men, partly they

ment to ſhew their hope of their reſurrection, mourning & faſting were to expreſſe their ſorrow, the other ceremonies were to declare that mens bodies ſhould riſe againe. As for almes I find not that it was vſed at burialls. But what meane you *M. Allen* (if you be not out of your wittes) to imagine prayer for the dead to be practiſed at thoſe burialls? when in ſo many burialls as are rehearſed in the Scriptures, with all ceremonies vſed about them, neuer is there one word, nay not one fillable, to proue prayer for their ſoules. And yet as a man with a marble face, you are not aſhamed to affirme, that rites, offices, diriges, obites, trentalls, &c. were practiſed by them, for the reliefe of the ſoules in purgatory. It may be that much of your paultry, by fond imitation was taken of ſuch doings to counterfet the examples of the Patriarkes: (but once againe I ſay) there is no mention in al the Scripture of prayer for the dead at any burial. Wherfore the authoritie of *Ambroſe* helpeth you litle, who although he commendeth *Honorius* for ſolemniſing the funeralls of *Theodoſius* by the ſpace of 40. dayes, after the example of *Ioſeph*, yet he ſayth not, that prayer for the deade was taken by the example of *Ioſeph*. But ſee *M. Allen* (if you can ſee any thing) whether blind affection carieth you, that you can not vnderſtand the playne latine of *Ambroſe*, or elſe will not tranſlate it a right. *Ambroſe* ſpeaketh not of his fortieth dayes minde, but of the ſolemnitie of his funerall kept 40. dayes togither, as in the embalming of *Iacobs* body was by *Ioſeph*. But to ſay the truth, how ſimple a reaſon this was, to take example of, for the time of ſolemnitie of funeralls, it is playne by that place which *Ambroſe* allegeth, where it is ſayd that 40. dayes were beſtowed, by the Phiſitions or Apothecaries in embalming the body of *Iacob*, to keepe it long from putrefaction. And how ſlenderly he reproueth them that kept 7. dayes funeralls, where if his reaſon were good by example of *Ioſephs* Poticaries to keepe 40. dayes, theirs were better by example of *Ioſeph* him ſelfe to keepe 7. dayes. Theſe be the groundes of ſuch ſuperſtitions as crept into the Church, firſt by emulation of the Paganes, and after ſeeking for colourable confirmation in the exam-

examples of the Patriarkes. For auoyding of all which inconueniences that haue riſen and may riſe, by ceremonies practiſed at burialls, the Church of Geneua very wiſely & godly, vſeth no more ceremonies in burying their deade, then are conuenient for the reuerent laying vp of the corps which is ordayned to ryſe agayne with glory. Whoſe ſtill buriall is better then your yelling and howling, and their mumming (if you will needes ſo terme it) more commendable, then your maſking.

2 *But in the ſecond booke of the Kinges, the example of the holy King* Dauid *is a playne proofe that they faſted alſo for the deceaſed.* Apprehendens Dauid veſtimenta ſua, ſcidit: omneſque viri qui cum eo erant: & planxerunt, & ieiunauerunt vſque ad veſperam ſuper Saul & Ionathan filium eius, & ſuper populum, & ſuper domum Iſrael, eo quod corruiſſent gladio. *And* Dauid *taking holde of his garmentes tore them: and ſo did the men with him, and they howled, wept and faſted vpon* Saul *and* Ionathas *his ſonne, with the reſidue of Gods people, that there were ſlaine. Now what other thing did* Dauid *here and his people, but that which* Iudas Machabeus *did afterwarde, for the like death of his ſouldiars? I trowe there was no faſting to be found ouer any maner a perſon, lyue or dead, for thy ſelue, or other, in the whole courſe of ſcripture, but it was to obteine mercy at Gods hande, towardes the partie for whome thou dideſt it. So did this ſame holy Prophet weepe, faſt, lye on the grounde, and change apparell, for his childe, which he begat of* Vrias *wife, when he lay at the point of death, ſtricken by Gods hande for the puniſhment of his fathers faulte. The which he did, as he proteſteth him ſelfe, to turne the angry ſentence of God if it might be, and recouer the childe againe. But as ſoone as the childe was gone, he brake of his longe faſt, geuing his frendes to weete, that he tormented not him ſelfe ſo, of onely naturall compaſſion towardes the childe, or inordinate loue, as they thought, but to obteine his purpoſe by ſuch bitter teares, and faſting, at Gods handes, for the childs recouery.*

Cap. 1.

Faſting for the departed.

2. Reg. 12.

Faſting then ouer any man, and ſuch ſolemne mourning, is nothing els, but an effectuall aſking of mercy, for whome ſo euer it

be done. As more plainely it is yet declared, in the buriall of
1. Reg. 31. Saul *and* Ionathas *before ſaid, celebrated by the Galadites and Saules ſouldiars: VVhere, as the ſcripture ſayth, after they had buried their bodies and bones, they faſted vij. dayes.* Et ieiunauerunt ſeptem diebus. *For no other cauſe, but thereby effectually to aſke pardon of their offenſies. There can I am ſure be no reaſonable occaſion of their faſting alleaged of no man, but that which the honorable* Bede *teſtifieth for vs in theſe wordes.* Recte & ad literam pro mortuis vt ad requiem peruenire valeant ſeptem diebus ieiunatur, quia poſt ſex huius mundi ætates, in quibus in carne laboramus, ſeptima eſt in illo ſæculo ætas requietionis animarum carne exutarum, in qua beatæ tempus illud glorificum, quando reſurgere mereantur expectant. *Duely and according to the letter, they faſted (ſayth he) for the departed, ſeuen dayes together, to obteine reſt for them: becauſe after the ſix ages of the worlde, in which we trauell in fleſh, the ſeuenth age is looked for in that worlde, when the ſoules be looſed from their bodies, when the bleſſed and happy ſort, ſhall continually be in expectation of the glorious time, by receiuing their bodies in the reſurrection againe.*

2 As we haue had prayer for the dead, ſo now we ſhal haue faſting for the deade. In deede the wordes ſounde more like ſuch a matter then any thing that can be ſayed of prayer for the deade. But the ſence is euident, they faſted not for them to redeme their ſoules, but they faſted, to declare their ſorrow, becauſe they were ſlaine with the ſworde as it followeth in plaine wordes. And yet to make the matter more plaine, in the ſame Chapter followeth a large forme of lamẽtation made by *Dauid* for them, where if euer he had vſed prayer for the deade, he woulde haue vſed it: if not for his father in lawe *Saule*, yet at leſte for his dearly beloued and ſworne brother *Ionathas*. But no ſuch thing came in his minde, as *M. Allen* fooliſhly fantyſieth of him. But *M. Allen* ſayth this matter is more plainly proued, by the Galaadites, that faſted ſeuen dayes after the buriall of *Saule* and *Ionathas*, and he is ſuer, there can no reaſonable cauſe be alleaged of their faſting, but onely

to

to aſke pardon for their ſinnes. I take this to be a more reſonable cauſe, that they faſted and humbled them ſelues before God, becauſe they did ſee the wrath of God againſt the whole people in the calamitie of the king & his ſonne, whoſe contumelious hãdling by the vncircumciſed, ſtretched to the diſhonor of God. And this was cõmon among the Iſraelites in any great calamitie or daunger, or to ſhew their ſorrow for prophanation of Gods glory. And any of theſe are more reaſonable cauſes, then the ſuperſtitious ſurmiſe of *Beda*, with his curious conceit of the ſix ages of the worlde, where other make ſeuen and eight ages.

3 *And that charitable reliefe of the poore, by open almes and doles, was alſo practiſed for the welth of the departed in the obittes of olde time, the ſcripture it ſelfe in the fourth chapter of* Tobie *maketh mention, by report of that godly commaundemẽt, that the good olde father gaue is ſonne herein:* Panem tuum cum eſurientibus comede, & de veſtimẽtis tuis nudos tege. Panem tuum & vinum tuum ſuper ſepulturam iuſti conſtitue, & noli ex eo manducare & bibere cum peccatoribus. *Eate thy breade with the hongry and needy, and couer with thy clothes the naked. Set thy breade and wine vpon the ſepulture of the vertuous & make not the ſinnefull partaker therof, which wordes of exhortation can haue no other ſenſe, but that, as before in the ſame place, he gaue his ſonne in charge to beſtow vpon all men according to his habilitie, for that there was hope to all charitable almes giuers of Gods mercy, ſo now he warneth him to feede the poore, and breake his breade to ſuch eſpecially, as ſhould come to the iuſtes and funeralls of the departed. He would neuer haue put him in minde to haue releeued the poore at burialls, but for ſome commodity that might ariſe to the party deceaſed. for otherwiſe his charity might haue proffeted the needy at other times as well as vpon mens departure. Some tooke fooliſh occaſiõ by this place, to ſet ſtore of meate vpon the graue it ſelfe, where their father or freinde was buried, as though the dead had bene deſirous of corporall foode. The which ſuperſtitious error S. Auguſtine earneſtly improueth.* Tobiæ. 4

Ser. de cath. ſanct. Pet. Lir. ſuper hũc locum.

Other ſome, made great feaſtes at the daye of their freindes

death. But the texte is plaine, it was the needy and good people that were at thoſe ſolẽne exequies, or otherwiſe by their prayers might be profitably preſent in the dayes of memories holden for them: which practiſe was not preſcribed as a newe thing to the yong Tobie, *but it was moued and praiſed vnto him, as a holy vſage of other burialls in thoſe dayes, and alwayes before.* Bona eſt oratio cum ieiunio & eleemoſina: *Prayer is profitable, ſayth the holy* Raphel, *when it is ioyned with faſting and almes: and therefore as the fathers in their prayers for the dead, faſted, as we haue proued, ſo nowe I doubt not but almes ſhall crie for mercy at Gods hande for the ſoule departed, vpon whoſe ſepulture theſe thinges be charitably wroght.*

Tob. 12.

3 What elſe? if we had not doles at burialls, proued by the example of the Patriarkes, all were marred. Therefore *Tobias* muſt ſaye for doles. But firſt we haue ſhewed already, by authoritie of *Hieronym*, which is proofe ſufficient againſt the Papiſt, that the Church receiueth not this booke of *Tobias* for canonicall ſcripture. And ſecondly if we ſhoulde receiue it, yet here is nothing that helpeth *M. Allens* cauſe but his owne ſimple ſurmiſe. He ſayth in dede the wordes can haue no other ſence, yet all that he ſayeth is not goſpell, but what if the truer texte of *Tobias* hath other wordes? Firſt in the Greeke there is no mention at all of wine, as is in the Latine nor of ſetting breade and wine vpon the graue of the vertuous, but the ſence is this: As before he exhorted his ſonne to feede the hongry with his owne breade, and to cloth the naked with his owne garments: ſo nowe he willeth him to ſpare the breade out of his owne mouth, to bury the righteous, as he him ſelfe had done chap. 1. (which is a cleere interpretation of this:) but to geue nothing at all to the vngodly, or to be liberall to the righteous euen to their death and to ſee them buried honeſtly. As for the iuſtes and funeralls *M. Allen* dreameth that the poore came vnto, to receiue penny dole or ſoule breade, appeareth in the firſt and ſecond Chapters how ſolemne they were, when poore *Tobie* was fayne to ſteale the bodyes and bury them priuily by night, yet vpon

that

that corrupt Latine texte (as it ſhould ſeeme) wherevpon *M. Allen* buildeth, they vſed in Affrica to make ſumptuous and dronken feaſtes, vpon the graues of men in the places of buriall, which they thought not onely to perteine to the honor of the martyrs, but alſo to be ſome comforte to the ſoules of the deade. This olde ſuperſtition *Auguſtine* reproueth *epiſt.* 64. *Aurelio.* But it is pretily renewed in the funerall feaſtes of the Papiſtes, as alſo the ſelling of oblations for the deade which he in the ſame place condemneth.

4 *VVe haue a notable example in the Actes of the Apoſtles, of the force of almes with prayers, which wroght life and procured mercy, euẽ in the next world. For the benefit of faithfull workes and holy prayers, will not be limited by the termes of this worlde: it will haue courſe doune ſo farre as the fellowſhip of this Chriſtian ſocietie reacheth: the deuill and all his abettours can not ſtoppe the raſe thereof. The onely ſhew of certaine cotes, with the requeſte of the pore widowes that wore them, made to* Peter *the Apoſtle, turned* Tabitha *to life againe after her departure: thoſe garments geuen by her when ſhe was a lieue, by the careful trauel of her almes folkes, procured reliefe in the worlde to come. They warmed the backes of widowes in earth (ſayth* Emiſſenus*) and the geuer had comforth of them being gone from the earth. It is good we ſhoulde all learne here, that haue receiued benefite of any man in this liefe, with loue and carefullneſſe, not onely in this preſent worlde, but moſt of all when our frend is departed, to repreſent vnto God before his altare and holy miniſters, with ſorowfull weeping & hearty prayer, the memory of ſuch thinges as we haue receiued by way of almes or loue, at his hand: It ſhall be a ſoueraigne remedy for his infirmities, and the approuedſt way to procure Gods mercy that can be.* Act. 9. Serm. de initio quadrage.

The elders of the Iewes, making earneſt ſupplication to our Sauiour, for the Centurions ſeruaunt lying in extremitie, vſed the memorie of that gentilmans charitable actes in their church, as the redieſt waye to obteine grace and fauour at his handes. They cried out together: dignus eſt vt hoc illi præſtes, diligit enim gentem noſtram: & ſynagogam ipſe ædificauit nobis. Luc. 7.

Lorde be gratious vnto him, he is worthy that benefite: for he loueth our nation, and hath himſelfe founded a Synagoge. And S. Cyprian *ſayth notably, that good workes make a more effectuall interceſſion then good wordes, he ſpeaketh of the ſame* Tabitha *as followeth.* Circumſteterunt Petrum viduæ flentes & rogantes, pallia, & tunicas, & omnia illa quæ prius ſumpſerant indumenta monſtrantes: nec pro defuncta ſuis vocibus, ſed ipſius operibus deprecantes: *the widowes compaſſed* Peter *round about, weeping and crauing, holding forth the clokes and cotes, and all their wiedes which they had giuen them before: not requeſting for the good woman deceaſed ſo much by their wordes, as by her owne good workes. I pray God we be not ouer careleſſe in offering to almighty God in theſe our dolefull dayes, the vneſtimable benefites which we haue receiued of our forefathers, by the building of all our Collegies, our Oratories, Churchies, and chappelles. They were founded firſt, to procure Gods mercy, they were many yeares together in the mindes and memories of their beadſmen, repreſented before the face of God at his holy altare: they are now forgotten with moſt men, and offered to God with teares almoſt of none. We ſhould be much more diligent for our frends offenſies doubtleſſe, then the poore women were, onely for reſtore of there benefactors liefe againe. And the force of prayers and almes worketh rather mercy in remiſſion of ſinne, then fauour for calling to the life of this worlde any more. Therefore ſeeing we reade expreſſely, that prayers and almes haue bene proffitable to many, out of the ſtate of our preſent life, we can not deny but the workes of the vertuous paſſe by Gods prouidence to the ſoules ſeparated from their bodyes, and worke grace and fauour as the caſe and condicion of the party requireth.*

Ser. de eleemoſ.

4 But when ſhall we make an end if we aunſwere ſuch arguments as theſe? The widdowes entreated *Peter* to reſtore *Tabitha*, and ſhewed ſuch garments as ſhe made whileſt ſhe liued, therfore prayer and almes helpeth the ſoules in purgatory. At a word I ſay, here is no neceſſary nor probable conſequence. But this is notable, that he allegeth the ſorrowing of the vnbeleuing Iewes. *He is worthy of this benefite,*

nefite, becauſe he loueth our nation and hath builded vs a Synagoge. Belike he would haue men thinke this Synagoge was ſome chauntry, that he builded for the benefite of the ſoules in purgatory.

5 *The ſoule of* Lazarus *whom our Sauiour reuiued, was 4. dayes in the place and ſtate of the next world when* Martha *and* Mary *his ſiſters prayers, procured his reſtore to the land of the liuing again. VVhich wemen I am ſure, were as earneſt ſuters for the reſt of his ſoule, as for recouery of his perſonage: they wiſhed* Ioh. 11. *Chriſt had bene preſent in his ſicknes, they were aſſured of his reſurrection at the latter day, but being ſtinking ripe, they thought our maiſter would not preſently call him vp at that turne: yet for his reſt, we neede not to doubt, but they made ſute with ſighes & ſorowfull teares, euery day. VVho by cuſtom of their countrey, as I take it, kept ſolemne prayers for diuers dayes togither, in certaine ſeaſons, at the ſepulchre: as the coniecture of* Maries *friendes, which came to comfort her in heauines, may well declare vnto vs. For as ſhe ſodenly at her ſiſters call brake from them, they, knowing the vſage of that ſolemne weeping at the ſepulchre of the departed, ſayd one to an other,* quia vadit ad monumentum vt ploret ibi. *ſhe is ſurely gone to his graue, there to wepe. In which weeping, kept as it were by courſe, order, and tyme, if our aduerſaries yet deny to haue bene vſed any prayers or wordes of requeſt, then let them make proofe by Gods worde, that they vſed nothing but vnprofitable lamentation: which if it be immoderate, hath eſpeciall miſtruſt of the reſurrection, as* S. Paule *declareth, but ioyned with prayers or almes, as before is proued, it hath the liuely hope, of the life of thoſe that ſleepe in peace.* 1. Theſ. ca. 4

And that to be the true mourning for the dead, S. Chryſoſtome *witneſſeth with me, both often elſe, and namely, vppon the Epiſtle to the Philippians thus:* Deflcamus iſtos, iuuemus eos pro viribus, procuremus illis aliquid auxilij, modici quidem, attamen iuuemus eos. quomodo quaue ratione? precantes pro illis, adhortemur & alios vt orent pro eis, pauperibuſque indeſinenter pro illis eleemoſinas demus: habet res iſta non nihil conſolationis: Audi quippe quid Deus dicat: protegam ciuitatem iſtam propter me, & propter Homil. 3. 4. Reg. 19.

Dauid ſeruum meum. ſi memoria duntaxat iuſti tantum valuit, quando & opera pro tali fiunt, quid non poterunt? *Let vs mourne and weepe (ſayth he) ouer the deade, and helpe them according to our abilitie: ſomwhat let vs ſuccour them though it be neuer ſo ſmall, yet let vs put to our helping handes. But howe and by what meanes? mary both our ſelues praying for them, and moouing others to doe the like: yea and with out ceaſing let vs beſtowe almes for them, this is ſomewhat conſortable. For ſee I pray you what God ſayth: I will defend this city for mine owne ſake and for my ſeruaunt* Dauids *ſake. Truely if the onely remembrance of a iuſt man might make ſo much with God, what may not charitable workes done for the ſame intent, obteyne at his hand? This was the mourning meete for the Chriſtian burialls, as this noble father teacheth vs, and this & no other, was practiſed in the fathers funeralls in Chriſtes time and before. As in an other place, this ſame doctor earneſtly correcteth the vſe of vaine mourning, or outragious coſtly and curious couering of the body buried.* Ceſſemus quæſo ab hac inſana diligentia, ſed eam morientium curam habeamus, quæ & nobis & illis conferat ad gloriam Dei. Largas pro his eleemoſinas faciamus, mittamus eis pulcherrima viatica. Eleemoſina mortuos ſuſcitauit, quando circumſteterunt viduæ oſtendentes quæ fecerat ipſis *Dorcas*. Cum ergo moriendum ſit, quiſque funus ſibi paret, perſuadeatque vt indigentibus aliquid relinquat. Nam ſi reges hæredes ſcribentes, familiaribus partem relinquunt in puerorum cautionem, cum Chriſtum cohæredem filijs tuis dimittis, intellige, quantam tibi, & illis concilias beneuolentiam. Hæc ſunt funera pulcherrima & remanentibus, & abeuntibus proficiunt: & cætera. *For Gods loue, ſayth he, let vs leaue this vndiſcrete and madde curioſitie: and let vs ſo prouide for the departed, that we may both helpe them and our ſelues to the glory of God. Large almes muſt we geue for them, in ſo doing we ſhall ſende vnto them, as you would ſay, a kinde of neceſſary foode and ſuſtenaunce for their ſoules. This hath raiſed vp the deade, when the widowes ſtoode round about, making ſhewe of the garnements that* Dorcas *made for them. Therefore, ſeeing dye we muſt, it were not amiſſe, that euery man procured his owne funerall before hande, that is to ſay, by determina-*

Homil. 84. in Ca. 20. Ian.

mination to leaue ſomewhat to the poore & needy. For if mighty kinges making their heires, do bequeath ſomewhat to their familiars, for the ſalſe prouiſo of their ſucceſſours, thou may well vnderſtande, when thou makeſt Chriſt the copartener with thy children, thou procureſt thereby his mercy, both to them, and thy ſelfe. And theſe be the right obittes, theſe ſhall be commodious to the lyuing, and profitable to the deceaſed.

As prayers doe proteſt the reſurreciō, ſo vnordinate mourning ſhevveth the lacke of beliefe therin.

Againe in an other place, he argueth that this vnordinate mourning can not ſtand with the ſteadfaſt beleſe of reſurrection of the departed, which the prayers of Gods Church, and the rites of Chriſtian dirigies do planely proteſt, and proue: theſe be his wordes. Cur poſt mortem tuorum pauperes conuocas? cur presbyteros, vt pro eis velint orare obſecras? non ignoro te reſponſurum, vt defunctus requiem adipiſcatur, & vt propitium iudicem inueniat: his ergo de rebus flendum atque vlulandum arbitraris? Non vides quàm maximè ipſi repugnas? *VVhy doeſt thou gather the poore people, to come to thy frendes buriall? VVhy deſireſt thou the prieſtes to pray for their ſoules? Thy aunſwere I am ſhure will be, that thou doeſt theſe thinges to prouide for his reſt, and to obteine mercy and fauour at his iudgies handes. VVell then go too, what cauſe haſt thou to mourne or bewaile his caſe? doeſt thou not perceiue that thou art contrary to thy ſelfe, in thy owne facte? nowe all ſtudious men may ſee, what force the charity and almes of faithfull people euer had, eſpecially towardes the deade: how litle weeping auayleth, how vnlikely it is that the preſcribed dayes of the olde funeralls in the lawe of nature or afterward, were ſpent in mourning, with out wordes or workes for the departed: but namely how this holy fathers ſentence and minde fully ſetteth fourth the meaning of* Tobies *precept, for ſetting his breade and drinke vpon the ſepulchres, to be nothinge els but a calling together of the poore people, and feeding them for the benefite of the perſon departed: that not onely they by earneſt prayer, but he by charitable workes, might together obteine reſt and mercy for his ſoule. And here, the ſimple ſorte, and ſuch as be ignoraunt of the force of almes, or our fathers practiſe, for their yeares, being brought vp in this ſinnefull age when vertue is defaced, and the workes of Chriſtianitie ſcarſe to be ſeene in a whole country: and where*

Homil. 32. in Cap. 9. Matth.

In his time the prieſtes vvere deſired to pray for mennes ſoules.

A great decay of vertue in our time.

they be much merueled at, as thinges rare, or contemned as vnprofitable, or of the wicked condemned vtterly, as superstitious & vngodly: such good young men must looke backe a great way with me, to learne their duetses of the blessed times paste, that were wholy free from the contagion of this pestilent waste in religion: euen to those dayes, that our aduersaries confesse, to haue bene holy and vndefiled.

5 What a shameles man is this? to say the soule of *Lazarus* was restored to his body, at the prayers of *Martha* & *Mary* his sisters, who as the Scripture is manifest, did not hope for any restitution before the generall resurrection. Yet we neede not doubt (sayth he) but they prayed dayly for his rest. How proueth he that? Forsoth Syr, when *Mary* went out sodenly to meete Christ, the Iewes sayd. *vadit ad monumentum vt ploret*. Alacke that *M Allen* could not put out that *pl.* and then it should be *vt oret ibi*. But in good sadnes, if the Iewes had thought that *Mary* had gone to pray at her brothers graue, they would not haue followed her to hinder her deuotions, but she went to wayle, and they followed to comfort her & to forbid her. *M. Allen* sayth, that immoderate mourning hath a speciall mistrust of the resurrection, as *S. Paule* declareth. 1. *The.* 4. But ioyned with praiers and almes, it hath a liuely hope of those that sleepe in peace, if they sleepe in peace what neede haue they of our prayers? but will you see the ratte taken by his owne rumbling? The place of *S. Paule* 1. *Thes.* 4. is directly to reproue immoderate mourning for the dead, which is not meete for them that haue hope. But how hapneth it, that prayer, and almes be not there ioyned to moderate mourning? yea how hapneth it, that in so necessary a place *S. Paule* findeth no other comfort to moderate the mourning of the faythfull, but onely the quiet rest of them that are a sleepe in the Lord, and the hope of their glorious resurrection? Surely if *S. Paule* had bene of *Chrysostomes* minde he would haue prescribed other maner of comforts as *Chrysostome* doth. But where learned *Chrysostome* that prayers and almes had any comfort in them for the dead? Surely he allegeth Scripture,

pture, but he applyeth it madly, and yet he often applyeth it to the ſame purpoſe, belike it was the beſt he had for that purpoſe. God ſayth vnto *Ezechias, I will defend this citie for myne owne cauſe, and for* Dauid *my ſeruaunts ſake.* Alas good man what maner of reaſon is this? be it as he ſayth, that the memory of *Dauid* being a righteous man, and not rather the trueth of Gods promiſe, made to *Dauid*, moued him to defend the cittie from the enemies: doth it therefore followe that prayers and almes are auailable for the deade for whome we haue no ſcripture, no commaundement, promiſe, nor example to pray? Who if they be of the number of Gods elect, be in ſo happy eſtate as they can not be better by our prayer, which ſuppoſeth them to be in miſery. *Hieronym* vpon the 37. of *Eſay* where the ſame ſentence is repeted, referreth theſe wordes *Propter Dauid &c.* to the memory of *Dauid* being a vertuous man, wherby the Iewes were admoniſhed, that not for their merite, but for his mercy ſake and for their anceſtors ſake, God woulde protect them, but prayer for the deade he findeth not auailable by theſe wordes. The other place of *Chryſoſtome* alloweth rather almes that men geue before their death, or bequeath in their teſtament becauſe it is a worke of their own, then that almes which other men geue for them. For if *Dorcas* was reſtored to life through her almes, it was through her owne almes, that ſhe did giue when ſhe was a liue, not for any almes that other did beſtow for her when ſhe was deade. The third place of *Chryſoſtome* ſheweth, how hardly the people being once noſled in ſuperſtitiõ, coulde be kepte in any moderation, no not in thoſe times where there was great care, diligence and knowledge, in their paſtors: but ſoone after as theſe thinges decayed in the teachers, ſo ſuperſtition daily increaſed: and where as you note in the margent, that prieſtes in that time were defired to praye for mens ſoules, I will proue afterwarde in a more proper place, that in the older time they were called together at burialls for an other purpoſe. But ſuch is the nature of mens deuiſes, that although at the firſt they ſeeme not altogether euill, yet in proceſſe of time, they grow to more

and more inconueniens, vntill at the laſt they come to be altogether abominable. And therefore your collection (*M. Allen*) being all vpon falſe groundes is nothing to be regarded of olde or younge. But Sathan your ſubtill maiſter, hath taught your rather to appeale to the iudgement of the yonger ſorte, who haue not knowen your horrible idolatrie and miſcheiuous marchandiſe of mens ſoules, then to men of any riper yeares, which remember your myſteries of iniquity, and are witneſſes of your deteſtable doinges. And yet you do clame of the decay of vertue in our dayes, which whether it haue ſuffered a greater diminiſhing then in the time of your blinde and blaſphemous gouernment, let them that haue knowen both the times, conſider diligently and iudge indifferently. Finally where as you affirme, that your aduerſaries cõfeſſe, that the dayes of *Chryſoſtome* were holy and vndefiled, and woulde make young men & boyes beleue ſo, you muſt either bring forth your authors that ſo confeſſe, or elſe all men both young and olde muſt ſaye you are a ſhameleſſe lyer: we confeſſe that in thoſe dayes, the onely foundation Ieſus Chriſt was taught, and the article of iuſtification by the onely mercy of God was preached: but yet we affirme that much ſtraw, wodde, and other impure matter, was builded vpon the foundation, which was a preparation to the kingdome of Antichriſt, which was not longe after to be reueiled. It may be a ſhame for you Papiſtes, to leaue and condemne for hereſie, all that is true in thoſe mens writings, and agreable to the ſcripture and to make ſuch vaunt for a fewe ſuperſtitious ceremonies, and vnſincere opinions, which yet if eyther young or olde wil indifferently compare with your abhominations of deſolation, they ſhall eaſily perceiue that they differre as much from you, as we from them.

Man may be relieued after his departure, either by the almes vvhich he gaue in his life time, or by that vvhich is prouided by his teſtament to be geuen after his death, or els by that almes, vvhich other men do beſtovv for his ſoules ſake, of their ovvne goods.

CAP.

CAP. V.

1 AND we finde, the workes of mercy and charitie, to helpe the ſoule of man in this life, towardes remiſſion of his ſinnes, or els in the next worlde, for releaſe of paine due vnto the ſame ſinnes. All which may be donne two dayes. firſt, by thine owne hands or appointment, liuing in this world, which is the beſt, perfecteſt, and ſureſt meanes that may be: for that purgeth ſinnes, procureth mercy, maketh frendes in the day of dreade, cleanſeth beforehand, ſtaieth the ſoule from death, and lifteth it vp alſo to life euerlaſting. Iucę 11. & 16. Dan. 4. Ecc. 3. Tob. 12.

Regarde not here the ianglers, that will crie out on thee, that mans workes muſt not preſume ſo farre as to winne heauen, or to purge ſinnes, leſt they intermeddle with Chriſtes worke of redemption, and the office of onely faith: make no accompt of ſuch corrupters of Chriſtian conditions, liue well, and carefully followe theſe workes of mercy ſo expreſſely commaunded and cõmended in the ſcriptures, kepe thee within the houſeholde of the faithfull, and thy very good conuerſation in operibus bonis, ſhall refute their vaine blaſtes, and improue their idle faith. Say but then vnto them by the words of S. Iames. Maiſter Proteſtaunt, let me haue a ſight of your onely faith, with out good workes: and here lo, beholde mine and ſpare not, by my good workes. VVhat religion ſo euer you be of, I know not, but I woulde be of that religion, which the Apoſtle calleth, religionem mundam & immaculatam, The pure and vnſpotted religion: and that is (as he affirmeth) to viſet the fatherleſſe, and ſuccoure widowes in their neede. And then tell them boldely, that the Church of God hath inſtructed thee, that all workes, whereby man may procure helpe to him ſelfe or other, be the workes of the faithfull, which haue receiued that force by the grace and fauour of God, and be through Chriſtes bloude ſo wattered, tempered, and qualified, that they may deſerue heauen and remiſſion of ſinne. Iacob. 2. Iacob 1.

Doubt not to tell them, that they haue no ſight in this darkeneſſe of hereſie, in the wayes of Gods wiſedome: they haue no

feele nor taſt of the force of his death: they ſee not howe grace prepareth mans workes: they can not reach in their infidelitie, how wonderfully his death worketh in the Sacraments: they can not attayne by any geſſe, how the deedes of a poore wretch, may be ſo framed in the children of God, that, whereas of their owne nature they are not able to procure any mercy, yet they now ſhall be counted of Chriſt him ſelfe ſitting in iudgement, worthy of bleſſe and life euerlaſting. Bidde them come in, come in, & they ſhall feele with thee in ſimplicitie & obedience, that, which they could not, out of this ſociety in the pride of contention, euer perceiue. And if they will not ſo doe, let them periſh alone. Turning then from them thether where we were, let vs practiſe mercy (as I ſayd) in our owne time, in our helth, when it ſhall be much meritorious, as proceeding not of neceſſitie, but of freedom and good will. And then after our departure, the repreſentation of our charitable deedes, by ſuch as receiued benefite thereby, ſhall exceedingly moue God to mercy: as we ſee it did ſturre vp the compaſſion of his Apoſtle, in the fulfilling of ſo ſtraunge a requeſt. Whereupon S. Cyprian *ſayth, that almes deliuereth often from both the ſecond death, which is damnation: and the firſt, which is of the body.*

Serm. de Eleemoſ.

CAP. V.

1 NOw we ſhall ſee how many wayes almes profiteth mens ſoules. Firſt almes giuen by a mans owne handes, is allowed for the beſt, but that my thinkes *M. Allen* ſhoulde kepe men out of your purgatory and not helpe them: when they be there. And here you will ſeeme, to be zealous in exhorting men to almes, and charge vs with iangling againſt it, becauſe we affirme, that mens workes muſt not preſume to winne heauen, nor to purge ſinnes, nor to medle with Chriſtes worke of redemption, and the office of onely faith, which aſſertions you call corruptions of Chriſtian cõditions. O blaſphemous barking of an horrible helhound. Doth the glory of Gods mercy and grace, the worke of Chriſtes redemption and the office of onely faith hinder almes or corrupt good condi-

conditions, who ſeeth not although it be a fooliſh thing to boaſt of our works, but that we are compelled by this ſclaũderous tongue of yours, who ſeeth not more true almes which is giuen for Gods cauſe in one citie where the Goſpell is preached, then in a whole cuntrey where popery is receiued? Neither doe we refuſe the triall of *S. Iames*, with the proudeſt of the popiſh hypocrites that make moſt of their merites. And becauſe you would be of that religion that *S. Iames* calleth holy and vndefiled, which is to viſite the fatherleſſe children and widowes in their affliction. If I ſhould ſpeake of ſingular perſons, the triall were neither certayne nor poſſible, let vs therefore conſider the whole ſtates. Shew me *M. Allen* if thou canſt for thy gutts, or name me any city in the world, where popery preuayleth, that hath made ſuch prouiſion for the fatherleſſe children and widowes and all other kind of poore, as is in the noble city of London and in diuers other cities and townes of this land, and by publike law appoynted to be throughout all the realme of England. I knowledge and confeſſe before the Lorde, that it is nothing in compariſon of his mercy towards vs, nor our duety towards him. But yet bleſſed be his holy name, that it is ſufficient to iuſtifie our profeſſion againſt the Papiſtes, & if not to ſtoppe their malicious mouthes, yet to condemne their cancred conſcience of obſtinate lying againſt the manifeſt light of truth. And whereas *M. Allen* will haue vs told, that the blood of Chriſt maketh mens workes meritorious, we will not let to tell him, that ỹ church of Chriſt abhorreth that blaſphemy, whereby Chriſtes blood is made not the only nor the principall, but an acceſſary and helping cauſe of remiſſion of ſinnes & eternall ſaluation, and will not doubt to tell him, & all ſuch hypocrites as he is, that neither ſee, feele, taſt, nor know the myſtery of Chriſtes redemption, or any thing that ſhueth vnto vs thereof, which mingle merites of men, by what colour or conueiance of wordes what ſo euer, with the infinite and onely cauſe of our ſaluation the meere mercy of God. And whereas he biddeth vs come into his Church, we ſay to all them that are curable among them, as the ſpi-

rite of God hath taught vs, *come out of her my people, come out of her, leſt ye be partakers of her plages and torments.* But nowe at the laſt, he returneth to his matter of mercy, affirming that after mens departure, the repreſentation of almes by ſuch as receiued it ſhall moue God exceedingly to mercy. O vaine imagination, for which he hath neither Scripture, nor doctor, for neither the example of *Peter* and the ſaying of *Cyprian* helpeth him one iote, becauſe there is not the like compariſon betwene man and God, nor betwene deliuerance from hel which is certayne, & purgatory which is the controuerſie.

2. *If thou yet chaunce to be negligent in the working of thine owne ſaluation when thou art in ſtrength and helth: when ouer much carefulneſſe of worldly welth hindereth the remembraunce of thy duety towardes God, for all that, helpe thy ſelfe at the leaſt in thy latter ende: for though it had bene much better before, yet it is not euill nowe. I ſpeake not for prieſtes aduauntage, (God is my iudge) I am not of that roome my ſelfe, and will not condemne my ſoule for other. But I ſpeake for pity of the deceiued people, for compaſſion of the ſoules that lacke the reliefe of ſo ſoueraigne a remedy, for mine owne helpe, and thoſe that I ſo dearly loue, againſt the day of our accompt. I ſpeake it, becauſe I beleue it, and I beleue it, becauſe I finde it practiſed of thoſe men, and in thoſe dayes, when true chriſtianitie was yet feruent in Chriſtes blonde, when the faith was vndefiled, and when workes and faith ranne together, in the raſe of mans life, ioyntly without contention. Then flooriſhed this doctrine: and thou ſhalt haue further taſt of their vſage for mine owne diſcharge: we can not occupy our penne better.* S. Chryſoſtome *thus inſtructed his flocke in this caſe.* Si adhuc in hac vita conſtitutus, omnia quibus animæ tuæ prodeſſe poteras, bene diſpenſare neglexiſti, & vel ad calcem vitæ tuæ tuis mandaſti, vt tua tibi ipſi ſubmittendo erogent, boniſque operibus te adiuuent (eleemoſinis dico & oblationibus) etiam hac ratione ſaluatorem conciliaueris: ſcribe in tabulis, & cum filijs cognatiſque tuis hæredem nomina & dominum. Nulli autem viuentium propterea occaſionem damus ne faciat

O that vvas a happy time.

Citatur à Dam.

ciat eleemoſinas, differendo vſque ad mortem. *If thou in thine owne time was ouer negligent in diſpoſing thy goods for the proffit of thy ſoule, and yet at the very ende, doeſt at the laſt charge thy frendes or executors, that they will employ thy proper goods for the reliefe of thy ſelfe: and ſo helpe thee with good workes, that is to ſaye with almes and oblation: euen that way there is great hope thou maieſt procure Gods fauour: write in thy will, that our Lorde may be named a fellowe heire with thy children and kinnesfolkes. Neuertheleſſe, let no man take occaſion hereby, to be ſlacke in his life time, or to differre his almes & charitie till deathes approching. This was the preaching of that doctours dayes, this proceeded out of his golden mouth, and this ſounded out of euery pulpit. And ſurely if you knew his life and qualities, you woulde not take him to be the prieſtes proctor: of whoſe dignity as he wrote much, ſo where he founde any vicious, he puniſhed ſore. But he was a true proctor of our ſoules.* Chryſoſtome *was no crauer perdye, nor Chriſt neither, though they warne vs to make frendes by Mammon for our owne ſaluation. They aſke not much: they thruſt out no inheretours: it was but a mite that wanne the poore widowe that prayſe, a cuppe of cold water, where more abilitie wanteth, ſhall winne heauen at thend. This then is the benefite of almes giuen in the time of mans life, or otherwiſe by his appointment, of his owne goodes, after his departure: both which, procure mercie as well by the deede it ſelfe, as by the prayers of thoſe to whome that charity appertained.* Marci. 12. Matt. 10.

2 This matter ſtandeth vpon chaunce medly, *for if thou chaunce* (ſayth he) *to be negligent, &c.* and more rightly then he termeth the buriall of *Geneua* it may be called a matter of mumchaunce, for he beginneth with a chaunce, but he hath neuer a title of ſcripture, nor any ſufficient authority of a doctor, to proue that almes bequeathed in a mans teſtament helpeth him out of purgatory. And yet as though he had ſome greate ſpeake to make, *he proteſteth that he ſpeaketh not for prieſtes aduantage, becauſe he is not of that roome him ſelfe &c.* but hereby you maye ſee what he counteth almes, cheefely, that which is geuen vnto prieſtes, or

elſe what needeth he to make any ſuch proteſtation. But he ſpeaketh it becauſe he beleueth it, he would fayne counter fect his ſpeach like the Apoſtle, but an ape will be an ape, although he be clothed in purple. For the grounde of his beleſe is not as the Apoſtles was, the worde of God *Rom.* 10. but the practiſe of men, which though they were neuer ſo good, yet they were ſuch as might deceiue and be deceiued. But to the matter, the floriſh of this doctrine was ſo great in thoſe times which he commẽdeth to be ſo happy, that he can not finde one man that ſpeaketh of it: but he is fayne to cite out of *Damaſcene*, that which *Chryſoſtome* ſhoulde ſaye. Which wordes proue no more, but that almes is better geuen at the laſt then not at all: of deliuerance from purgatory neuer a worde. There is one word *oblationibus* which perhaps *M. Allen* would draw to maſſes, for he tranſlateth it oblation in the ſingular number, which in the Latine is the plurall numbre. His fetch is eaſy to finde, the Maſſe though it be ſayed neuer ſo often, yet is it called of them but one oblation. But I inferre vppon his owne conſcience, *Chryſoſtomes* worde is *oblationibus* oblations, therefore he meaneth not Maſſes, but onely almes deedes which in ſcripture are called oblations or ſacrifices where with God is pleaſed *Heb.* 13. But I will let this ſlight geare paſſe and goe to the reſt.

3 *Nowe there is an other way of reliefe by almes of other men, which for loue and pitie they beſtow vpon the poore, that the ſoule henſe departed, may through their charitie receiue comforte. And this conteineth a double worke of mercie, principally towardes the deceaſed, for whome it was geuen: and then towardes the needy that receiued preſent benefit thereby: and it ſingularly redoundeth to the ſpirituall gaine both of the geuer, and the perſon for whoſe ſake it is geuen. And this kinde of almes is it, which good* Tobie *did commende vnto his ſonne, being ſo much more meritorious to the perſon that procureth it, then the other whiche we ſpake of before, becauſe it is grounded not onely of loue towardes a mans owne proper perſon, but reacheth to the benefite of our neighbour, by the ſingu-*

The perfe-ceſt kind of almes.

lar

lar gift of compaſſion, and tender loue that we beare euen towardes them which can neither helpe vs, nor themſelues. It is nothing els but a wing of prayer, and a token of earneſt ſute for the party on whome it is practiſed, which no man will vſe for his neighbours good, that liſt not do it before in his owne behalfe. This effectuall ſupplication by wordes and workes together, is as ſtraunge nowe a dayes in our country, either for the liuing or the departed, either in our owne lackes, or in other mens neceſſities, as it was common in olde time, and commended in the ſcripture.

Bona eſt oratio cum ieiunio & eleemoſina: *Prayer is ſoueraigne, ioyned with almes and faſting: the which being done either for the liue or deade, is with ſpeede by Angels miniſtery, caried into heauen. For I take it (and ſo the text excedingly beareth) that the bitter prayers which the Angell ſo commended in that good father, and which had ſuch good ſucceſſe, was made in the funerals of the faithfull departed.* Quando orabas cum lachrimis *(ſayth Raphael)* & ſepeliebas mortuos. &c. Ego obtuli orationem tuam Domino. *Tobie: when thou with teares prayd and buried the deade, I offered vp thy prayers to our Lord God. he ſeemeth to tearme that, prayers with weeping, which in other placies of ſcripture is called, mourning ouer the deade. And weying the wordes with out affection, it muſt needes be graunted that the iuſte funeralls had and required prayers with weeping, and that the Angels of God do ſpeedely offer ſuch effectuall requeſte vp to the preſens of the Maieſty, as well to the reliefe of the dead, as to the comfort of the procurer. But I would be lothe to deſcant vpon Gods worde for the beating out of any newe doctrine or deuiſed meaning, or to anouch a ſenſe not knowen to the time of perfect ſpring in religion. Therefore to go ſurely to worke, I will looke about me for example of this good* Tobies *almes, and prayers for the poore departed ſoules, that we may learne withall, not onely to be beneficiall to our ſelues, but to our neighbours both a liue and deade. All the antiquitie here offer to take my part in ſo good and ſo knowen a quarell. I may haue as many as I will, and whome I will. ſuch therefore I doe ſearche for, as be plaineſt for teſtimonie of open doles, and reliefe of the poore in the burials of Chriſtian people. That not onely one mans aſſertion, but alſo the plaine practiſe of the Church of God* Tob. 12.

may beare downethe aduerſaries boldneſſe: and the more auncient the better. Origene *then ſhall helpe vs to the vſage of his time and Church. He writeth thus.* Celebramus diem mortis, quia non moriuntur hi qui mori videntur. Celebramus nimirum, religioſos cum ſacerdotibus conuocantes, fideles vnà cum clero, inuitantes adhuc egenos & pauperes, pupillos, & viduas ſaturantes, vt fiat feſtiuitas noſtra in memoriam requiei defunctis animabus &c. *VVe ſolemnly kepe the day of our frendes departure, becauſe they be not deade which appeare vnto vs to dye. And this is our way of celebrating their funerals. VVe gather the religious men and prieſtes, the faithfull people with the cleargy: we inuite alſo the poore, the needy, and the fatherleſſe with the widowes: and we fill their bellies, that the memorial of their reſt may be kept ſolemnly.* But Tobies *ſcholar may learne his duety yet better, of the Apoſtles owne ſcholar* S. Clement: *who once or twiſe hath theſe wordes in effect: To viſet the ſicke, to bury the deade, to kepe their obittes, to pray and geue almes for them is commendable: vpon whoſe wordes I will not now ſtand, becauſe by and by, other occaſion muſt driue me to repeate, for the worthyneſſe of the man and the weight of his teſtimonie, more plaine euidence of his Church and time. If thou here yet doubt how the prayer, worke, or ſacrifice, of one mā a liue may helpe an other departed, remembre alwaies what I ſaide in the beginning, for the knot of our brotherhood and ſociety in one body and vnder one heade: and thou ſhalt not wonder how one membre by compaſſion may helpe & relieue an other. And there with, for example, conſider how the ſacrifice of* Iob *and daily almes were auaylable for the miſdeedes of his children, and appeaced Gods wrath towardes his importunate freindes. And though his benefite went onely then amongeſt the liuing in this worlde, neither his children nor freindes at that time departed, yet the caſe of the liuing amōgeſt them ſelues differeth nothing herin, from the communion and fellowſhip which the departed in Chriſt hath with the liuing in earth. And therefore I bring the example of* Iob *amongeſt many like in ſcripture, for that* S. Chryſoſtome *fitly induceth the ſame, to proue the partaking of good workes to be common as well betwixt the liue and deade, as of the liuing among them ſelues. Theſe be his*

Lib. 3. in Iob.

In compēd. & epiſtola ad Iacob. fratrem domini.

Iob. 1. & 2.

wordes

wordes in Engliſh. Let vs helpe our brethern departed, keeping a memory of them: For if the oblation of Iob *purged his children, why doubteſt thou of the ſolace that may ariſe by our offeringes vnto ſuch as be aſleepe in Chriſt? ſeeing God is pleaſed with ſome, for other mens ſakes. It was ſo knowen a trueth in that time, that they neuer put difference nor doubt, any more of the mutuall helpe of the liue towardes the deade, then they did for that benefite which in Chriſtes Church one man may holde of an other.*

In 15. cap. 1. Cor. Homil. 14.

3 Nowe commeth an other waye of releefe, by almes of other men, which being ioyned with prayers in our countrie, is as ſtraunge as ſometime it was common. He woulde make fooles beleue, that prayers and almes as they are in deede not ſo common as they ſhould be, yet among vs are not at all. But omitting that ſclaunder with the reſt, almes for ſoules departed is neuer mentioned in the ſcripture. And although *Tobies* ſtory be no canonicall ſcripture, yet it is not once mentioned, nor by any reaſonable or ſober man can be imagined there. But who can let *M. Allen* to dreame that *Tobies* prayer and almes were for the deade whome he buried? yet who can beare him when he boſteth, that all antiquitie doth offer to take his parte, and he may haue whome he will to teſtifie the ſame. This is a ſtrange matter *(M. Allen)* that you maye haue your choyſe of ſo many and will not vouchſafe to bring one that ſo doth write of *Tobies* prayer and almes. But you will ſay you meane generally of almes and prayers for the dead and thereof you haue ſtore of auncient teſtimonies, and the more auncient the better. I will not deny but you haue much droſſe and dragges of the latter ſorte of doctors, and the later the fuller of droſſe. But bring me any worde out of *Iuſtinus* martyr, *Irenæus*, *Clemens Alexandrinus*, or any that did write with in one 100. yeares after Chriſt, that alloweth prayer or almes for the deade, and I will ſaye you are as good as your worde. But if neither you nor any Papiſt for you, be able to doe it out of theſe which I haue named (which are the moſt auncięt writers whoſe workes are

extant) nor out of an auncient or authenticall writer with in the compaſſe that I haue named, I may iuſtly ſay, that you will boaſt of more in a minute of an houre then you are able to performe all the dayes of your life. But you will come neare the time if you can not come to it. And *Origen* ſhall ſpeake for you all that he can, or at leaſt wiſe as much as you will giue him leaue to ſay. But if a man might be as bold to poſe you (*M. Allen*) as you are to poſe your betters: where had you this teſtimony of *Origen*, did you read it in his owne workes, or did you borrow it of ſome other mans collection? I know you will be aſhamed to confeſſe the latter, but you may be more aſhamed to acknowledge the former. For who ſoeuer allegeth this place of *Origen*, to proue prayers and almes to profite the deade, is a foule falſery of *Origens* meaning, & a beaſtly gelder of auncient authoritie though it be *M. Allen* him ſelfe. For this place of *Origen* as it maketh nothing in the world to proue that prayer, and almes profite the deade, but the cleane contrary, ſo doth it plainly declare to what ende thoſe prayers, almes, and oblations that were vſed in the primitiue Church were referred and how in ptoceſſe of time, ſuperſtitious and erroneous opinions grew of them. Wherefore that this may be euident I will rehearſe the whole teſtimony of *Origen*, which *M. Allen* hath ſo miſchieuouſly mangled. *Nam priores diem natiuitatis celebrabant vnam vitam diligentes, & aliam poſt hanc non ſperantes. Nunc verò nos non natiuitatis diem celebramus, cum ſit dolorum atque tentationum introitus, ſed mortis diem celebramus, vtpote omnium dolorum depoſitionem, atque omnium tentationum effugationem. Diem mortis celebramus quia non moriuntur hi qui mori videntur. Propterea & memorias ſanctorum facimus, & parentum noſtrorum vel amicorum in fide morientium deuotè memorias agimus, tam illorum refrigerio gaudentes quam etiam nobis piam conſummationem in fide poſtulantes. Sic itaque non diem natiuitatis celebramus quia in perpetuo viuent ij qui moriuntur. Celebramus nimirum religioſos cum ſacerdotibus conuocantes, fideles vnà cum clero inuitantes, adhuc egenos & pauperes, pupillos & viduas ſaturantes, vt fiat feſtiuitas noſtra in memoriam requiei defunctis animabus quarum me-*

moriam

moriam celebramus, nobis autem efficiatur in odorem ſuauitatis in conſpectu æterni Dei. The former men did celebrate the daye of their natiuitie, louing but one life and not hoping for any other after this. But now we doe not celebrate the daye of natiuitie, ſeeing it is the entraunce of ſorrowes and tentations, but we celebrate the day of death as that which is the putting away of all ſorrowes, and the eſcaping of all tentations. VVe celebrate the day of death, becauſe they doe not dye that ſeeme to dye. Therefore alſo doe we make memories of the Saincts and deuoutly keepe the memories of our parents or friendes dying in the faith, as much reioyſing in their reſt, as deſiring for our ſelues alſo a godly finiſhing in faith. So therefore we doe not celebrate the day of natiuitie, becauſe they which dye ſhall liue perpetually. And thus we celebrate it, calling togither the deuout men with the Prieſtes, the faithfull with the clergy, inuiting alſo the needy and poore, filling the fatherleſſe and widdowes with foode. that our feſtiuitie or ioyfulnes may be done in remembraunce of the reſt which is vnto the ſoules departed, whoſe memory we celebrate, & may be made vnto vs a ſauour of ſweetenes in the ſight of the eternall God. By this place it is manifeſt that *Origen* & the eaſt Church in his time acknowledged no purgatory paynes, becauſe he confeſſeth death to be the ende of all ſorrowes to the faithfull. Secondly that they pray not for their friendes ſoules, as being in torment, but that they reioyſed for them becauſe they were in reſt. Thirdly that the prayers which they vſed in the memories of the dead, were not for the deade, but for them ſelues which were aliue, that they might likewiſe dye in the fayth as their friendes had done before them. Fourthly, that the aſſembly of the cleargy and people, with the feeding of the poore, was not to pray for the deade, nor to merite for their ſoules, but to reioyſe for the reſt of the deade, and to be a ſacrifice of thankesgiuing for them that were aliue. This one teſtimony of *Origen* ſhall teſtifie what the iudgement of the greeke Church was concerning purgatory & prayers for the dead from the Apoſtles time vnto his dayes. I wotte well ſuperſtition in the Latine Church was ſomewhat forwarder, in as much as there was the ſeate of Antichriſt appoynted to

be ſet vp according to the reuelation of *S. Iohn* and the expoſition of *Irenæus* who iudged that *Lateinos* was the number of the beaſtes name ſpoken of *Apoc.* 13. By the way it may be noted, how *M. Allen* tranſlateth *religioſos* the religious men, which worde might well be vſed, but that he would haue fooles to thinke, that there were Monkes, and fryers in that tyme, which were vſed to be called to burials, but it is playne that *Origen* calleth thē religious, whom by and by after he calleth faithfull. Moreouer, in the latter end where he libbeth of the concluſion of *Origens* wordes, he tranſlateth: *vt fiat feſtiuitas noſtra in memoriam, &c.* That the memoriall of their reſt might be kept ſolemnly, yet when he hath clipped, ſhauen, pared, gelded, and falſified all that he can, the dead be in reſt, and not in purgatory, for whoſe ſake he imagineth in *Origens* time they gaue almes. But next followeth a worthy authoritie of *Clement* the Apoſtles owne ſcholer, and he forſooth in his Epiſtle to *Iames* the brother of our Lord, commendeth obites, prayer, and almes for the dead. But why doe ye not *M. Allen* rehearſe his owne wordes as they are written in his Epiſtle? belike you are aſhamed of his louſie latine, and thinke that all wiſe men would ſay you are madde, if you beleue that *Clemens* which liued in the Apoſtles time could write no better ſtile, thē the cobling counterfecter of thoſe epiſtles. For ſhame away with ſuch a durty doctor, as writeth to *S. Iames* to ſee there be no miſe tordes *murium ſtercora* among the fragments of the Lordes portion, &c. *Epiſt.* 2. He was a beaſtly aſſe that writ ſuch naſty ſtuffe, and thought to make the world beleue, that ſuch a godly and learned father as *Clemens* was, would write ſo fooliſhly, ſo barbarouſly, ſo filthily, ſo malapertly, of ſuch bables as were not inuented 600. yeares after, to ſo holy and excellent an Apoſtle as *S. Iames* was: but the olde prouerbe muſt alwayes be true: *Draffe is good enough for ſwine.* But to put all out of doubt, the example of *Iobes* ſacrifice and almes which were auailable for his children, and friendes, ſheweth that the almes of men aliue profite them that be deade. In deede I reade in the booke of *Iobes* ſacrifice, and prayer, but I reade not

of

of almes giuen to merite for thoſe that were liuing, much leſſe for thoſe that were deade. I doubt not but *Iob* gaue almes liberally when tyme & occaſion ſerued. But I ſay thoſe places are vnfitly of *M. Allen* alleged to ſhew the force of almes, where no worde of almes is ſpoken. Howebeit he ſheweth his reaſon afterward, why he allegeth this example of *Iob*, becauſe *Chryſoſtome* applyeth it to the ſame purpoſe. I deny not but that *Chryſoſtome* doth as ſubſtantially alleage this example, for prayers to profitte the deade, as he doth the ſaying of God, that he will protect the cittie for *Dauid* his ſeruaunts ſake, what ſhall we ſay. Thoſe good men in that declining ſtate of the Church, to ſuperſtition, being deſtitute of the cleere teſtimonies of ſcripture to maintaine theſe plauſible errors, are driuen to ſuch ſimple ſhiftes to vpholde them, as it is great pitty to ſee. It ſeemed to *Chryſoſtome* the beſt waye to ſtaye the people from immoderate mourning, but he might haue vſed a better way, if he had comforted them as the Apoſtle teacheth. 1. *Theſſ.* 4. 1. *Cor.* 5. Otherwiſe when he iudged vprightly and according to the ſcripture his wordes ſounde cleane contrary to the opinion of purgatory and workes of other men to be meritorious for the deade, as in the very next *Homilie*, being the 42. 1. *Cor. Quapropter oro & obſecro vos, adeoq; ad genua ſupplex procumbo &c.* The wordes are long, therefore I will rehearſe them in Engliſh, and let *M. Allen* finde fault with my tranſlation if he can: *wherefore I praye and beſeech you yea and I fall downe as an humble ſuter to your knees, while neuer ſo ſmall a portion of your life remaineth be ruled by my ſayinges, be ye conuerted, be ye amended into better, leſt like vnto that richman when we are gone hence, we power forth teares which ſhall nothing profit there, and lament in vaine: for whether thou haſt a father, or a ſonne, or a freind, or any other whome ſo euer that putteth his truſt in the Lorde, none of theſe ſhall deliuer thee being accuſed of thine owne workes. For ſuch iudgement is exerciſed there, euery man is iudged of his owne deedes, neither is any man otherwiſe ſaued there. And theſe thinges I warne you of, not as he that woulde make you ſadde, or bring you into deſperation, but that being fedde with vaine and*

vnprofitable hopes, truſting in this man or that man, we ſhoulde not neglect our owne vertue, for if we be ſlothfull and doe ſlacke the matter neither any iuſt man, nor Prophet, nor Apoſtle, ſhall helpe vs: but if we be diligent hauing helpe enough of our owne workes, we ſhall departe hence with great confidence, and enioye thoſe good thinges that are layed vp for them that loue the Lord, which that we may all enioye let it be ſo through the grace and mercy of our Lorde Ieſus Chriſt. Compare theſe wordes with the former, and marke here not onely the ſounde of his wordes, but the weight of his reaſons, where as in all other places that he holdeth the contrary, the wordes only ſauoreth your cauſe, his reaſons are either feeble or none at all.

Ex Damaſceno pro defunctis.

4 *But that I may ſerue not onely the turne of trueth, but with plainneſſe alſo inſtruct the vnlearned, and with ſtore ſatisfie the godly greedineſſe of ſome, that liſt ſee more for the comforte of their conſcience, I will report one notable place for the declaration of charities force euen towardes the deceaſed, out of* Gregory Niſſen *of the Greeke church, and an other out of* Athanaſius *the greate: both directly touching the practiſe of good* Tobie *in compaſſion of the deade. Thus ſayth* Gregory. Dicitur bene, quòd ſi qui hinc non præmiſſis bonis migrauerint, & poſtea à familiaribus neglecta oblatis reliquijs farciantur, imputari opus perinde ac ab eis factum fuerit, eſt enim & hæc volũtas benigniſſimi Domini, vt creaturæ quæ ad ſalutem petuntur, ſic petantur & diſtribuantur: & vt exoretur non ſolum quando quis pro ſalute propria eſt anxius, ſed & quando pro proximo aliquid operatur: *in Engliſh. It is very well ſaide, that if any depart this life, his goods by almes being not ſent to God before him, and yet afterwarde the matter by his freindes in the offering vp the reſidue, be amended, that his freindes fact ſhall ſtande and be reputed as his owne worke. For ſo hath God of his mercy ordeined, that his creatures by vſe whereof life and ſaluation may be obteined, ſhoulde ſo be procured, and in this ordre diſpoſed, that man ſhoulde not onely obteine his requeſt in the carefull ſtudy of his owne ſaluation, but alſo when he wellworketh for his frende or neighbour.*

Pſal. 24.

Here may we well perceiue, that all the wayes of our Lorde be

mercy

mercy and trueth. And that he in a maner releeueth of his owne accorde our miſeries, both here and in the next life, that there may be no damnation to ſuch as be in Chriſt Ieſus: for whoſe ſakes he turneth theſe baſe creatures of mans ſeruice in this life, to the vſe of his pardon and ſaluation in the life to come: he accepteth the good will and trauell of other, for the helpe of them which can not relieue themſelues: And, which is the property of a moſt mercyfull father, where he loueth he will raiſe the hearte of ſome good interceſſor, that by patronage and prayers of ſome Iuſt Iob, *his fury may ceaſe by his owne procurement. But howe this mutuall worke of mercye is currant through the membres of our common body and howe being practiſed by one, it ſerueth before God for an other, either in this life or the next, our holy father* Athanaſius *by his authoritie might well be a proofe ſufficient: but he is content to declare it vnto vs by an example: and ſuch an example, that beſide the matter, may further put vs in remembraunce of the deuotion of our elders in an other point, which the ſtudious reader may marke by the waye: thus then he ſayth.* Quod in pauperes collocatur beneficiū, omnis bonæ retributionis eſt augmentum. Itaque pro defuncto oblaturus eundem ſerues ſcopum, quem qui pro paruulo filio adhuc imbecillo & infante, interim dum puer ægrotat, affert ceram, oleum, & thimiama, in templum Domini magna fide, & accēdit pueri nomine, neque enim puer hoc faceret, cum ignoret diuinæ regenerationis conſtitutiones. Sic cogitet etiam eum, qui in domino morte obijt, & poſſe & offerre ceram, oleum, & cętera quæ in redemptionē offerri ſolēt. *The benefit beſtowed vpon the poore is a ſoueraigne ground of Gods rewarding. And in thy oblations for the departed, haue alwaies the ſame intēt & ſcope that a father hath, practiſing for the recouery of his ſicke child, being yong & tender: VVho for his ſick ſon bringeth into the Church of our Lord God, waxe, oyle, incenſe, and with deuotion and faith lighteth them in the boyes behalfe: for that the child himſelfe, being wholy vnſkillful of the ordinaunces of our Chriſtianity, would neuer go about any ſuch thinge: euen ſo muſt a man thinke of the deceaſed perſons caſe, that he may & doth offer, (as in an other mās perſon) waxe, oyle, & ſuch like, as cōmonly for redēptiō are offered.*

VVith proofe of our matter in hande, here may be noted beside, the vsuall oblation of thinges apperteining to the mainteinaunce of Church light, and lampes: setting vp of tapers of singular deuotion for sicke persons, representing of our goods, and Gods creatures, from prophane vse of daily occupation, to Gods honour in the temple: the vndoubted hope that all faythfull people had, as well to procure fauour to them selues thereby, as mercy to other, for whose sakes they did it: and especially that in this mans age, that was so auncient, these tokens of loue and duety towardes our Lorde, and shew of their homage by such externall actes, were taken as peculiar ordinauncies, and solemne constitutions of our Christianitie. These thinges (though the hedge of my cause forceth me to let them lightly passe) yet as I go by, I must needes beholde, as steppes of olde maners: with some mourning to say the trueth, and no litle sorow, in the contrary comparing of our corrupte conditions. The reader as he list, may perchaunce with more leasure, or at leaste with lesse iniury to other, weye the wonderfull waste that sinne and heresie hath wrought in our dayes of darknesse. And whē he considereth these thinges, that be now of most men counted meere madnesse, to haue bene liked, allowed, preached, auouched, sent out in solemne workes and writings to the vewe of the world, and the sight of all posterity, from the very heart & spring of the Christiā Church, by Athanasius *the great, O Lord what a mighty man in worde and worke do I nowe name: him do I name, whose memory is blessed in Gods Church, in whose lappe our weeryed mother once before, as she hath bene often, in a maner leaned to take her rest from the forsaken children: whose only worde with out all proofe (though he neuer speaketh but with weight of reason) wouldе beare ouer all these pety Protestantes put together: so said* Tully *comparing the Epicures with* Plato *and* Aristotle: *much more bouldly may I payse all heretiques in the worlde with this mans onely worde. Him therefore such a man, and so great a pillor of faith, when the Catholike shall see proue and allow, and practise those same thinges, which our maisters of sectes can not abide, but most abhorre, and by him take a sure taste of his whole time, shal he not wounder with all wise men, at our downefall so deepe? shall he not mernaile vnder one name of Christianitie, that goeth yet*

In Athanasius his time candels vvere light in churchies, for their sakes that vvere dead, sicke, or absent.

Athanas. authoritie onely, vvill beare dovvn all heretiks in the vvorlde.

The name onely of Christianity lefte in many.

yet common to our dayes with thoſe happy times paſt, to be ſuch diuerſitie of caſe and conditions, that the one vnder ſo glorious a name muſt be nothing elſe but a cloked paganiſme? but yet I woulde not he ſhoulde occupie ouermuch his minde in this conſideration, till he ſee the whole ranke of Gods holy hoſt, and all the bleſſed bande of Martyrs and Sainctes ſtande with vs for the full defenſe of trueth, and the common Church their mother and ours.

4 The laſte parte of this Chapter hath a boyſterous bragge of two great doctors authorities *Gregory Nyſſene*, & *Athanaſius* the great, but they ſtande both vppon either the credit or iudgement of *Damaſcene*, neither of which we eſteeme ſo much, that we neede greatly regarde them. Counterfecting was ſo common in thoſe dayes and before them, to maintaine ſuch errors as coulde not be proued by ſcripture. For to paſſe ouer that which *Tertullian* writeth in his booke *de Baptiſmo*, of the prieſt of *Aſia*, which was conuicted to haue fayned certaine writings of *S. Paule* to *Tecla*: was not the *Nycene* Councel the firſt and the beſt, corrupted with counterfect canons by the Byſhoppes of *Rome* to maintaine their vſurped authoritie, in the dayes of *S. Auguſtine*? which was plainely eſpied and confuted in the Councell of *Carthago. 6. cap. 4. & 7.* And in the *Africane* Councell, were there not three faulſe quaternions founde added to the 5. Councell of *Conſtantinople*? which was eſpied in the 6. Councell of *Conſtantinople Act. 3. & 12.* If men woulde be ſo bolde with generall Councells, thinke you that they woulde be afrayde of *Gregorius* or *Athanaſius* writings? And what maner of a Sermon of *Athanaſius* was that, which was reade in the 4. action of the 2. *Nicene* Councell? Of the image of Chriſt and the miracle done in *Berytus*, that when a Iewe ſtrake the image, there iſſued out water and bloude: what a ſhameleſſe lye is that which Pope *Adrian* in his epiſtle writeth, that *Cõſtantine* was clenſed of a leproſie and baptiſed of *Sylueſter* at *Rome*, contrary to the Hiſtorie of *Euſebius* who liued in *Conſtantines* time and knew him? what faulſyfying of authorities is there to

proue the worshipping of images out of *Gregorie Nissene*, *Basilius Magnus*, *Athanasius* and *Ambrosius*, *Chrysostome*, *Cyrill*, and *Hieronym*, with diuerse other in that leude Councell? wherfore except you coulde alleage their sayings out of their owne workes, I will neuer trouble my selfe to aunswere them, although if they were there true authorities, there is no cause why we shoulde beleeue either of them both, in an article of faith with out the authoritie of the word of God. Their time had diuerse errors & superstitious ceremonies which they being occupied in fighting against greater heresies that then sprang vp, of the *Arians*, *Macedonians*, and such like, either had no leasure to espie, or else made lesse accompt to reforme.

Of certaine offeringes or publike almes presented to God for the deceased, in the time of the holy sacrifice, at mens burialles, and other customable dayes of their memories: and of the sundry mindes kepte in the primitiue Church for the departed.

CAP. VI.

I *KEping our selues then from by matters, (if those be by, that are so neare) of relieuing the departed by the almes of the liuing there we leste, and there must we borowe breefely a worde or two more. Because I thinke it very necessary to be knowen, that besides the priuate procuring of the deceased soules welth, and more then the common doles at the day of buriall, there was also an other kinde of almes not much differing in effect from the other, but in ordre and vsage not all one. Which, because it was solemnely presented to Gods minister before the holy altare, in the face of the whole faithfull assembly, harde at thentry vnto the soueraigne sacrifice, was highly alwayes esteemed, and called an oblation for the departed, or an offeringe. And it was most practised at the mindes of the departed, and memoriall dayes, which were very many at the beginning of those happy times of our forefathers, the deuotion of the good Christians then very feruent: and be not nowe a dayes, as they faulsely affirme, increased by superstition,*

but

but of late yeares, euen before this pitifull ouerthrow of vertue, by our negligence and lacke of deuotion much decayed. There is now vſed onely, for the moſt part, but twelue monthes mindes, or monthes for the moſt: and that commonly but for the firſt yeare of their reſt: and then afterward either cleane forgotten, or openly not often remembred. I ſpeake of the late better times. For now there is no bleſſing of mans memory at all. Theſe often oblations in the ſacrifice time for both the liue & dead, gaue name to that part of the Maſſe which is yet called the offertorie. *wherof there was a ſigne of late, in the offering of ſome ſmall peece of mony in the common funeralls, and at other times alſo of greater ſolemnitie. But in the primitiue Church it roſe to ſuch a ſumme, that both the Church was thereby mainteyned, and the poore ſingularly relieued. And the name of the peoples oblation is often taken in this ſenſe: although, becauſe they ioyne by theſe meanes and other with the holy miniſter in the great and dreadfull oblation of Chriſtes owne bleſſed perſon in the ſacrifice, they be ſayd ſometimes, truely to offer: as it were by the Prieſtes miniſtery, whome with hart and affection they doe aſſiſt, and with whom they truely communicate. they may offer I ſay, that ſacrifice, in this ſenſe for their friendes departed. But elſe commonly beſides the bleſſed Sacrifice of the newe Teſtament, which was alwayes the chiefe meane of Gods mercy, to both quicke and deade, and in euery minde or memory for the ſoules principally procured, the offering of ſome part either of the deceaſeds owne goods, or his louers, for the vpholding the miniſtery, was alſo made. Of which kind of participating with the departed, we reade in the auncient councell named* Bracharenſe *thus:* ſi quid ex collatione fidelium aut per feſtiuitates martyrum aut per commemorationem defunctorum offertur, per aliquem clericorum fideliter deponatur: & conſtituto tempore ſemel aut bis in anno, inter omnes clericos diuidatur. *If there be any offeringes by the contribution of the faithfull, made either in the feſtiuall dayes of martyrs, or mindes and memorialls of the dead, let them be laide vp aſide, in cuſtody of one of the cleargie, that once or twiſe in the yeare as time ſhall ſerue, they may be truely parted emongeſt the reſte. And becauſe all times haue had certaine draw backes in religion, and hinderers of deuotion, the Councell kept at* Vaſe *of*

Deuotion much decaide ſomevvhat before this hereſy began.

Can. 38.

greate antiquitie, excommunicateth all ſuch as in any wiſe hinder the oblations for the departed. And in like caſe the fourth
Cap. 2. *Councell holden at* Carthage. *Thus runneth the decree of them*
Cap. 95. *both. VVe doe curſe and excommunicate all thoſe, that by any meanes withdrawe or els ſtaye from the Churches the oblations of the departed, as murderers of the poore. The decrees of both theſe notable aſſemblies, were thought worthy to be confirmed by the vj. generall Councell holden at* Conſtantinople: *then are our miniſters in the ruffe of their newe communion, thruſt out of the olde holy communion of ſainctes, if either vniuerſall or prouinciall Synode can take holde of men ſo deſperat, that neither care for mans curſe, nor Gods bleſſinge. VVell murderers and manquillers they muſt be counted, their predeceſſors not halfe ſo euill, deſerued no better name.*

CAP. VI.

1 IN the latter ende of the fift Chapter was promiſed a whole rancke of Gods holy hoſt, & all the bleſſed band of Martyrs and Saincts to ſtand on their ſide. But this promiſe is no ſoner made then it is forgotten. The title in deede talketh of almes preſented for the deceaſed in time of the holy ſacrifice, but the treatiſe hath neuer a one that ſpeaketh for it. But *M. Allen* him ſelf who firſt ſpeaketh of the decay of popiſh deuotion euen in popiſh tyme, & then telleth vs whence the offertory of the maſſe tooke the name, which he ſayth was of ſuch oblations, as were offered for the deade. But except his word be good payment, he bringeth nothing elſe for proofe. But if we ſhall rather beleue *Iuſtinus Martyr*, one of the moſt auncient and authentical writers of the Church, whoſe workes remayne: the oblation that was made after the communion was of almes for the reliefe of the poore. As appeareth in his ſecond Apollogie vnto the Emperour for the Chriſtians, where he deſcribeth the whole order of their meeting and what ſo euer was done, or ſayd among them. As firſt the reading of the Scripture, the exhortation of the chiefe miniſter, the common prayer of the whole Church, the adminiſtration of the Lordes ſupper, and then ſayth he,

he, οἱ εὐποροῦντες &c. *They that are rich & ſuch as wil, according as euery man ſhall thinke good geue what they will &c.* by which it is manifeſt that in thoſe firſt and purer dayes there was no mention at all of ſacrifice for the dead, but onely oblation for the poore liuing. And as for the councell *Bracharenſe* which was helde 4. or 5. hundreth yeares after *Iuſtinus* time, yet proueth nothing but the commemoration of the deade, and a collation of the faythfull but no oblation for the deade. Neuertheleſſe to help the matter be added 2. other prouinciall councells, namely the councell of *Vaſe*, and the 4 of *Carthage*, which excommunicate all ſuch as hinder in any wiſe, the oblations for the departed, and theſe decrees alſo are confirmed by the 6. generall councel holden at *Conſtantinople*. Therefore theſe miniſters that be in the ruffe of their newe communion, muſt be thruſt out of the olde communion with all a lye a. But whether is he worthy to be thruſt, that regarding no communion either olde or new of any trueth, but his common vnion of lying and rayling together, hath falſyfied both the decrees of *Vaſe* and *Carthage*, what *M. Allen*? two Councells at one clappe falſyfied? and that not ignorantly but wittingly, not negligently but wilfully? and yet muſt you wipe your lippes as though it were not you, and rayle like a ruffian vpon our miniſters in the ruffe of their newe communion, when you are not aſhamed to faulſyfie the decrees of the olde communion? Be not theſe the wordes of the *Carthage* Councell *Ca. 95? Qui oblationes defunctorum aut negant eccleſiis aut cum difficultate reddunt tanquam egentium necatores excommunicentur. They which either deny to the Churches, or els pay with difficulty the oblations of the deade, let them be excõmunicated as murtherers of the poore.* Likewiſe the Coũcell of *Vaſe. Ca. 2. Qui oblationes defunctorum retinent, & eccleſijs tradere demorantur, vt infideles ab eccleſia ſunt abijciendi, quia vſque ad exinanitionem fidei peruenire certum eſt hanc pietatis diuinæ exacerbationem: quia & fideles de corpore recedentes, votorum plenitudine, pauperes conſolatu alimoniæ & neceſſaria ſuſtentatione fraudãtur, toti ergo tales quaſi egentium necatores nec credentes iuditium dei habendi ſunt,*

vnde & quidam patrum hoc ſcriptis ſuis inſeruit congruẽte ſententia qua ait: Amico quicquam rapere furtum eſt, eccleſiam vero fraudare ſacrilegium eſt. They which reteine, the oblations of the deade and make delay to deliuer them to the Churches, are to be caſt out of the Church as infidels. For it is certaine that this prouoking to wrath of the mercy of God recheth euen to the vttermoſt denying of the faith. Becauſe both the faithfull departing from their bodye, are defrauded of the fullfilling of their deſires, and the poore of the comfort of foode and neceſſary ſuſtentation. They therefore that are ſuch, are to be compted as murderers of the poore and ſuch as beleiue not the iudgement of God, wherefore one of the fathers hath put this in his writinges, with agreable meaning whereby he ſaith. To take away any thing from a mans freind is theſte, but to defraude the Church is ſacriledge. What other thing can be gathered out of thoſe decrees? but that thoſe men are noted with cenſure, which keepe backe ſuch thinges as men that are departed had bequethed, to the Churches, for the releeſe of the poore, what is this to oblation or ſacrifice for the deade: is it all one to ſpeake of oblations of the deade and oblations for the deade? With *M. Allen* it is all one, for after he hath ſayed, that the Councells do excommunicate all them that hinder the oblations for the departed, he addeth that the canons of the Councells runne thus, that they which withdraw the oblations of the departed are excommunicated. But herein he declareth, that he is a manifeſt falſyfier, not of error but of purpoſe.

2 Damaſcene *that bleſſed man, that ſuffered ſo much ſorrowe for trueths defenſe, whoſe authority I muſt often vſe in this treatiſe becauſe he purpoſely ſtoode for this quarell againſt certaine heretiques of his time. He therefore in the life of* Ioſaphat *excedingly prayſeth his paſſing loue towards his father departed. VVho firſt with all godly deuotion, procured his exequies and dirigies on the day of his buriall, then commended his ſoule to God with ſeuen dayes ſolemne prayer and ſupplication at his ſepulcher: and with a wonderfull liberall almes or oblation for the poore people, he finiſhed vp the matter the viij. daye. But if you*

In vita Ioſaphat.

can

can finde in you hearte to credit this good mans report, he will aſſure you of the vſage of his time. By which you ſhall perceiue, that it is a horrible ſlaũder that the wicked haue raiſed on Gods Church and miniſters, which be not aſhamed, to ſay and auouch in their open ſermons and vaine libells, that theſe yearely, and ſo many monthes mindes, haue bene newely practiſed and deuiſed againſt Gods worde, and the vſage of the primitiue Church. Wherein they ſhewe them ſelues exceding ignorant in the affaires of the Church, or els paſſing bolde and malitious, in willfull deceiuing the ſimple. For our onely monthes and yeares oblations, in Damaſcens *dayes, as he often affirmeth, there were cuſtomably kept* triceſimales, quadrageſimales, anniuerſariæ memoriæ: *the thirtith, the fourtith, the yeares mindes: and portions apointed out, as he ſayth, in teſtaments for the mainteinaunce thereof. And all this commonly, beſides the peculiar deuotion of ſome, towardes their ſingularly beloued. If thou liſt go yet vpwarde, thou ſhalt finde no leſſe care for the helpe of the ſoules deceaſed: for* S. Ambroſe *reporteth of his time: that otherwhiles the third & the thirtith, otherwhiles the ſeuenth & the fourtith minde dayes were religiouſly obſerued: yea and that (as he ſaith) by good authoritie, and auncient vſage of the Patriarches both in the lawe of nature and Moyſes,* Cum frequẽtibus oblationibus omnibus, *with often and ſundry oblations for the reſt of the departed. This xxx. dayes memoriall, olde holy* Ephreem *in his teſtament and laſt will prouideth for himſelfe, after his departure. The ſeuenth day was alſo euer in the primitiue Church with great religion obſerued: becauſe, as* Beda *ſaith, that hath the repreſentation of the life to come. And* S. Ambroſe *practiſed it for his brother, for the like proteſtation and ſigne of the reſurrection and reſt perpetuall.* Die ſeptimo *(ſayth he)* ad ſepulchrum redimus, qui dies ſymbolum eſt futuræ quietis, *the ſeuenth day we come together againe to my brothers ſepulchre, becauſe that day is a pledge of the reſt to come.*

Super obit Theodoſ.

Iulio interpr.

De fide reſur.

2 That which can not be proued by the Councells, ſhalbe made cocke ſure by the doctors, and *Damaſcene* that bleſſed man ſhall beginne the daunſe: who as their fables write of hm, had his hande cutte of for crafty conueiance,

yet was it againe reſtored by miracle by the bleſſed virgine, after it had bene nailed to the Church dores of a longe time. I haue often ſaide we deferre nothing to his authoritie, who was both in a corrupt time, and he himſelfe a corrupter of religion by building vpon fables and authorities of men as maye be manifeſt to any that ſhall reade his writinges, which of the Papiſtes of meane iudgement in theſe dayes is not aſhamed of that fable which he reherſeth in *Serm. de defunctis?* how *Gregory* ſhoulde praye and obteine pardon of God for the ſinnes of *Troianus* an heathen Emperor that was in Hell 4. or 5. hundreth yeares before *Gregory* was biſhop of *Rome*, ſo maye they be of the tale of *Falconilla* and all other like fables auouched by him in the hiſtorie of *Barlaam* and *Ioſaphat*. But of memories of the dead and prayers for the deade alſo, we will not ſtriue but that they were vſed before the times of *Beda*, *Ephraim*, and *Ambroſe*, but with out warraunt of Gods worde or authorities of ſcriptures, but ſuch as is ſo pitifully wreſted and drawen vnto them, as euery man may ſee, the holy Ghoſt neuer ment any ſuch thinge as they gather of them.

3 *Holde on vpwarde ſtill, and* Tertullian *will witneſſe with thee, that in that floure of Chriſtes Church, with in leſſe then CC. yeares of our maiſters death*, Oblationes fiebant annua die pro defunctis: *That oblations and ſacrifice were yearly made at the xij. monthes mindes of moſt men: he meaneth both by the ſacrifice of the Church, and offeringes of the freindes of the departed, as there alſo:* Repete apud Deum pro cuius ſpiritu poſtules, pro qua oblationes annuas reddas: *Call to thy remembraunce, for whoſe ſoule thou prayes, and in whoſe behalfe thou makes yearly offeringes: He ſpeaketh of a freinde of his, that practiſed thus for his wiues departure. And in an other place he well declareth the duety of maried perſons one towards an other, if God by death ſeparate them in ſonder.* Pro anima eius orat, & refrigerium interim poſtulat, & offert annuis diebus dormitionis eius, *She prayeth for her husbandes ſoule, and obteineth in the meane ſpace eaſe: and offereth euery yeare, at the mind day of his paſſing henſe. And he letteth not to affirme,*

De Cor. milit.

In exhort. Caſtitat.

De monogamia.

firme, that the maried couple that practiſe not thus, do not beleue the reſurrection. Therefore he concludeth thus: Nunquid nihil erimus poſt mortem ſecundum aliquem Epicurum, & non ſecundum Chriſtum? quòd ſi credimus mortuorum reſurrectionem, vtique tenebimur, cum quibus reſurrecturi ſumus, rationem de alterutro reddituri: *What ſay you, ſhall we fall to nothing after our death, as the Epicure thinketh, and not riſe againe as Chriſt teacheth? And if we beleue the reſurrection of the deade, then doubtleſſe we ſhall be bounde to make accompt one of an other, as we ſhall together riſe againe. Beware here my maiſters, once againe I muſt tell you, you are going towardes the deniall of the reſurrection, ſo many as condemne the vſage of the Church in praying or offeringe for the deade.* Tertullian *ſayth you be Epicures in this point, and ſo you be in all others. I ſay you are paſt priuy muttering in your heartes that there is no God: for you are come to plaine* Manducemus & bibamus: cras enim moriemur, *Let vs eate and be mery, we can not tell how longe we lieue. I ſay you muſt aunſwere for parting the affection of man and wife, and the one muſt be countable at the day of iudgement to an other, that they procured not the duties of the deade by right of Gods holy Church, for their ſoules departed. Take heede therefore, you are warned.*

This hereſy much ioyneth vvith the Saduces

Pſal. 13.

Cor. 1. ca. 15

3 Nay ho there *M. Allen*, no higher then *Tertullian*. And when we haue examined the teſtimonies of *Tertullian* in order as you haue brought them, you ſhall haue ſmall aduantage out of him, yea your friendes ſhall thinke you had bene better to haue made no mention of him. For firſt I muſt tell you, that theſe three lines which are all that he hath written ſounding that way, are found in three bookes which all were written by him, when he was an heretike, & ſeparated from the catholike Church. And therefore it may well be, that all that he ſpeaketh of prayers and oblations for the deade, was onely in the conuenticles of the *Montaniſtes*, of which ſect he was an earneſt defender, rather then in the catholike Church. And this coniecture ſeemeth the more probable, becauſe *Cyprian* which was afterward a catholike Biſhop in the ſame city, where *Tertullian* ſome-

time had liued, maketh no mention of prayers for the dead, but onely of sacrifice for the Martyrs which was none other but the sacrifice of thankesgiuing. *lib.* 4. *Ep.* 5. But admit that the Church of God in that time, vsed these superstitious prayers and oblations for the deade, let vs consider vpon what ground they were vsed. The first place *M. Allen* allegeth in this forme. *Oblationes fiebant annua die pro defunctis.* But *Tertullians* wordes *in libro de corona militis* be these. *Oblationes pro defunctis, pro natalitijs annua die facimus.* We make oblations for the dead, for our birthes on the yearly day. By which it is euident that *M. Allen* did not read these wordes him selfe, but receiued them of some other mans collection, or found them in some booke of common places. But to the matter: *Tertullian* him selfe shall say for me, that the same custome, with many other which he there rehearseth, hath no ground in the holy Scripture. *Harum & aliarum eiusmodi disciplinarum, si leges expostules scripturarum, nullam inuenies, traditio tibi prætendetur autrix, consuetudo confirmatrix & fides obseruatrix.* Of those and such like disciplines, if you require the lawes of the Scriptures, you shall finde none, tradition shall be pretended to you to be the author, Custome the confirmer, and faith the obseruer. It is good to take that which is so franckly giuen: and more is *Tertullian* to be commended, that confesseth the ground of his errour not to be taken out of the word of God, then they that labour to wrest the Scriptures to find that which *Tertullian* confesseth is not to be found in them. I knowe the Papistes will aunswere that tradition is of as good credit as the Scripture, & is the word of God vnwritten, as well as the Scripture is the word of God written. But why then doe they not obserue all other things, that *Tertullian* in the same place affirmeth to be tradition, if tradition be the word of God, why doe they not giue to them that are newly baptised a temper of milke and hony, and from the day of their baptisme forbid dayly washing all the weeke after? Why doe they not count it a wicked thinge to fast on the Sunday, or to pray and worship God on their knees? Why doe they not count it a wicked thinge to fast betwene Easter

ſter & Whitſontide, or to pray on their knees all that time? Finally why doe not they croſſe them ſelues in the forehead, at euery ſteppe they ſet forth, at comming in, at going out, at putting on of garmentes, at putting on of ſhoes, at waſhing, at the tables, at lighting of candles, at beddes, at ſtooles, and at all thinges, what ſo euer they doe? What aunſwere can they here make, but that their Church may diſpenſe as well with the word of God vnwritten, which they cal tradition, as ſhe doth againſt the word of God conteyned in the holy Scriptures. So that alwayes what ſo euer they prate of antiquitie, cuſtoms, traditions, vnwritten verities, or the word of God vnwritten, the authority of their blaſphemous church is aboue them all. Now to the ſecond teſtimony alleged out of *Tertullian*. *S. Ieronym* ſhall teſtifie for vs, that this booke, as the other that followeth, was written againſt the Church, ſo was alſo his booke *de corona militis*, when he was out of the Church, whereby it may appeare, what good authorities they are, to proue the doctrine of the Church. This booke *de caſtitate*, he wrote to diſwade a friend of his, whoſe wife was dead, that he ſhould not marry agayne, condemning ſecond mariage for adultery, as *Montanus* his maiſter did, and laboureth to proue that he could not pray for his departed wiues ſoule, nor offer the yearely oblation, if he married an other. To the ſame purpoſe he reaſoneth in his booke *de Monogamia*, where the wordes alleged by *M. Allen* be ſo corrupted in all the coppyes, that *Beatus Rhenamus* confeſſeth that no ſenſe could be made of them, and theſe wordes are the coniecturall correction of *Beatus Rhenamus*. But let them be vndoubtedly the wordes of *Tertullian*, as they ſeeme to be. Here more manifeſtly then before he brocheth his hereſie of condemning ſecond mariages, for in that the wife prayeth for her huſbands ſoule, and offereth, &c: he would proue that ſhe is ſtill married to him, and that ſhe committeth adultery if ſhe take an other, directly contrary to the word of God. *Rom. 7. & 1. Cor. 7.* yet ſee either the ignorance or ỹ malice of this *Allen*, that allegeth thoſe words of this writer, by which he condemneth them that allow ſecond

mariage, as denyers of the reſurrection, agaynſt vs that deny prayers for the deade to be lawfull by the word of God. And vſeth the ſame reaſon and wordes to proue prayers for the dead to be allowable, that *Tertullian* vſeth to proue ſecond mariages to be damnable. For that accompt which *Tertullian* ſayth men and women are bound vnto, one to an other, he meaneth of the promiſe of mariage once made betwene them, which *M. Allen*, like a wiſe yong man expoundeth prayers & oblations for their ſoules. The words of *Tertullian* following immediatly where *M. Allen* leaueth them, are theſe. *Si autem in illo æuo neque nubent neque nubentur, ſed erunt æquales Angelis: non ideò, non tenebimur coniugibus defunctis, quia non erit reſtitutio coniugij. Atquin eò magis tenebimur, quia in meliorem ſtatum deſtinamur, reſurrecturi in ſpirituale conſortium, agnituri tam noſmet ipſos, quam noſtros, &c.* But if in that time, they ſhall neither marry, nor be married, but ſhall be equall to the Angells, we ſhall not therfore not be boũd to our wiues departed, becauſe there ſhall not be a reſtitution of mariage, But ſo much the more we ſhall be bounde, becauſe we are appoynted to a better ſtate, as they that ſhall ryſe agayne into a ſpirituall fellowſhip, and ſhall know agayne as well our ſelues, as thoſe that pertayne vnto vs. Wherefore *M. Allen* once againe I muſt tell you, that we woulde be ſorrie to be ſo neere the deniall of the reſurrection, by denying prayers for the deade, as you are towarde the hereſy of the *Montaniſtes*, in vſing ſuch reaſons to defend praying and offering for the deade, as *Tertullian* a *Montaniſte* vſed to mainteine his hereſy, but I ſhall haue further occaſion to retorne to *Tertullian*, when I ſhall proue that the opinion of purgatory came firſt from heretikes.

4 *But as neere as we be Chriſtes time by* Tertullians *helpe, we will approch yet neerer, to the very Apoſtles age, and looke out ſome recorde of that time for oblations and diſtributions, with memorialls for the departed. And the further from you of the new ſect we go, the more plaine deſtruction of your doctrine, and more manifeſt proofe of our olde deuotion ſhall we fiende, to your*

open ſhame and the comfort of Catholikes. S. Clement *therefore the Romane, one conuerſaunt with the Apoſtles, and inſtructed by them in his faith, a familiar of* S. Paule, *and promoted by* S. Peter, *a true paſtor and a holy martyr, thus reporteth of the Apoſtles ordinaunce in our matter.* Peragatur dies mortuorum in Pſalmis, in lectionibus, atque orationibus, propter eum qui tertia die reſurrexit: Item nonus in commemorationem ſuperſtitum atque defunctorum. Etiam quadrageſimus ſecúdum veterem formam, Moyſen enim hoc modo luxit populus: nec non anniuerſarium pro memoria ipſius, detúrque de illius facultatibus pauperibus, in commemorationem ipſius. *Thus in Engliſh. VVe will that the third day be obſerued for the departed, in pſalmes, leſſons, and prayers, for his ſake that roſe the third day. And ſo the ix. day, for the vniting together in one memorie the departed with the liuing. In like maner the fourtith day muſt be kept according to the ordre vſed of olde: for ſo did, the people obſerue the bewayling of* Moyſes. *And with all theſe, the xij. monthes minde beſide. VVhere for the memory of his departure, let ſomwhat be diſtributed amongeſt the poore people. How ſay you now my maiſters, is this Popiſh or Apoſtolike doctrine? was it inuented for prieſtes couetouſneſſe, or obſerued as Chriſtes ordinaunce? made we much of late of the litle we founde before, or of late loſt for lacke of deuotion, that which we had ſo long before? Mercifull God who woulde thinke this geare were ſo auncient, & ſo litle ſet by. VVho would thinke the aduerſaries were ſo impudent and yet ſo much regarded. VVhat hearte thinke you they reade the auncient writers with all? Or with what conſcience can they paſſe by ſo plaine practiſe of all the Chriſtian worlde? Or with what face can they name either ſcripture or doctor? How dare they looke backe at any one ſteppe of antiquitie, all which be nothing els but a teſtimony of their wickedneſſe, and as you woulde ſay a pointing with finger at their horrible ſpoile of olde doctrine and deuotion? VVhat if one of their owne ſcholars ſeeing this light in our matter, ſhoulde aſke of his maiſter: a laſſe ſir, what if this be true that is proued ſo olde, and you chaunce to lie that are ſo late, where are we your ſcholars then? It is not aunſwered, if you confort him with faire wordes, and tell him you follow the ſcripture. For he will charge*

Lib. 8. Cõſt. Cap. 48.

The maiſter Proteſtant is poſed.

you againe ſtraight, that theſe men had ſcripture, vnderſtood ſcripture, alleaged ſcripture, both of the newe Teſtament and the olde, and referred their vſage ſome to Moyſes *&* Aaron, *other ſome to the fathers in the lawe of nature, and all to the Apoſtles of Chriſt. VVhere are you then? no more but this perdy, we vnderſtand ſcripture perchaunce better then they, we haue the holy Ghoſt perchaunce and ſo had not the fathers: perchaunce that is no ſcripture, perchaunce this and this is not that doctors worke, becauſe it makes againſt vs. I thinke he that woulde beleue your chauncing, that may haue ſuch aſſuraunce of the trueth on the other ſide, he is worthy to be deceiued.*

4 Not content with *Tertullians* teſtimony, you will clime higher, euen to *Clemens* the Apoſtles owne ſcholer, but you ſhalbe brought downe with ſhame enough. I will not here repeate the miſe dounge, with the rotten breade in the boxe, and ſuch baggage as I haue diſcouered before, of this carterly *Clement*, but becauſe you are ſo full of poſing *M. Proteſtant*, as though you were *Iohannes ad oppoſitum*, I wil poſe you *M. Allen* an other while, or any *M.* Papiſte of you all, that hath a forheade to mainteine this trumperie, for *Clemens* the auncient Biſhoppes writing. Alas Syr, what if this be proued counterfect that you ſaye is ſo olde? and you with out peraduenture lye, that of late haue founde it ſo auncient, what grounde haue your ſchollers then? *Tertullian* hath diſcharged you of authority of the ſcripture already, how will you proue it then to be a tradition of the Apoſtles? your aunſwere wilbe ſtill, *Clenens* ſayth it. But alacke Sir, whether is it more licke, that *Euſebius* and *Hieronym*, that lyued neerer to the time of *S. Clement* by twelue hundreth yeares, then you, ſhoulde know or here tell of his epiſtles and other writings better then you? But *Euſebius* and *Hieronym* neuer hearde of ſuch writinges as were neuer ſeen in the Church 13. or 14. hundreth yeares after *Clemens* his death. Where ſhoulde you haue them then but of ſome counterfecting knawe, that coulde not otherwiſe maintaine his hereſie to be old, but by falſyfying and counterfecting a newe, that which neuer was in the olde

olde writers heades. But to ſhew that your ſhameleſſe *Clement*, daunceth bare and breecheleſſe, with out all honeſty: I will yet poſe you further, and bidde you call your wittes together to aunſwere me. Whether had you rather graunt that ſo holy a Pope as *Clemens* was, did erre, or that he was a falſe knaw that woulde father an error vppon ſo holy a mans name and credit? your *Syr Clemens* decreeth that the fortyeth day muſt be obſerued for the departed, according to the olde forme becauſe the people did ſo obſerue the bewayling of *Moſes*. But if the ſcripture affirme that the people bewayled *Moſes* but 30. dayes *Deut.* 34. Then is your *Clement* a falſyfier of Gods worde, and his fooliſh decree builded vppon his falſe grounde. How ſaye you now *M. Allen* is this Apoſtolike or apoſtotaticall? is this plaine dealing or Popiſh counterfecting? was *Clemens* in the Apoſtles age ſo ignorant of the ſcripture? or was he an ignorant hypocrite that fayned this vnder the name of *Clemens*? Trueth ſeaketh not to be mainteined which lyes, fayth looketh not to be defended by falſehoode. The Church of Chriſt craueth no counterfected authoritie to eſtabliſh her doctrine. Therefore it is neither trueth, nor fayth, nor the doctrine of the Church of Chriſt, that you mainteine, defend, and eſtabliſh by lying, falſyfying and counterfecting, but error, infidelity, and hereſie, he therefore that will forſake the certainetie of Gods worde to builde vpon the traditions of men, for leuing the only pathe of trueth, hath a iuſt rewarde to fall into the pitte of error.

VVell, I will cloſe vp this parte of our talke, for Tobies *almes borde in the obittes of Chriſtian men, with* S. Auguſtines *graue iudgement: who, as he is plaine for the benefite of oblations in the memorialls of mens departures, in all placies, ſo here in a maner he ordereth the action thereof, for abuſies that might thereon ariſe, in his epiſtle to* Aurelius. The offeringes *(ſayth he)* obſerued for the ſoules departed, whereof there is no queſtion but profet ariſeth to them, let them not be ouer ſumptuous vpon the mindes of the deceaſed, nor ſoulde away, but geuen with out grudge or diſdaine to ſuch as be 64

preſent, and woulde be partaker thereof: but if mony be offered, it may be diſtributed out of hande to the poore, and then ſhall not thoſe dayes of their freindes memorialles, be to their great griefe forſaken or deſtitute of companie. And the ordre with honeſte comelineſſe ſhall be kept continually in the Church. *So* S. Clement *him ſelfe teacheth all them that be called to ſuch dayes of prayers for the departed, and to be partakers of thoſe oblations or charitable relieues, which were by ſome honeſt ſober refreſhing euen in the Church in thoſe dayes obſerued, whether they be of the laity or of the prieſtes, he geueth them this leſſon.* Qui ad memorias eorum vocamini, cum modeſtia & cum dei timore comedite, veluti valentes legatione fungi pro mortuis: cum ſitis presbyteri & diaconi Chriſti, ſobrij eſſe debetis & priuatim: & cum alijs, vt poſſitis intemperantes coercere: *All you that are called to the funeralles of the departed, refreſh your ſelues in meaſure and feare of God, that you may be worthy, to be as it were in commiſſion of intreatie for the deade: and being prieſtes or deacons of Chriſt, you are bounde to be ſobre euen at home: but abrode, for others example and diſcipline.*

5 You had bene as good to haue left out the comparing of *Auguſtines* oblations with *Tobies* almes borde, for that cuſtome which moſt reſembled your fantaſie of *Tobies* almes borde *Auguſtine* condemneth where he alloweth oblations for them that ſleepe to profit ſome what. *Sed quoniã iſtæ in cæmiteriis ebrietates & luxuriosa conuiuia, non ſolum honores martyrum in carnali & imperita plebe credi ſolent, ſed etiam ſolatia mortuorum, mihi videtur facilius illic diſſuaderi poſſe iſtam fœditatem ac turpitudinem, ſi & de ſcripturis prohibeatur, & oblationes pro ſpiritibus dormientium quas verè aliquid adiuuare credendum eſt ſuper ipſas memorias non ſunt ſumptuoſæ &c.* But becauſe this dronkennesſes, and riotous feſtes vſed in the Church yeardes of the carnall and vnſkillfull people are wonte to be beleued not onely to be the honour of the martyrs, but alſo the comforte of the deade, my thinke it were more eaſy, that this filthyneſſe and beaſtlyneſſe may be there diſwaded, if both it be forbidden

bidden out of the ſcriptures, and that the oblations for the ſpirites of the deade, which truely we muſt beleue doth helpe ſomewhat, vpon the memories them ſelues be not ſumptuous &c. But if *Auguſtine* had knowen the horrible abuſes which grew afterwarde, by permiſſion of theſe oblations, he woulde as well haue prohibited them out of the ſcripture as that hetheniſh banquettinge in the Church yeardes in honor of the martyrs, as for comforte of deade mens ſoules. As for *Clement* that teacheth the preiſtes and deacones to be ſober and moderate in eating, where they were bidden to buriall feaſtes, euen here alſo he ſheweth him ſelfe in his owne colours. As though in the dayes of *Clemens*, when the Church was in great perſecution, they had nothing els to doe, but to keepe ſumptuous feaſtes at their burialls, where at the prieſtes, and deacons, were in daunger of glouttony & dronkenneſſe, as they were in the Popiſh church when Popery was in the pride, ſeldome temperate or ſober, and leſt of all at burialls, and monthes mindes &c.

That the benefite of prayer and almes appertaineth not to ſuch as dye in mortall ſinne, though in the doubtefull caſe of mans beeing, the Church vſeth to praye for all departed in Chriſtes fayth.

CAP. VII.

1 *THus farre we now are broght, I truſt with prooſe and euidence enough, with reaſonable cleere light for the good ſimple peoples inſtruction, and with full ſafety, from all the force our aduerſaries can make againſt vs. The Patriarches example, the wordes of ſcripture, the practiſe of the Church, the naturall ſociety betwixt the partes of Chriſtes miſticall body in this worlde, and his members in the next, and all our fathers faith haue wonne ſo much, that almes and offeringes in ſundry memorialls and diuers obſeruations of mindes and obittes, be ſingular and ſoueraigne, to procure Gods mercy for the pardon of the ſoules deceaſed. And now, leſt any man take occaſion of Gods mercy, which he ſeeth to be ſo ready*

that it may be wone by other mens workes, to liue in contempt of vertuous exercise, and to passe the time of his owne life in carelesse negligence, presuming to purchesse fauour at Gods hande so mercyfull, by other mens merites, with out his owne deede or deserte, let that man be aduertised, quòd non habet partem in sermone isto, *that he shall in that case haue no benefite by our talke: the mercy which we speake of, perteineth not vnto him: such idle drone beyes can take no fructe of other mens labours, neither quicke nor deade. For that membre which in this body was so vnprofitable to him self, it is no right nor reason he should haue any gaynes by other mens trauell. Therefore all these liberall promises of fauour and grace, to be procured by the workes of the liue towardes the departed, reach neither to the vnfaithfull out of this house, nor to the impenitent who was but an vnprofitable burden of the house. These thinges sayth* Clement *we meane of the godly, for if thou gaue all the welth of the world to the poore for the wicked's sake, thou couldest not profite them a heare. For he that dyed in Gods displeasure, can not looke for more mercy then he deserued. Therefore* S. Iohn *the Apostle seemeth to abbridge our prayers, and the obteining of our petitions, by borderinge them as with in certaines bondes after this sort. VVe know that God doth here vs what so euer we require, we be sure he will accomplish our requestes which we make vnto him. Therefore he that knoweth his brother to sinne being not a sinne to death, let him pray and life shall be geuen to him that sinneth not to death: there is a sinne to death, for such I do not will any man to praie. This place of the Apostle, seemeth to declare the wonderfull force that the prayers of the faithfull haue, in procuring grace and remission for others, so that they be able them, and passe hense with out the bonde of mortall sinne. And the letter well weyed, shall make exceding much to proue the prayers for departed in piety: as it in a maner forbiddeth all intercession for such, as be knowen to passe in continuance of mortall sinne. There is no crime so grieuous that man may commit in the course of this life, but the Church vseth prayers customably therefore, and for her reuerence is often hearde. Therefore it may well be thought that the party must be deceased of whome such diuersity of desertes doth arise: for all that be a liue with out excep-*

Lib. 8. constit. 49.

1. Epist. ca. 5

exception, if they be brethern of our familie, muſt be prayde for. And ſo longe as they be in this worlde, and may repent, their ſinne is not ſo vnto death, but life by prayers may be, and is commonly at Gods hande obteined. Then is may well be deduced, that the Apoſtle meaneth to incourage the faithfull to pray for ſuch their brethern departed, as dyed without bonde of deadly ſinne to their ſight, in a maner warning them that for ſuch their prayers ſhall be acceptably hearde. But for others continuing in ſinne to death, he willeth not them to praye, nor can aſſure them they ſhall be hearde. So doth Dionyſius, *a man not very auncient, but of a full ſpirite and good grace, expounde this text. VVhether he meaneth (ſayth this father) by finall impenitence, or by any mortall ſinne continued vnto death, it is ſure & plaine a man muſt not praye for him that dieth in it. Then if we be admoniſhed not to pray for one ſorte of departed, the caſe is cleare that we may, and are bounde, and ſhall be hearde for the other ſorte that ſinneth not vnto death.*

The church maye prayo for any ſinner in this life, vvith hope of mercy.

Carth.

CAP. VII.

1 HItherto, but that you loue to tell your chickens before they be hatched, you neede not greatly to boaſt of your winnings. But now you will ſhewe, that prayer and almes helpeth not them that dye in mortall ſinne, and that beſide your *Clement*, with whoſe cloutes you cloy your booke, you woulde fayne prone out of ỹ Epiſtle of *S. Iohn cap.* 5. For that which *S. Iohn* ſpeaketh of the prayers that Chriſtian men make for their brethren aliue, whom they ſee to ſinne, but not vnto death, you would take if you could, for prayers to be made for them that are deade, but paſſed not hence in deadly ſin. & that which he ſayth of prayers not to be made for them that ſinne not vnto death, you weene he ment of them that are known to paſſe hence in continuance of ſinne. But you that dare not preſume to make any interpretation without authoritie of the olde Martyrs, when all commeth to all, haue none to father your new expoſition vppon, but *Denys* the charterhouſe Monke, a yeſterdayes bird. But ſeeing you

are not onely voyd of all auncient authoritie, but also haue all the olde writers against you, that euer interpreted or alleged this place, let vs see what is your reason. Forsooth the letter well weighed, maketh much for you, by the way it may be noted, that you call the word of God the letter, in that sense that *S. Paule* sayth the letter killeth, but I omitte that grosse contumely against the holy Scriptures, where *S. Paule* sayth the letter killeth, he meaneth not that the holy Scriptures killeth in which is contemed life, but that the law which onely commaundeth and giueth no power to fulfill it pronounceth sentence of death to them that breake it. But to follow your reason. There is no crime so greeuous, that man may commit in this life, but the Church prayeth for it & is often heard: therfore it may be thought that the party must be deceased of whom such diuersitie of deserts doth arise. I deny your antecedent: For the church of Christ, prayeth not for them that sinne against the holy Ghost, & our Sauiour Christ affirmeth that he which sinneth against the holy Ghost shall neuer be forgiuen, who so euer pray for him. and of such sayth *S. Iohn, that there is a sinne vnto death, for which we ought not to pray*. *Samuell* was not heard when he prayed for *Saule*, 1. *Sam.* 16. *Ieremy* is oftentimes forbidden to pray for the obstinate Iewes, *Iere.* 7. 11. & 14. And the Lord testifieth, that if *Noath, Daniell* and *Iob* prayed for the wicked, they should not be heard. *Ezec.* 14. Therefore there be sinnes for which the Church ought not to pray, and though she should pray, yet she should not be heard, euen of men remayning in this life, your second reason (as I conceiue it) is, that so long as men are in this world, they may repent, & then sinne is not to death. Therfore *S. Iohn* meaneth, that they that dyed without bond of deadly sinne are to be prayed for: your antecedent as before is false, for the Apostle to the Hebrewes the sixt chapter, sheweth that there be some which sinne so horribly in this life, that it is vnpossible for them to be renewed by repentaunce. So that your exposition being both voyd of authoritie, and contrary to the manifest word of God, of none that is wise, or godly can be receiued. Beside this the whole

context

context of *S. Iohns* wordes doe plainly declare, that he ſpeaketh of prayers for the brethern that are liuing, and not for them that are dead. But I am to blame to ſpende ſo many wordes in a matter ſo manifeſt. If the holy Ghoſt had euer allowed prayer for the dead, he would once at the leſt haue vttered the ſame plainly, in holy canonicall Scriptures. But *Tertullian*, as wiſe a man as *M. Allen*, affirmeth (as we heard before) that prayer for the deade, hath no foundation in the Scriptures.

2 *To this place alſo* S. Auguſtine, *diſputing in his booke* de ciuitate dei *that praiers profiteth not all men departed, alludeth, or rather leaneth vnto it as a ſure groũd againſt the Origeniſtes, that woulde haue Gods mercy by mans prayers obteined for the wicked ſoules deceaſed, after this ſort.* Si qui autem vſque ad mortem habebunt cor impœnitens, nec ex inimicis conuertuntur in filios, numquid iam pro eis, id eſt pro talium defunctorum ſpiritibus orat eccleſia? cur ita niſi quia iam in parte diaboli computantur, qui dum eſſent in corpore, non ſunt tranſlati in Chriſtum? *If there be any that till death continue in ſtubborne impenitency of hearte, and of enemies to Gods Church will not be made children, doeth the Church make interceſſion for ſuch, that is to ſay for the ſoules of them being departed in that ſtate? and why prayeth ſhe not for them, but becauſe they be nowe reckoned for the deuills lot being deade, that woulde not moue to Chriſtes part when they were in their bodies? And this is the cauſe, that for ſuch as in deſperatiõ deſtroy themſelues: by any kind of wilfull or violent death, or in the ſtubborne maintenance of hereſie, offer themſelues to be extirpate: as well out of the ſociety of mans life, as out of the cõmuniõ of the Chriſtian company, our holy mother the Church, who by her practiſe is the beſt conſtruer of Gods worde, neuer vſeth any meanes for their quiet reſt. VVheron there is a holy decree of Councell in this ſenſe,* qui ſibi ipſis quolibet modo culpabili inferunt mortem, nulla pro illis fiat commemoratio, neque cum pſalmis ſepeliantur. *All thoſe that by any vnlawfull way procure their owne death, let no commemoration be had of them, nor be brought home with pſalmes. The which hath ben both diligently*

Lib. 21. Cap. 24.

Bracarenſ. Cap. 34.

Vide Timo. Alexand. reſponſ. 14.

obſerued euer amongeſt Chriſtians, and for terrour of the wicked often by holy Canons renewed. Wherof there is no other cauſe but this: that ſuch perſons being at the ende out of the common bodie, can receiue no vtility of that, where vnto they are not, nor now can not be ioyned. And as in that caſe where Gods Church hath plaine preſumption of any perſons euerlaſting periſhing, either by continuance in infidelitie out of her happy family, or by hereſie, and ſeparation of him ſelfe till the laſt ende, leaping out of her holy lappe where he once was before, or being and continuing, with ſome open euidence therof, an vnprofitable membre, and a deade branche: as, I ſaye, in any plaine proofe of theſe thinges, the Church neuer practiſeth for his reſt, becauſe ſhe neither hath hope of getting any grace, nor meanes to conuey any benefite vnto ſuch as be not in the limmes of life, ſo if our ſaide carefull mother doe beſtow of her cuſtomable kindneſſe, all her godly meanes vpon thoſe whome ſhe knoweth not otherwiſe but in finall piety and penitence to haue paſſed this life, and yet in deede before God (to whome onely all ſecrets of mans hearte be perfectly open) dyed as abiectes, and outcaſtes in ſinne and impenitencie, ſhe can not for all that, any whit helpe their eſtate ſo miſerable, nor appeace Gods wrath towarde them being now out of the time of deſeruing, out of the Churchies lappe, effectually and finally ſeparated from the choſen people, and out of the compaſſe of grace and mercie. Much leſſe any priuate mans prayer can be any thing at all beneficiall to his freinde, or other that dyed not in Gods fauour: whoſe payne can neither be finiſhed, nor by any of theſe ordinary meanes, one moment releaſed or leſſened. Yet euery good faithfull perſon muſt imitate the diligence of Gods Church herein, that ceaſeth not both to offer and pray for all ſortes with in her limites, that be henſe in any likelyhood of repentaunce departed: who hadde rather they ſhoulde abounde to the needeleſſe, then at any time lacke for the reliefe of ſuch, that might wante them.

2 All this diſcourſe is needeleſſe, to proue that prayers profit, not the infidels, or the impenitent, againſt them that beleue that the ſoules of the faithfull & the repentant are where Chriſt is, as he prayeth *Ioan.* 17. Father I will that

those

thoſe whome thou haſt gyuen me where I am they alſo maye be with me, that they may ſee my glory. And euen ſo he ſayeth to the theefe no perfect iuſte man, but a ſinner repentant: This daye thou ſhalt be with me in Paradiſe *Luke* 23. And *S. Paule* deſireth to be diſſolued and to be with Chriſt *Philip.* 1. This is the fayth of the Church, of Chriſt, and theſe be the groundes of our fayth, voide of all doubtfulneſſe, obſcurity, ſophiſtry and variable ſentence of deceiuable men: builded vpō the certaine foundation of the eternall word of God: The authoritie of *Auguſtine* proueth that the Church prayed not in his time for the ſpirits of infidells. But the Councell *Bracharenſe* (as afterwarde I ſhall more plainely ſhewe) doth inſinuate that no prayers were made at all, for the ſoules of the departed in their Church at their burialls, but onely a remembrance of them in prayers with thankeſgeuing and ſinging of Pſalmes. For purgatory ſhoulde ſeeme had not yet trauelled into ſpaine. But touching this aſſertion of *M. Allen*, that thoſe which dye out of the fauour of God, as infidells and ſuch like, are not to be prayed for, whoſe payne can neither be finiſhed, nor one moment releaſed, or leſſened by any of theſe meanes: what ſaye you then to *Gregory* the firſt, byſhop of *Rome*, which with his vehement prayer as your owne *Damaſcene* and many others doe witneſſe, deliuered the ſoule of *Traianus* the heathen Emperour from Hell: whereof there riſeth a great controuerſie among your doltiſh diuines, ſome affirming, that he was deliuered out of Hell in deede, ſome that he remaineth ſtill in Hell, but not in the torments of Hell, in which opinion is *Mathew* monke of Weſtminſter in his *Flores hiſtoriarum Anno gratiæ* 605. How ſhall we beleue the booke of Conformities of *S. Frances*, who is there reported to haue deliuered not one but many ſoules out of Hell. If theſe be fables and lies *M. Allen*, they be forged in your owne ſhop, wheras purgatory & all ſuch other rotten poſtes and pillers of your Church were receiued. If theſe be true, that be ſet forth with ſo great authoritie, then were not you well aduiſed to publiſhe ſuch principles as be proued falſe by your owne patrons & proctors.

3 *Therefore let no man withdrawe his almes, charity, or prayers, from any of the houshoulde of faith, vpon any light presumption yea or strong coniecture of any mans finall continuance in sinne or wickednesse: vpon whome in the last spirite of breath, as God maye haue mercy, so mans prayers then shall be both needefull, and exceding beneficiall vnto him. Onely with conscience thou may, and must cease with Gods Church to practise the wayes of mercy vppon such as be not baptised, or otherwise after their baptisme, haue by leauing this holy communion of the faithfull, iudged them selues vnworthy, and made their case vnapte by continuance therein, to receiue any benefite either of the Church, which of their owne accorde they haue forsaken, or of any membre thereof, whereunto by faith and loue they are not ioyned. And so all heretikes shall be voide of this mercy and grace after their death, which did in their life so earnestly abhorre the same. Vpon all other where any hope may be had, if thou pray or procure the meanes of mercy, it shall at least be to thy selfe a singular helpe and gayne, though the partie for whome thou doest it, either neede it not, being already receiued into blesse, or els in perpetuall damnation of Hell, be helpies for euer.*

Heretikes not to be praide for after their death.

Homil 21. in Cap. 9. Actuum.

Si preces pro mortuis facimus *(sayth S. Chrysostome)* si eleemosinas damus, etsi ille indignus sit, nobis Deus placatior erit: *If we pray for the deade, and bestowe almes for their sakes, if he be founde vnworthy, yet God will the rather be mercyfull to our selues. And sure it is, that who so euer be founde so gracious, as with much compassion of the deceaseds misery, to procure with study and care Gods mercyfull pardon towardes them, that such a one especially shall finde grace and fauour at the time of neede, and be meruailous apte to receiue benefit by others procurement againe. For as it is certaine, that no man can receiue benefite after his departure by any worke or will of the liuing, sauing such as in their life deserued the same, so must it needes be, that where these remedies be needefull and profitable, that yet more or lesse they shall worke vpon the party for his reliefe, according to the more or lesse deuotion and deseruing in this life. Therefore this trueth of mutuall participation of the deade with the liue, geueth no man occasion of idle rest or careless affection in his owne time and cause, when he may be assured to lacke the*

VVho be most apte to receiue benefite by the prayers of the liuing.

reliefe,

relieſe of others, to whome in his liefe by well working he woulde not ioyne before.

But I had rather ye heard S. Auguſtine *vttering expreſſely this meaning of mine, in his owne wordes.* It can not be denied *(ſayth he)* but that the ſoules of the deceated be relieued, when the ſacrifice of our redemer is offered for them, or almes beſtowed in their behalfe in the Church. But in deede theſe are profitable to none, but to ſuch as in their life deſerued that thoſe things after their departure might doe them good, For there is a ſtate of life that is neither ſo perfect but it may well haue neede of theſe helpes after death, nor yet ſo very euill, but ſuch thinges may well ſuccour them after their departure. Mary there is a kinde of conuerſation ſo vertuous, that it requireth no ſuch ayed, and an other kinde ſo wicked, that thoſe which paſſed their former life therein, can haue after their paſſage no relieſe by ſuch meanes: for by our merites in this life we do obteine, that after our deaths we may either atteine to remedy, or els be voide of all helpes. For it is a very vaine hope, that any man ſhould preſume to winne that at Gods hand after he be paſſed out of this worlde which when he was in the worlde, he neuer ſought nor deſerued. *And a litle after thus he maketh all plaine:* VVhen the ſacrifice of the altar, or els any kinde of almes be offered for all men departed being baptiſed, for the very good they are thankes giuing, for the indifferent that be not very euill, they are a mercyfull deliueraunce. For the wicked and very euill, all though they be no ſuccour for them which be departed and deade, yet they are confortable for thoſe that be aliue, And to ſuch as receiue benefite thereby, either commeth full forgiueneſſe, or els their iudgement and damnation is made thereby ſomewhat more tolerable. *The which ſentence, almoſt in like wordes, for that is merueillouſly opened this matter, this author repeteth in the fourth queſtion* ad Dulcitiũ, *and els very often. VVhereby the faithfull man may learne both how much, and whome theſe remedies do relieue. And then that the Church in his dayes offered ſacrifice for all thoſe that were baptiſed, and in the faith thereof departed: both for that it was*

Enchir. cap. 110.

vncertaine who had neede thereof, and also, because euen then when the parties were not, nor coulde not be partakers thereof, that Gods glory notwithstanding was excedingly set forth, and man comforted thereby. Therefore Gods Church in a true sense may be saide to offer sacrifice euen for the holy and blessed martyrs, who no doubt by sheeding of their blonde for Christes name, and defense of vnitie, be fully purged in this their death, and so perfectly released of all sinne & paine that might otherwise haue deserued punishment, and some expectation of Gods mercy in the life to come. For so S. Cyprian and other of his Church offered sacrifice, for Celerne, Laurence *and* Ignatius *as he testifieth himselfe:* Sacrificia pro eis semper vt meministis offerimus, quoties martyrum passiones & dies anniuersaria cõmemoratione celebramus: *For them we offer sacrifice, as often as we celebrate the yearly memories of martyrs. For which kinde of perfect men, sacrifice is thankes geuing vnto God for their glory and giftes of grace, and a kinde of intercession to them in our necessities. For which cause* S. Augustine *affirmeth,* Quòd pro martyribus non oramus sed ipsi orant pro nobis: *We pray not for martyrs, but they pray for vs. Neyther the sacrifice often celebrated for the wicked also, that be not knowen to the Church so to be, is not beneficiall to them neither, because their naughty life and death makes them vnapte to receiue comforth thereby: yet these holy appointed remedies are both comfortable and meritorious to the geuers and procurers, as blessinges which are not lost, but turne againe to the bestowers. For the profit of other, or the onely will to relieue other, is a singular deserte and meanes of merite to a mans selfe. Full truely saide* Damascene, *that this carefull helpe & seruing of others mens lackes, is much like to the paine which one taketh in anoynting with a precious baulme an other mans body, which as he tempereth in his hande to bestowe vpon an other, it first redoundeth in verdure and vertue to him selfe, and then passeth by him, to the vse of his neighbour, for whome principally it was prepared.*

Lib 4. epist. 3.

Tractat 84. in Ioannē.

Hovv prayer vvhich taketh no effect in the departed, is profitable to the procurer.

3 These matters stand all vpon a false supposition, that any prayers are auailable for the deade, which when it can not be proued, it is in vayne to shewe who taketh profit by them.

them, who not, who more and who leſſe, and what becommeth of thoſe prayers that be offered for either them that neede no helpe, or that can not be helped. We learne out of Gods worde, *that what ſo euer we doe pray for according to Gods will we ſhall obteyne.* 1. *Iohn.* 5. therefore this one hatchet ſhall cut aſunder all theſe knottes, prayers for the dead are not according to the will of God, and therfore they are not heard at al, for immediatly after death, as *M. Allen* him ſelfe confeſſeth, followeth iudgement, but prayers eyther neede not or boote not, when the party is eyther acquited or condemned by the ſentence of the iudge, which as *Auguſtine* ſayth can not be indifferent betwene rewarde, & puniſhment. *De libero arbitrio. lib.* 3. *cap.* 23.

4 *But notwithſtanding this free procurement and liberall graunt of common helpes in the departeds caſe, euen there where it is vncertaine whether they take effect or no, the Church yet doth not onely abſteine from ſacrifice and requeſt for ſuch as doe openly appeare to ſinne vnto death, as the Apoſtle ſayth, but ſome times for puniſhment of certeine contemptes and diſobedience in ſome perſons, ſhe forbeareth theſe meanes, euen there where ſhe might proffet the departed, & peraduenture cleane diſcharge him of ſinne and paine with all. VVhich ſhe doth by merueillous graue authoritie, to the great terror of offenders. That by the grieuous puniſhment of certaine, many might learne to be carefull and wiſe.*

Greate is the authoritie of Gods miniſters ſuerly, and heuy is their hand often vpon ſinners, alwayes to edifie and neuer to deſtroie. VVhat a ſtraunge force had Peters wordes, that droue Act. 5.
downe to death for diſſimulation man and wife, almoſt both at a lappe? what a horrible & dreadfull iudgement practiſed Paule, 1. ad Tim. 1.
in geuing vp ſome to Satan him ſelfe, for ſinne? howe ſharply 1. Cor. 5.
did the primitiue Church execute iudgement vpon grieuous offenders, whome ſome times after many yeares ſeparation from the comfortable receiuing the ſacraments, they wouldе hardely admit at their laſt ende to the fellowſhip therof. But no where could the maieſty of Gods Church appeare with more terrour, then in this caſe: when ſhe diſchargeth certaine for their puniſhment,

of all common helpe by prayers, oblation, and ſacrifice after their departure: though they otherwiſe dyed in the fauour of God, as I take it, & might be of the choſen company that ſhall be ſaued. And that puniſhment was nothing els but a keping of them in longer correction and paine for their ſinnes vnder Gods ſcourge in the next worlde, for the admoniſhment of others in that caſe to beware, whiles ſhe would not vſe her ordinary meanes for their releaſe. A notable example we haue thereof, out of a Councell holden in Affricke: *the decree of which aſſemblie,* S. Cyprian *him ſelfe with a practiſe in the execution thereof, reporteth in the firſt booke of his epiſtles. Where he willeth that one* Victor, *who had made* Geminus Fauſtinus *being a prieſt againſt the ordre taken in the Councell of* Aphrike, *the executor of his teſtament, ſhoulde therefore haue no prayers of the clergie, nor ſacrifice after his departure ſaide or done for him. For in that time of greate perſecution, ſuch inſtant prayers, ſo often ſacrifice, the ſcarſity of miniſters, the peoples neceſſity required, that the prieſts ſhoulde perpetually, with out all exception of worldly affayers, ſerue the altar. But you ſhall heare this bleſſed Martyrs, or rather his wordes together with the Councells ordinaunce.* Victor cum contra formam nuper in conſilio a ſacerdotibus datã, Geminum Fauſtinum presbyterum auſus ſit actorẽ conſtituere, non eſt quò pro dormitione eius apud vos fiat oblatio, aut deprecatio nomine eius in eccleſia frequentetur, vt ſacerdotum decretum, religioſe & neceſſariò factum, ſeruetur a nobis: ſimul & cæteris fratribus detur exemplum, ne quis ſacerdotes & miniſtros dei altari eius & eccleſiæ vacantes, ad ſeculares moleſtias deuocet. *In Engliſh thus: Seeing* Victor *againſt the ordre taken of late in a holy Synode of prieſtes, hath made* Geminus Fauſtinus *the cheefe doer in the execution of his will and teſtament, let it be prouided that there be no oblation there with you for his reſte, nor yet any prayers in his behalfe in the Church: that the decree of the prieſtes before ſayde, maye be religiouſely obſerued and executed by vs. That thereby all other our bretherne maye beware by his example, howe they withdrawe ſuche as ſhoulde ſerue the authour, to entangle them ſelues with worldely affaires.*

Concilium Aphricanũ. Epiſt. 9.

4 Now

4 Now commeth a cumberſome caſe, that whereas he had affirmed before in the beginning of this capter, that there is no crime ſo greeuous that man may commit in the courſe of this life, but the Church vſeth prayers accuſtomably therefore, in which affirmation he includeth ſinne againſt the holy Ghoſt alſo, nowe he findeth in *Cyprian*, a place, where prayers and ſacrifice as he thinketh, were denyed to him, which had committed but a ſmall fault in it ſelfe, and ſuch as Prieſtes doe now adayes commonly incurre, namely to be an executer of mens teſtamentes. But the matter ſeemeth to be farre otherwiſe then *M. Allen* doth take it. *Cyprian* in the 6. Epiſtle of his firſt booke, reporteth that there was a decree made in the aſſembly of the Church, before his tyme, that no brother departing out of this life, ſhould name any of the clergy to be his executor, or ouerſeer of his will. *Ac ſi quis hoc feciſſet non offerretur pro eo, nec ſacrificium pro dormitione eius celebraretur. Neque enim ad altare Dei meretur nominari, in ſacerdotum prece, qui ab altari ſacerdotes & miniſtros ſuos Leuitas auocare voluit, & ideò, &c.* And if any had done ſo, there ſhould be no offering for him nor ſacrifice for his falling a ſleepe (ſo they called departing out of this life) ſhould be celebrated. For he is not worthy to be named at the aultar of God in the prayer of the Prieſtes, which would call away his Prieſtes & miniſters the Leuites from the aultar. And therefore ſeeing *Victor*, contrary to the forme giuen by the Prieſtes in councell was ſo bold to make *Geminus Fauſtinus* an elder his executor, there is no cauſe that oblation ſhould be made among you for his falling a ſleepe, or that any prayer in his name ſhould be frequented in the Church, &c. By theſe wordes it appeareth firſt that *Cyprian* in theſe termes, ſacrifice, Prieſt, aultar, alludeth to the ſacrifices of thankesgiuing in the lawe, becauſe he vſeth alſo that name of Leuites by which he calleth Gods miniſters. For as for the ſacrifice propitiatory, was offered in the law, only by the high Prieſt once in the yeare. So that he meaneth no other oblation or ſacrifice for the dead but the ſacrifice of thankesgiuing, which was for their godly departure. And therefore he

calleth it not a ſacrifice for their ſinnes, but for their falling a ſleepe. And by prayer he meaneth not prayer for deliuery of the deade out of purgatory, but as *Origen* ſayth for the faithfull liuing, to haue the like godly departure as he had that was fallen a ſleepe. And therfore he ſayth not, that ſuch a one is not worthy to be praied for, but he is not worthy to be named in the prayer, which was made for them that remayned to ende their dayes happily, as ſuch a one, or ſuch a one whoſe names were recited in thoſe memories, had already fulfilled their courſe. For otherwiſe, what ſo euer *M. Allen* iangleth of the ſeueritie of the churches diſcipline, if they had thought the ſoules of the departed to be in ſo great torments, and that prayer and ſacrifices had bene ſuch a neceſſary helpe for them, it had bene ro much crueltie for one offence & that not ſo great, either to condemne a man to ſo horrible puniſhment, or to deny him vtterly all maner of helpe and comfort. The diſcipline of the Church when it is moſt ſeuere, is to bring to repentaunce them that are in life, not to rage againſt them that are deade which can not repent. Nor to reiect any man vtterly, but him that is certainly knowne to be vtterly forſaken of God. But this *Geminius Victor* of whom *Cyprian* thus writeth, was a good Chriſtian, in ſomuch that *Cyprian* him ſelfe calleth him his brother. *Geminius Victor frater noſter de ſæculo excedens.* Our brother *Geminius Victor* departing out of this world, &c. Wherfore if the puniſhment had extended to the torment of his ſoule, or the hinderance of reliefe vnto his ſoule being in tormentes, the Churche would not haue bene ſo rigorous againſt a faithful brother, for mayntenance of their owne decree, which was not expreſly forbidden by the word of God. Wherefore it may appeare that this puniſhment, was only a note of ignominy to *Victor* him ſelfe for his tranſgreſſion at his departure, & eſpecially an example for the reſt of the brethren (as *Cyprian* ſayth) that they cal not away the miniſters of God from his ſeruice, to worldly affayres, leſt they be likewiſe noted of infamy when they are deade.

5 *And here nowe our aduerſaries muſt be called vpon, and*

aſked

aſked howe they can away with this geare, whether this light of trueth be not ouer vehement for their bleared eyes: owle light or moneſhine I trow, or mirke midnight were more fit for their darke workes and doctrine, our waye is ouer much trodden for theeues. All this courſe of our cauſe, ſo agreeth with it ſelfe: ſo ſtandeth with reaſon: ſo vpholden by ſcripture, ſo ordered in all pointes, that Momus *him ſelfe coulde practiſe no art, nor picke no quarelles here. For ſuch we muſt praye: for thoſe we muſt not praye: in this caſe the ſacrifice of Gods Church relieueth the departed, in that caſe it is comfortable onely to the liuinge: ſome men neede helpe after their death, others helpe we neede, and not they ours: for open infidelles and heretikes prayers are not vſed, for all ſecret offendres, becauſe their caſe is not knowen to the Church, of charity towardes her children, ſhe openly prayeth: ſome ſhe puniſheth, ſome ſhe pardoneth, for all ſhe merueillous tenderly careth. This doctrine of trueth is purpoſely ordered by our elders, euery point is touched and tried to our handes. VVhat time of the day was it in Gods Church, ſaye trueth, and ſhame the deuill, when holy* Cyprian *wrote theſe thinges? when the Councell of* Aphricke *decreed theſe thinges? when* Victor *was puniſhed by lacke of ſacrifice and prayers at his departure? doeth your time of ignoraunce which you haue limited for your walke, reach vp ſo high in Gods houſe? but I will ſpare you to anone, your aunſwere is not ready.*

The heretikes called vpon to aunſvvere.

The vvhole matter ordered to our handes.

5 And here now our aduerſary muſt occupy his gooſe quill, like the gooſes trumpet to awake vs to aunſwere him, as though we were a ſleepe, or he ſo well appoynted to fight againſt vs, we muſt be aſked howe we can away with this geare. Surely as the ſunne is not obſcured with the duſt that a cocke caſteth vp whē he ſcrapeth on the dunghill, no more is the ſonne of righteouſnes our onely ful redemption, or the light of his holy word darkned by all the myſte of mennes deuiſes, which *Allen* or his complices can rayſe out of the whole heape of ſuperſtition and errour, to deface the glory of his truth. *The Lord is our light and ſaluation*, therefore we will not be a feard of purgatory. *The word of the Lorde is a light vnto our ſteppes and a lanterne vnto our*

feete, therefore we will not walke in the darkenes of mens traditions. Our workes and doctrine shall one daye be tryed before God, and therfore we make no accompt how we be iudged by mans daye, and lest of all by such a mans dome, as hath his tongue more ready to rayle and sclaunder, then his hearte instructed to discerne and iudge. your way is your owne way, and not the way of the Lorde, and because you take an other way vnto saluation, then the onely right way Iesus Christ, therefore by his owne sentence, you are all theeues and murderers. But becausse you gather your forces together to shew the strength of your cause, I will also generally shew your feeblenesse, to the ouerthrow of your purpose. The course of your cause you say so agreeth with it selfe. What els? To proue that there is purgatory, you vrge the satisfying of Gods iustice so extremely, that beside the suffering of Christ and forgeuenes of sinnes, yet there must needes be a suffering of the party that offended. But when you will shew by what meanes this suffering maye be either mitigated or cleane taken away: you cleane take away the extremitie of Gods iustice which before you so earnestly maintained. O worthy agreemēt of your cause with it selfe. *Beside the agreement with it selfe it so standeth with reason*. Suerly howe reasonable so euer it seemeth to you, that the merites of men shoulde winne, that which the merites of Christ coulde not winne: that the suffering of men shoulde satisfie, for that which the suffering of Christ coulde not satisfie with the iustice of God, to them that haue there reason rightly reformed it seemeth altogether vnreasonable, (*So vpholden with scripture.*) Neuer once mentioned in scripture, and so confessed by *Tertullian*, one that leaned to some parte of your cause: (*so he ordered in all pointes.*) So patched together like a beggers cloke with so many peeses of so many colours, one patch out of *Tertullian*, an other out of *Augustine*, an other out of *Gregory*, an other out of *Damascene*, many stolen out of the monkes cowle, and sayed to be geuen by *Clemens*, *Athanasius*, and such like, some rent awaye violently against the owners willes, as from *Origene*, *Cyprian*, the Councells of *Vase*, and

Cir-

Carthage, and no ſmall peeſes out of drouſy dreames, and mockadoe miracles, narrations, and relations &c. I promiſe you a goodly ordered cauſe. But of *Cyprians* time we muſt ſaye the trueth and ſhame the deuill, ſo we will and ſhame the Pope to, his eldeſt ſonne. It was ſuch time *M. Allen*, as *Cyprian* byſhoppe of *Carthage*, thought him ſelfe equall with *Cornelius* and *Stephanus* byſhoppes of *Rome*. 1. *lib. epiſt.* 1. *cap.* 4. *de ſimplicitate prælatorum &c.* It was ſuch a time that *Cyprian* taught, that fayth onely doth profit to ſaluation, *To.* 2. *ad Quirin. cap.* 42. And that he beleeued not in God at all, which placeth not the truſt of all his felicity in him onely. *De duplici martyrio.* Yea it was ſuch time, that *Cyprian* woulde haue nothing doen in the celebration of the Lords Supper, and namly in miniſtring of the cuppe, but that Chriſt him ſelfe did. *lib.* 2. *epiſt.* 3. And yet it was ſuch a time alſo, as *Cyprian* and all the byſhoppes of *Africa* decreed in Councel, that thoſe whcih were baptiſed by heretikes, ſhould be baptiſed againe. And therefore it was no ſuch time, but that he and all his fellowes though they held the foundation of Chriſt, yet might and did erre in ſome opinions, contrary to the trueth of Gods worde. And where you aſke whether the time of ignoraunce, that we limitte for our walke, doth rech ſo high as *Cyprian* his time, I woulde you knewe we walke not in ignoraunce of any time, but in the knowen path of Gods word, which is higher then *Cyprians* or any mortall mans time. But the time of ignoraunce which is limited for your walke, that call ignoraunce the mother of deuotion, firſt is all beſide the path of Gods worde, and then euen from the time that the miſterie of iniquitie beganne to worke. 2. *Theſſ.* 2. Euen vntill the time that Antichriſt was openly ſhewed in the full power of darkeneſſe, in all times when ſo euer, and where ſo euer was any peeſe of miſte, or darke corner (though all the reſt were light) there were the ſteppes of your walke. As euen in the Apoſtles time, when the ſuperſtition of Angells beganne to be receiued, there was one ſteppe of your waye, which you bolde euen to this daye *Coloſ.* 2. And from that time the deuill neuer lefte to

set in his foote, for his sonne Antichristes dominion, vntill he had placed him in the temple of God, and prepared the wyde world for his walke.

VVhat that holy sacrifice is, vvhich vvas euer counted so beneficiall to the liue and dead. The punishement of our sinnes by the heuy losse thereof. The great hatered vvhich the deuill and all his side, hath euer borne tovvardes Christes eternall priesthoode, and the sacrifice of the Church. And that by the saide sacrifice of the Masse, the soules departed are especially relieued.

CAP. VIII.

1 AND nowe we must fall in hande with the good Christian Catholike, for the search of this so often named sacrifice, so comforteable to the liue, so profitable to the deade: and what that oblation is, which the holy Catholike & Apostolike Church hath euer vsed through out the worlde for the sinnes of the departed, in place of the offeringes of the law, and that sacrifice which Iudas Machabeus made and procured at Hierusalem, for the offensies of his people that perished in battle. Surely it is no other but the sacrifice of our Mediatour, as S. Augustine termeth it, and the offering vpon the altar. It is no other then that oblation which so fully and liuely expresseth the death and passion of Christ Iesus: VVho being once offered by the sheeding of his blessed bloud for the redemption of man kinde, hath wrought such a vertuous effect, not onely in the holy sacraments for the giuing of grace and remission of sinnes, but also hath lefte in a merueillous mistery his owne holy and blessed body and bloude, as well to feede vpon for the especial strength and comforth of our soules, as to offer vp the same for the remembraunce of his death, and cleansing of our sinnes. Not in that wise as it was done vppon the Crosse by the painefull sheeding of his bloude, but as it was instituted first in the last Supper: VVhere Christ our God and Redeemer according to the order of Melchisedech, gaue to his Apostles, and offered to God the father that body which afterward was betrayed, and the same bloude which was shedde after also for the remission of

sinne,

ſinne, being with all tearmed by him, the blonde of the new and eternall teſtament: as that which in the newe lawe ſhoulde ſucceade the bloudy offeringes of the olde teſtament. VVherof, God almighty being (as a man woulde ſay) lotheſome or full, hath inſtituted this by his onely Sonne, as a moſt pure and precious oblation and ſacrifice, to be continued in the Church through out the coſtes and corners of the rounde worlde: VVhich being celebrated in the bleſſed memory of his Sonnes paſſion, and haning no other hoſte nor oblation then that which then was offered, can be no other ſacrifice then that which there was made for the forgiueneſſe of ſinne, and redemption of the worlde. The which worthy action of Chriſtes Church, ſo fructefully applieth vnto vs the benefite of our maiſters death, that thereby we may haue comfortable hope of remiſſion of all ſuch miſdeedes, as moſt iuſtly deſerued Gods wrath, and terrible indignation againſt vs.

CAP. VIII.

1. NOwe the good catholike ſhall haue hollſome doctrine taught him, concerning the ſacrifice of the maſſe, which firſt commeth in place of the ſacrifices of the lawe, and that ſacrifice which *Iudas Machabæus* procured to be made at Ieruſalem. Well ſayd *M. Allen*, ſhall the ſacrifice of the maſſe ſhoulder out the ſacrifice of Chriſt his death. The Apoſtle to the Hebrewes teacheth vs an other leſſon, *cap.* 10. that Chriſt offering but one ſacrifice for our ſinnes, and that but once. *cap.* 9. hath made perfect for euer thoſe that are ſanctified: that our ſinnes are taken away by that ſacrifice, and therefore there is no more ſacrifice for ſinnes left. Wherefore it excuſeth not, but increaſeth your blaſphemy, that you ſay the ſacrifice of the maſſe is all one with the ſacrifice of Chriſt his paſſion, which was but one ſacrifice, and the ſame but once offered, and by that one oblation hath made perfect all them that receiue any benefite by it. But Chriſt (you ſay) hath inſtituted this ſacrifice to be offered vp for the remembraunce of his death, & the clenſing of our ſinnes. Shew one word *M. Allen* out of

the Scripture of any ſacrifice inſtituted by Chriſt at his laſt ſupper, or elſe you are a moſt horrible and blaſphemous lyer. The holy Ghoſt ſayth we are ſanctified by his will, thorough the offering of the body of Chriſt once made for al, and where remiſſion of ſinnes is, there is left no ſacrifice for ſinne. *Heb.* 10. But you are not content to ioyne your ſacrifice of the maſſe, as an *appendix* vnto the onely once offered and no more offerable ſacrifice of Chriſt his death, except you proceede and vtterly deny all the force and benefite of the oblation of his bitter paſſion. For you ſay, that Chriſt in his laſt ſupper, not onely gaue to his Apoſtles, but alſo offered to God his father that body which was after betrayed, and that blood which was ſhed after alſo for remiſſion of ſinnes, being that ſacrifice which ſhould ſuccede the bloody offerings of the olde teſtament. what place haue you here left for the paſſion of Chriſt? O intolerable blaſphemy. Chriſt offered vp but one ſacrifice, and that you affirme to be before his death: Chriſt offered but once and that you affirme to be at his ſupper. By that one ſacrifice which Chriſt did once offer, he redemed vs from all our ſinnes, and that you affirme to haue bene offered in the ſacrament. Doe you not now plainly exclude the death and paſſion of Chriſt and all the merites thereof? who can abide to heare you afterward, when you ſay that the ſacrifice of the maſſe, is an application of the benefits of Chriſt his death vnto vs, when now you affirme that it is the continuance of that ſacrifice which Chriſt offered and inſtituted before his death, who neuer offered but one ſacrifice and that but once. O Lord theſe blaſphemers are more worthy to be beaten downe with thunderbolts, then their blaſphemies ſo directly contrary to the holy Scriptures haue neede to be confuted with wordes.

2 *Now this is that bleſſed ſacrifice, which* S. Auguſtine *with feare and reuerence termeth in a thouſand places of his workes, the ſacrifice of the Altar, the ſacrifice of our Mediatour, the ſacrifice of our price, the ſacrifice of the body and bloud of Chriſt, the holſome and profitable ſacrifice, the ſacrifice of* Melchi-

Melchiſedech, *the new ſacrifice.* S. Chryſoſtom *the reuerent ſacrifice, the honorable Myſteries, the Feareſull ſacrifice,* Athanaſius *the propitiatory ſacrifice, the vnbloody Hoſt.* S. Cyprian *the ſacrifice of the Church, the perpetuall ſacrifice, the meate offering, the medecine for our infirmities.* Irenæus *the pure ſacrifice, the new ſacrifice of the new teſtament.* Clement *againe, the vnbloudy ſacrifice, the rationable ſacrifice; and ſo doth the holy Counſell of* Epheſus *call it.* Dionyſius *the ſacrifice moſt excellent of all ſacrificies, and the hoſte of hoſtes. The Latines altogether afterward named it the holy Maſſe, ſo did* S. Auguſtine *call it,* [b] Ambroſe: [c] Hierome, [d] Epiph. *ſcholaſtic, with all the poſteritie both in Latin, and other barbarous languagies. Beſides many other excellent high and peculiar callinges, which can agree to no other common worſhip of God internall nor external, but onely to this moſt worthy and honorable ſacrifice: which by the vertue that it hath receiued by the firſt examplar therof, and by the might and mercy of the Lambe of God, which vnder the couer of breade and wine is there the appointed hoſte and oblation, is profitable both to the quicke and the deade. And therefore is & hath ben vſed euer ſith the Apoſtles age, & by Chriſtes owne preſcripcion and theirs, commaunded to be religiouſly obſerued, and of all faythfull people honoured as the principall proteſtation of our religion, as the grounde of all true worſhip, as the badge of Chriſtian peace, as the bonde of holy ſociety betwixt the heade and the membres, as the lone knot betwixt Chriſt and his ſpouſe, as the vniting of the liue with the dead, the holy ſainctes with vs poore ſinners, Angells with men, heauenly thinges with earthly, and the Creator of all with his owne creatures beneth, ſo the plentifull condeth to derine the grace of Chriſtes death and merites of his paſſiō, to the continuall conforth of our ſoules, as the onely practiſe of his eternall prieſthood according to the ordre of Melchiſedech, & as the only effectuall memoriall and comfortable memory, of the ſheeding of his bleſſed bloude, and ſufferance of ſo deare and painefull death for our redemption.*

The common names of honour geuē to the holy Maſſe in old time.

S. lib. epiſt. 33. epiſt. & præcat. prima præparante ad Miſſam.
b ſuper vndec prouer.
c Hiſtor. tripartit. 24.
d cap. li. 10.

VVhat altar ſo euer be erected againſt this altar, it is nothing els but a waſte of Gods worſhip, a canker of religion, a token of diſſenſion, a ſeparation of the holy ſociety of the Chriſtian communion, a lowme towardes ſchiſme, a departure from Chriſt, an

The force and inſtitution of the holy Maſſe.

The nevve communion is here deſcribed.

open badge of hereſy, a ſaulſy ſhouldering with Chriſtes Church and ordinaunce, an open robbry of his honour and prieſthood, a plaine ſtoppe of the paſſage of his giftes and grace in his louing houſe, the onely waye to paganiſme and eternall oblivion of his death and paſſion.

2 Now we ſhall heare how many of the olde writers call it a ſacrifice, but he neede not take all that paynes, for we confeſſe, that the celebration of the Lordes ſupper, is commonly, but vnproperly called of them a ſacrifice: Howbeit they ment nothing leſſe, then to ſet vp a blaſphemous aultar, and new ſacrifice, and prieſthoode againſt our Saui-our Chriſt the onely prieſt, aultar, and ſacrifice of our redemption, as *Auguſtine* calleth him, but onely there meaning was, that it was a remembraunce and memoriall of that onely ſacrifice with thankes giuing for the ſame. *Auguſtine de fide ad Petrum Diaconum cap. 19.* ſhewing the difference of the ſacrifices of the olde lawe, the onely ſacrifice of Chriſt, and the ſacrifice of breade and wine, which the Church offered ſayth. *In illis enim carnalibus victimis figuratio fuit carnis Chriſti, quã pro peccatis noſtris ipſe ſine peccato fuerat oblaturus, & ſanguinis quẽ erat effuſurus in remiſſionem peccatorum. In iſto autem ſacrificio gratiarum actio, atque commemoratio eſt carnis Chriſti, quam pro nobis obtulit, & ſanguinis quem pro nobis idem Deus effudit.* For in theſe carnall ſacrifices, there was a figuring of the fleſh of Chriſt, which he being with out ſinne, ſhoulde offer for our ſinnes, and of his bloude, which he ſhoulde ſhedde for remiſſion of our ſinnes. But in this ſacrifice, there is thankes geuing and commemoration of the fleſh of Chriſt, which he offered, for vs, and his bloude which the ſame God ſhedde for vs. In his 23. epiſtle to *Bonifacius*, he ſheweth, that ſacramentes, take the names of thoſe thinges whereof they are ſacraments, by a certeine ſimilitude and likneſſe that they haue vnto the thinges, them ſelues whereof they are ſacraments. And ſo the ſacrament of Chriſtes ſacrifice is called a ſacrifice as after a certeine manner the ſacrament of Chriſtes body is the body of Chriſt, and the ſacrament of Chriſtes

bloude

bloude is the bloude of Christ, euen as the sacrament of faith is faith &c. *Chrysostome* vpon the Epistle to the *Hebrues in cap.* 10. *Hom.* 17. after he hath shewed at large, the force of the only sacrifice of Christ once offered for all vpon the Crosse, declareth plainely how the sacrament of Christes death in that time was called a sacrifice, which one testimony is sufficient to declare what all the fathers ment by abusing the name of sacrifice for the celebration of the Lordes Supper. *Hoc autem quod nunc facimus in commemorationem quidem fit eius quod factum est. Hoc enim facite inquit, in meam commemorationem. Non aliud sacrificium, sicut pontifex, sed id ipsum semper facimus, magis autem recordationem sacrificij operamur.* This that we doe, we doe it in remembraunce of that which was done. For doe this (sayth he) in remembraunce of me. We doe not make an other sacrifice, as the high prieſt, but the selfe same alwayes, yea rather we worke the remembraunce of a sacrifice. The same thing in effect declareth *Cyprian lib. 2. epist. 3. Et quia passionis eius mentionem in sacrificijs omnibus facimus (passio est enim domini sacrificium quod offerimus) nihil aliud quam quod ipse fecit facere debemus.* And becauſe in all sacrifices we make mention of his passion (for the sacrifice which we offer is the passion of our Lorde) we ought to doe nothing but that which he did. Here it is manifest that *Cyprian* calleth the sacrament a sacrifice, as he calleth it the passion of Christ, and the remembraunce of his passion. *Irenæus* also sheweth that by the name of the sacrifice of the Church, he meaneth not the sacrifice of the Masse, which they call propitiatory for the sinnes of the quicke and the deade but the sacrifice of thankes geuing and prayers who writeth these wordes. *lib. 4. cap. 34. Igitur non sacrificia sanctificant hominem, non enim indiget sacrificio deus sed conscientia eius, quæ offert sanctificat sacrificium, pura existens & præstat acceptare deum quasi ab amico.* Therefore these sacrifices doe not sanctifie a man, for God needeth no sacrifices, but the conscience of him that doeth offer being puer, doth sanctifie the sacrifice, and causeth God to accept it as of a freinde. *Iustinus* martyr also *Dial. Cum Tryphone aduersus*

Iudæos in plaine wordes affirmeth, that the ſacrifice of breade and wine which the Church offereth, is the ſacrifice of thankes geuing in remembraunce of the paſſion of Chriſt. The like places might be brought out almoſt of all the olde writers, but for tediouſneſſe, and yet to ſhew how vnproperly ſome of them vſed the name of ſacrifice, I will cite one place out of Ambroſe, *Ad virginem lapſam. Si fuiſſes communi ſorte defuncta fleſſent te medicum propter deſiderium parentes, ſed exultaſſent grauiter quia immaculatam præmiſerũt virginem hoſtiam viuam, domino, propitiatricem ſuorum videlicet delictorũ.* If thou hadſt dyed by the commõ lotte, thy parents would haue lamented a litle for deſire of thee, but they woulde haue greatly reioyſed, bycauſe they had ſent before them an immaculate virgine, a liuing ſacrifice, propitiatory to the Lord for their ſinnes. Here is the death of a virgine called a ſacrifice propitiatory for ſinnes, but very vnproperly. Therefore if the fathers haue ſpoken any thing vnproperly of the celebration of the Lordes Supper in calling it a ſacrifice or by any like terme, which haue in other places expounded their meaning, to be onely a remembraunce, a commemoration, a thankes geuing for the onely true ſacrifice of Chriſtes death which is the propitiation for our ſinnes, we muſt not contrary to their meaning vppon couller of their wordes ſet vp a newe and blaſphemous ſacrifice to deface the onely ſacrifice of Chriſt, much leſſe breake out into ſuch open blaſphemies, as this *Allen* doth, that affirmeth this ſacrifice of the Maſſe, to be the onely practiſe of Chriſtes eternall prieſthoode, according to the order of *Melchizedech* which the Apoſtle comparing *Melchizedech* with Chriſt in all thinges in which he was comparable, neuer teacheth as any parte of his prieſthoode *Heb. 7.* For that which they builde vppon, which make any reſemblance of *Melchizedechs* offering of breade and wine, with Chriſtes inſtitution, is a falſe grounde, for *Melchizedech* did not offer but bring forth, not to God, but to *Abraham* and his company, not a ſacrifice, but a refectiõ of breade and wine: *Hieronym* confeſſeth that Melchizedech *protulit panem & vinum ad Exuperium. & in Quæſt.*

ſuper

ſuper Geneſim. ſo doth Ambroſe *de miſteriis initiandis ca.8.* ſo doth Auguſtine *ſuper titulū Pſal.33. Melchizedech* brought forth breade and wine, yea the very vulgare tranſlation hath *proferens* bringing forth. And that he brought it not forth to ſacrifice, but to refreſh the ſouldeirs of *Abraham*: Beſide that it is plaine by the texte that *Melchizedech* being both a king and a prieſt, as a king liberally entertained *Abraham* and his armie, and as a prieſt bleſſed him: we reade alſo in ſcholaſtica hiſtoria. *cap. 46. At vero Melchizedech rex Salem, obtulit ei panem & vinum quod quaſi exponens Ioſephus* ait: *Miniſtrauit exercitui xemia, & multam abundātiam rerum opportunarum ſimul exhibuit, & ſuper epulas benedixit deum qui Abrahæ ſubdiderat inimicos.* But *Melchizedech* king of *Salem* offered vnto him breade and wine which *Ioſephus* expounding, ſayth, he miniſtred vnto his army giftes of enterteinment and gaue them alſo aboundance of thinges neceſſary, and beſide that feaſte he bleſſed God which had ſubdued vnto *Abraham* his enemies. And out of doubt if the bringing forth of breade and wine had bene any thinge perteining to the prieſthoode of *Melchizedech*, the Apoſtle to the *Heb. 7.* woulde not haue omitted to haue compared it with Chriſt. But of all other folies this is the greateſt, that when the Papiſtes haue prated neuer ſo longe of the ſacrifice of breade and wine, at the laſte, they will haue no breade nor wine at all in their ſacrifice: wherein they are not onely contrary to thoſe of the olde writers which compare the celebration of the Lordes Supper, which ſometime they call the ſacrifice of breade and wine (and yet but a ſacrifice of thankeſgiuing) with *Melchizedechs* breade and wine: but alſo they are contrary to them ſelues.

As for the reſt of that rayling, which he calleth a deſcription of the new communion, might aptly and truely be verified of the newe ſacrifice of the maſſe. And that I may aunſwere wordes with matter, I will vrge the Papiſtes to tell me, what we ſay or doe in the celebration of the holy communion, which Chriſt commaunded vs not to ſay and doe, or what Chriſt did or commaunded vs to doe, which

we doe not therein? If all the dogged Papists in the world, be not able to shew our default herein, as we haue shewed their infinite abuses and blasphemies, of their masse, then is our celebration the very true communion of the body and blood of Christ, and theirs a very wast of Gods worshippe, a canker of religion, &c. and a very blasphemy of all blasphemies, that euer were vttered sith the beginning of the world, whereby euery scalde hedge priest, is made not only equall, but also superiour to Christ him selfe, whom he presumeth to offer, who could not be offered by any, but by him selfe.

3 *The deuill which is the olde serpent, knowing by longe experience and often proofe, that the holy Masse is the chiefe bane of sinne and his wicked kingdome, hath euer from the beginning shot at this marke by all the cursed indeuours of wicked heretikes, to roote out that stronge garde of vertue, and pillour of deuotion & religion. How so euer they dissemble at their first interaunce, the deuill hath that feeth in his false heade in all times of such toyle and perturbation of religion. To which horrible indeuour though he hath for our sinnes and deserues put greater force, and wroght with more aduantage then euer before, yet till the latter daye and sonne of perditions appearing, which is vnknowne to him, he shall not bring it to passe. The law, the sacrifice, the priesthoode, the altar of the newe and eternall testament prefigured by* Melchizedech, *& perfected by Christ, shall stand with and in the holy Church, till the worldes ende. It is not your bare breade and borde, not your Ministers, nor your Seniours, nor Elders, nor your Nuper insendents, nor what so euer you list be called, that shall out face Gods Church. She hath by the spirite of God beaten downe your proudders, the Arrians: the Macedonians: the Anabaptistes, and all your predecessours. And now I tell you, and be bolde of it, as old as our mother waxeth, as contemptible as you make her, so litle as you regarde her, she will once yet in her olde dayes gyue the Zwinglians, the Lutherans, or of what other straunge souldier so euer your campe standeth, an open ouerthrowe. For if Hell were broken loose, and the gates open, it coulde not preualle. We haue our Priesthood confir-*

Heresie with her disordered ministers, shal not out face Gods church and Christes eternall priesthood.

Psal. 100.
Mat. 16.

confirmed by a faire othe, we haue our mothers right by an open promeſſe eſtabliſhed.

3 This part of the chapter conteyneth nothing but blaſphemous boaſting and more then ruffianlike rayling. Firſt that the deuill which loueth the maſſe better then he doth holy water, ſhall not aboliſh it vntill the laſt day and ſonne of perditions appearing. I doubt not but the deuill will doe all that he can to vpholde it, to the ende of the world, and whether he ſhall preuayle or no I will not diſpute, but this I will boldely affirme, becauſe I haue good warrant, that the ſonne of perdition, who long agoe appeared and is now already greatly waſted and conſumed with the breath of Chriſtes mouth, which is his holy word, ſhall togither with the maſſe, and al them that obſtinatly defend it, be vtterly aboliſhed at the glorious appearing of our Sauiour Chriſt in the ende of the world, and from thence forth with him be caſt into the lake of fire and brimſtone, there to be burned with the deuill and his angells world without end. 2. *The.* 2. *Apoc.* 19. *&* 20. Secondly he ſayth that our bare breade bord miniſters, &c: ſhall not out face their Synagoge of Satan, which he calleth the Church of God. But the Lordes table with the breade and wine which we miniſter in remembraunce of Chriſtes death, and bloode ſhedding, which our miniſters, Seniours or elders, and Byſhops or ſuperintendents, when they ſhall be all approued by the word of God, ſhall be able to abyde the iudgement of God and be allowed for diſpoſers of his myſteries and miniſters of Chriſt: when your aultar, tranſubſtantiation, renting of the Sacrament in peeces, robbing the people of the blood of Chriſt, worſhipping of creatures, &c: with your Pope, Cardinalls, Prieſtes, Monkes, Friers, Chanons, Nunnes and all the reſt of that romiſh rable, hauing no teſtimony out of the word of God, either of their names, or of the ſignification of their names, ſhall be condemned of hereſie, hypocriſie, Idolatry, and blaſphemy, and haue the rewarde that to ſuch horrible profaners of Gods holy ordinance, apperteyneth. Thirdly you boaſt that your church

hath beaten downe our prowders the Arians, Macedonians, Anabaptiſtes. It was the Church of Chriſt, that ouerthrew thoſe heretikes, & not your Antichriſtian aſſembly of heretikes. And therefore I tel you and be bold of it, that olde rotten whore of Babylon your mother, in whoſe name you threaten vs, as one priuy of her miſchieuous and malitious deuiſes, ſhall neuer bring to paſſe that peſtilent platforme which was concluded againſt vs in the conſpiracy of *Trent*. The Lord ſhall mainteyne his Church, as he hath done hitherto, in ſpite of the deuill and the Pope for all their cruelty, treaſon, periury, truce breaking, and moſt vnnaturall murdering. But of all other blaſphemies who can abide this? that your prieſthoode in the deuills name, is confirmed by a fayre othe, *Pſal.* 110. O Lord who would euer haue thought that any which profeſſed the name of Chriſt, would euer haue challenged vnto them ſelues againſt Chriſt that which neuer any Turke or Iewe durſt preſume to boaſt of. What will you leaue to Chriſt O you hell houndes? when you take from him both his kingdom and his prieſthood, yea his eternall diuinitie, and euerlaſting natiuitie. For vnto whom ſo euer the prieſthood is confirmed by othe, of him that ſayd, *Thou art a Prieſt for euer according to the order of* Melchizedech, to him is confirmed an euerlaſting kingdome and an euerlaſting prieſthood: of the ſame it is ſayed: *The Lorde ſayed vnto my Lorde ſitte thou on my right hande vntill I make thy enemies thy foote ſtoole*: to the ſame it is ſayed that *The ſcepter of thy power: The Lorde ſhall ſende out of Syon rule thou in the middeſt of thine enemies*: finally take the prieſthood confirmed with an othe and take the whole Pſalme vnto you. O *Lucifer* whether wilt thou clime? wilt thou not be content with the olde *Lucifer* to be like vnto the moſt higheſt, but wilt thou thruſt downe the moſt higheſt him ſelfe euen the ſon of God from the right hande of his father, and ſit at the right hande of God thy ſelfe? O ye that woulde ſee how Antichriſt ſitteth in the temple of God boaſting him ſelfe to be God, and exalted aboue all that is called God or worſhipped as God, drawe nere and harken what he ſaith of him

him ſelfe, by one of his blaſphemous mouthes. *Our prieſthood is confirmed vnto vs by a fayer othe, Pſal.* 110. For ſeeing he alleageth the Pſal. 110. to confirme his ſaying, he can not excuſe or qualifie the matter by that generall royall prieſthoode which all the children of God haue through Chriſt their heade, to offer vp ſpiritual ſacrifices vnto God. 1. *Pet.* 2. *Apo.* 2. For that prieſthoode which he challengeth by othe, is to offer a ſacrifice propitiatory, which he affirmeth the Popiſh prieſts to doe in their Maſſe. But leſt I might ſeeme to doe them wronge in denying vnto them that prieſthoode, which is confirmed by othe Pſal. 110. Let vs here what the holy Ghoſt ſayeth thereof *Hebr.* 7. *And in as much as Chriſt was not made prieſt with out the othe (where as they meaning the ſonnes of* Aaron *were made prieſts with out an othe, but he with the othe by him that ſayed vnto him, the Lord hath ſworne & will not repẽt thou art a prieſt for euer after the order of* Melchizedech *) by ſo much is Ieſus made ſuertie of a better teſtament. And among them many were made prieſtes becauſe they were not ſuffered to endure by reaſon of death, but he becauſe he abideth for euer, had ſuch a prieſthoode as paſſeth not by ſucceſſion. Wherefore he is able perfectly to ſaue thoſe that come vnto God by him ſeeing he liueth for euer, to make interceſſion for them. For ſuch an high prieſt it became vs to haue, which is holy harmeleſſe, and vndefiled, ſeparated from ſinners, and made higher then the heauens which needed not daily as thoſe high prieſts, to offer vp ſacrifice, firſt for his owne ſinnes, then for the peoples: for that did he once for all when he offered vp him ſelfe. For the lawe maketh men high prieſtes which haue infirmitie: but the worde of the othe that was ſince the law, maketh the ſonne who is conſecrated for euer more.* Marke well the plaine wordes of this teſtimonie, and iudge indifferently, whether I charge them with greater blaſphemy, then enſueth this there aſſertion, *That there prieſthoode is confirmed by othe* Pſal. 110.

4 *And yet neuertheleſſe, good Catholike Chriſtian, let vs thus perſwade our ſelues, that we haue ſo longe loſt the vnestimable treaſure of this holy ſacrifice, for our grieuous ſinnes: is it*

The holy Maſſe taken avvaye for our ſinnes.

our sinnes I say (woe is vs therefore) which haue deserued this plage, which haue set vs at variaunce with God and our mercyfull redemer, which haue taken from vs, as vnworthy of so great a treasure, the daily sacrifice, the helpe of those which are a line, the comforte of those which are departed, the onely grounde of all religion and acceptable worship of God. And our misery is the greater because fewe feele the sore.

Men that were grenous offenders in olde time punished by lacke of the sacrifice.

The lacke of this sacrifice for the departed onely with the godly prayers therin, was counted when Gods trueth and Church flouriſhed, the greateſt and extremeſt puniſhment that coulde be deniſed, and euer enioyned for some notable crime to the terrour of other, as for horrible desperation, for willfull hereſie, for contempte of the decrees of Gods holy miniſters, as by the late alleaged place out of S. Cyprian may be very profitably noted. Alasse we haue nowe in a maner loſt that wholy, which then was denied onely to such for their greuous puniſhments, as were heynous offenders. Otherwiſe in earneſt conſideration of our caſe can not I thinke, but that this bleſſed iuell is now denied vs of almighty God generally for our greuous offenſies, which then was denied by his miniſters to some one offender, for the due puniſhment of ſinne and wickedneſſe. O good reader what would that holy martyr haue ſaide if he had liued in our dayes, when to haue that oblation either for the quicke or deade, which once was eſteemed ſo neceſſary that no Chriſtian man neither coulde in his life nor after his death lacke it, is nowe if it ſelfe odious to moſt men, and (which abhorreth me to ſpeake) puniſhable by the lawes of the ſpiritualty, and condemned well neere of all men? what weene you this bleſſed biſhoppe woulde haue ſaide, if he had ſeene the holy hoſte and offeringe to haue bene taken awaye, which he once affirmed to be ſo neceſſary, that if it were taken awaye or waſted, there were no religion nor worſhip of God at all? woulde not he thinke you, with feruent zele of Gods houſe haue cried out vpon the ſinnes of the people, the blindneſſe of the preachers and paſtours, the vnworthineſſe of theſe our doleſull dayes? and bewailed his owne miſery as we ſhoulde doe ours, crying out with an olde bleſſed father? O Deus bone in quæ me ſeruaſti tempora, vt iſta blaſphemia ſuſtineam, O Lorde thou I ſhoulde be reſerued for theſe times, to abide ſuch blaſpemie. Victor reporteth

De Cœna domini.

Ita Policarp. ex Iren.

teth in his history of the persecution of the Vandalles that were Arians, that the Gouernour of that cursed company of cruell heretikes, would not suffer the Christian men whome he had slaine, to be brought home with seruice, and sacrifice: but then the good people wounderfully bewailed their case, seeing them practise cruelty vpon their soules also: in that they would not suffer them to enioyne at their departure and buriall, the rites of Gods Church. Thus saith that Author. Quis vero sustineat atque possit sine lachrymis recordari, dum præciperet nostrorum corpora defunctorum, sine solemnitate hymnorum cum silentio ad sepulchra perduci? *O Lord who coulde haue founde in his heart to beholde then; or coulde yet once thinke of it with out teares, how he gaue in charge, that the bodies of our brethern departed, should be brought to the graue and buried with out all solemnity of hymnes in silence and sorowe? It was euer giuen to wicked hardie hated heretikes, to* prohibere gratiam mortuis: *to be vnmercyfull, and to staie the fauour of good men from the departed.* Nouatus *as* S. Cyprian *chargeth him,* noluit patrem fame defunctum sepelire: *woulde not bury his owne father deade of honger hane.*

Victor de persecut. Vandal.

Eccle. ca. 7.

Epist. 3. l. 2.

4 This collorable and hypocriticall complaint containeth nothing for vs nee defull for to aunswere, for the place of *Cyprian*, is aunswered already. But this maye be demaunded of him, seeing he calleth the sacrifice of the Masse the onely grounde of all religion and acceptable worshippe of God, what religion or worshippe God had before the Masse came into the worlde? But this is the howling of the merchantes for the decaye of Babylon, because no man byeth their ware any more: what so euer they pretend this is the cause of their mourning, and this lamentation shalbe continued euen vnto hell fire, where there is weeping and gnashing of teeth for euer.

5 *But to let such men passe with the present bewayling of our vnhappy dayes, let vs with more comfort beholde the steppes of good men past: how kindely and brother like they haue principally procured the holy sacrifice for their freindes and fellowes*

gone before. For seeing the onely prayers of good men haue bene proued so profitable, and the representation of some holy workes of theirs, hath often moued God to pity (as we haue proued) to-wardes the release of the departed his paine, what maye we not hope to obteine for our brethern deceased, when we shall ioyne in prayers with the holy Angells, with the blessed sainctes, with Gods holy ministers in the representation of Christes most blessed body and bloude before the face of his father? when the whole Church of God in that honorable action prayeth, and Christ him selfe is both the sacrifice and the priest, both the asker and the geuer of pardon, when the maiesty of God the blessed trinitie, is passingly pleased by the merites of Christes death so liuely set out in these honorable, but vnspeakable misteries, what maye we not here procure for the soule of the Churches childe? what shall be denied to so humble askers in the presence of Gods owne sonne and begging mercy for his deathes sake? And so doth S. Chrysostome assure the faithfull, in these golden wordes: Non frustra ab apostolis sancitum est, vt in celebratione venerandorum mysteriorum, memoria fiat eorum, qui hinc discesserunt: nouerunt quippe illis multum hinc emolumenti fieri, multum vtilitatis. stante siquidem vniuerso populo, manus in cœlos extendente cœtu item sacerdotali, venerandoque proposito sacrificio, quomodo deum non placaremus pro istis orantes? *It was not for nought that the Apostles decreed and ordeined, that in the celebration of the honorable misteries there shoulde be an especiall memoriall of the departed: for they right well knewe great commodity and benefite to arise there vpon. For the whole multitude holding vp their handes vnwardes heauen, together with the company and quiere of priestes, and the dreadfull sacrifice set forth before all men, how is it possible but we shoulde appeace Gods wrath praying for them? looke ye what this mans iudgement was, and see from whense he had it, euen of the holy Apostles. I warrande you, and no worse nor later founders. But of that pointe, for the full deriuing of our Christian vsage from the first fathers of our faith, more conuenient place shall be geuen hereafter. Nowe I will serue the cause and the readers desire, first with certaine peculiar examples of most learned and godly fathers worthy of all credit, in the*

Homil. 3. in Epistolã ad Philipp.

the godly prouision for certeine of their dearest freindes by sacrifice and prayer, both made by them selues & procured by others. That we may haue here not onely whome to beleeue teaching the trueth, but whome to follow practising the same with deuotion, which they preached with constancie before.

5 Not altogether out of hope yet, to find some foolish merchantes that will paye dearly for vnprofitable wares, you comforte your selfe after your complainte, exhorting men to procure the holy sacrifice for their freindes and fellowes. why *M. Allen* if there be either such necessity or such profit of that sacrifice, wherefore doe not your priests with out procurement offer it vp to the vttermost aduauntage that maye be had by it? But you must haue procurers, yea you must haue good paye maisters, or els the olde prouerbe must be true: *No peny no pater noster*. As touching the place of *Chrysostome* I haue shewed already by his owne interpretation, that although he allow prayers for the dead vsed in time of the celebration which he calleth sacrifice: yet he alloweth no sacrifice in deede, but onely a thankes geuing in remembraunce of the sacrifice of Christ. But where he sayeth it was decreed by the Apostles that in the celebration of the holy misteries, a remembraunce should be made of them that are departed, he must pardon vs of crediting, because he can not shewe it out of the actes and writinges of the Apostles. And we will be bolde to charge him with his owne saying *Hom. De Adam & Heua. Satis sufficere credimus quicquid secundum predictas regulas Apostolica scripta nos docuerunt, vt prorsus non opinemur Catholicum quod apparuerit prefixis sententijs contrarium:* we thinke it sufficeth enough, what so euer the writinges of the Apostles haue taught vs, according to the fore sayed rules, in so much that we compt it not at all Catholike, what so euer shall appeare contrary to the rules appointed. And againe *In Genes. Hom.* 58. *Vides in quantam absurditatem incidunt qui diuinæ scripturæ canonem sequi nolunt, sed suis cogitationibus permittunt omnia*. Thou seest into how greate absurdity they fall, which will not follow the canon of holy Scripture, but

permitt all thinges to their owne cogitations, but if we be further vrged we will alledge that which he ſayth, *In Euan. Ioan. Hom. 58. Qui ſacra non vitur Scriptura, ſed aſcendit aliunde: id eſt, non conceſſa via, fur eſt.* He that vſeth not the holy Scripture but clymeth an other way, that is by a way not allowed, is a theefe. We may be as bold with *Chryſoſtome*, as he ſayd he would be with *Paule* him ſelfe, in 2. *ad Tim. ho. 2. Plus aliquid dicã, ne Paulo quidem obedire oportet, ſi quid dixerit proprium, ſi quid humanum, ſed Apoſtolo, Chriſtum in ſe loquentem circumferenti.* I will ſay ſomewhat more, we muſt not be ruled by *Paule* him ſelfe, if he ſpeake any thing that is his owne, and any thing that is humane, but we muſt obey the Apoſtle whē he carieth Chriſt ſpeaking in him. Wherfore ſeeing it is certayne by teſtimony of *Iuſtinus Martyr*, that there was no mention of the deade in the celebration of the Lords ſupper, for more then an hundreth yeares after Chriſt, we muſt not beleue *Chryſoſtome* without Scripture, affirming that it was ordeyned ſo by the Apoſtles.

That the practiſe of any pointe in religion maketh the moſt open shewe of the fathers faith. And that all holy men haue in plaine vvordes and moſt godly prayers vttered their beliefe in our matter.

CAP. IX.

1 AND I take the open practiſe of any point, *to be a more pithy proteſtation of a mans faith, then by wordes can be made. Therefore if a man were doubtfull either of the trueth of any article, or of the meaning of ſome doctors wordes, looke the ſame mans practiſe, and it ſhall put him out of doubt thereof ſtraight wayes, as for an example; ſeeme ſome wordes of* S. Auguſtine *to make for the ſacramentaries hereſie, that Chriſt is in the honorable ſacrament but by a figure? or* Theodoretus, *or any other auncient fathers declaration? are their wordes doubtfull to the reader? leaue the wordes then, if thou ſincerely ſeeke for trueth with out contention, & ſeeke out if thou can, ſome practiſe of thoſe ſame*

men,

men, and that Church where they liued, for the ſame point. But what waye of worke in this matter conſiſting in doctrine, may aſſure vs of their belefe, of whoſe wordes we doubted before? Mary ſir this: looke how they behaued them ſelues in the receiuing of it, in the miniſtering of it, in the carefull keping of it, whether they did adore it with godly honour, whether they ſolemnely ſhewed it to the people to be worſhipped, whether they praide by ſolemne and formall wordes vnto it, whether they taught their children to call it God and Chriſt: yea ſo farre that Auguſtine affirmeth that the children in his dayes till they were after inſtructed, thought that God appeared in the ſhape of breade: as all theſe yongers, ſeeing the honour & reuerence of their elders, and them ſelues nurtered to holde vp their handes and knocke their breaſtes, muſt yet needes meruail how theſe outward formes came to ſo holy an vſe. further whether the Chriſtian people were not ſclaundered for worſhipping and doing ſacrifice to Ceres and Bacchus, when the wicked infidells ſawe their behauiour towardes the holy Hoſte: whether it was not vſed in working of miracles, in driuing away deuills, in daungerous times of tempeſts, of trauelling, of ſickeneſſe, and in other neceſſities. Well theſe be plaine practiſes, no heretike can denie but they haue bene ſo vſed of the whole Church of God, with many ſuch other like in that holy action: which can not in any caſe ſtande with bare breade, or any other way of preſence, but onely the proper, true, and bodily preſence of Chriſtes owne perſon. A doctors wordes may be miſconſtrued, may be picked out of place: may be writhen and waſtred by falſe teachers, but a mans example can not lightly be miſconſtrued. And therefore heretikes, whoſe purpoſe is alwayes by ſutteltie to deceiue the ſimple, will neuer make diſcours by the practiſe of the Church, or exerciſe and example of the auncient learned men through out the Church of Chriſt: hauing enough for their meaning, to racke a place or two out of the fathers whole workes, that may ſeeme to the ignoraunt to ſet forth their errour. So if thou woulde knowe whether that place that our aduerſaries impudently doe alleage out of Gregory the great, againſt the ſouereaignty of the ſee of Rome, was in deede written for their ſeditious purpoſe, beholde the practiſe of the ſame father, and thou ſhalt finde him ſelfe exerciſe iuriſdi-

Theodor. dial. 2. Aug. ſuper pſal. 98. Dioniſ. eccleſiaſt. hierarch. cap. 3. Baſil. de ſpiritu Sanct. cap. 17. Lib. 3. de Trin. c. 10.

Lib. 20. contra Fauſtum cap. 13.

ction, at the very ſame time when he wrote it, in all prouincies Chriſtianed through out the worlde: both by excommunication of byſhoppes that gouerned not well, by often citation of perſons in extreme prouincies, by many appeales made vnto him, by continuall legacies to other nations, ſent either to conuert them to the faith, or to gouerne in their doubtfull affaires, and by all other exerciſe of ſpirituall iuriſdiction. Is it not now a very falſe ſuggeſtion to the poore people, that this bleſſed man in ſo plaine vtteraunce of his meaning by workes and not by wordes, ſhoulde yet be brought as a witneſſe to condemne him ſelfe? though the wordes being well vnderſtande make for no ſuche meaning in deede, as by others it hath bene ſufficiently declared. The like impudencie it is, to alleage S. Bernarde *againſt the Maſſe or the preſence of Chriſt in the bleſſed Sacrament. Good man I dare ſay for him, he ſayde Maſſe euery daye, if he were well at eaſe: For other buſines, did not commonly let them in thoſe dayes, from that worke af all other moſt neceſſarie. So the reciting out of* S. Ambroſe *for the improuing of inuocation of holy Sainctes, is no more but an abuſe of the ſimples ignorance: knowing well, that he and all other of that time did practiſe prayers both often to all holy martyrs, and ſometimes peculiarly to ſuch, whome for patronage they did eſpecially chuſe of deuotion amongeſt the reſt. I ſpeake not this, that any might hereby iudge the doctors wordes to ſtande againſt their owne deedes: but that euery man maye perceiue, that where the workes and practiſe of all men be ſo plaine, their words in ſome one place founde darke, can not by any meanes be preiudiciall to that trueth which in all other places they plainely ſet forth by wordes, and by the euident teſtimonie of their owne practiſe, to the worlde proteſte the ſame. Therefore I woulde exhorte all men in Chriſtes name, for their owne ſaluations ſake, to take heede how they giue credit to theſe libelles conteining certaine wraſted places out of the doctours workes, againſt any trueth, which by the further diſcourſe of vſage and practiſe, they are not hable before the learned to iuſtifie. And therefore that all miſtruſt of vntrue dealing maye be farre from vs, I will, as I ſaide, let them haue the feeling and handling of our cauſe throughly. They ſhall behold in examples of moſt noble perſonagies, both for their name, vertu, and learning,*

ning, the peculiar practiſes in praying and Maſſe ſaying for the deade both in the auncient Greeke and Latine Churchies.

CAP. LX.

1 NOwe ſhall we haue the practiſe and examples of the olde fathers, concerning ſacrifice and prayer for the dead. And here *M. Allen* before he commeth to the matter, maketh much a do to ſhew how much more certayne, the practiſe is, then the wordes of any doctor: becauſe the wordes may be miſtruſted, or wreſted, the practiſe can not be altered. As though he could ſhew vs any practiſe, but that which is vttered in their wordes, in which if there be any obſcuritie or improprietie, there ſhall be as great cõtrouerſie of their workes as of their doctrine, as they vſed the name of ſacrifice in their teaching, ſo they vſe it, in declaring what they did practiſe according to their teaching. And therefore it is not worth a ſtraw that *M. Allen* thinketh, we may knowe their meaning rather by their practiſe then by their wordes: except he could either in picture, or in viſion, deſcribe vnto vs euery thing that they did. But let vs conſider the examples of thoſe thinges, which he bringeth in to proue that practiſe is more certeyne then wordes. Firſt he can not deny, but the wordes of *Auguſtine* and *Theodoretus* ſtand with vs, that the ſacramẽt of Chriſtes ſupper is a figure of his body and bloode and not the ſame naturally. *But the practiſe muſt expound the words, not to ſtand with vs. For they did ſo carefully keepe it, adore it, ſhew it to be worſhipped, prayed to it, yea they taught children to call it God and Lorde, which they would not haue done, if they had not beleued it to be the very body of Chriſt.* For this is cited 1. *Theodoret. Dial. 2. in the margent.* His wordes be not ſet downe becauſe they be directly againſt tranſubſtantiation, and nothing fauouring the groſſe imagined preſence of Chriſtes body in the ſacrament: for he calleth the ſacrament *ſigna myſtica*, the myſticall ſignes, and the diuine myſteries which repreſent the body of Chriſt, that is a true body and not fantaſticall or abſorpt of the di-

uinitie as the Eutichians dreamed, wherefore it is playne that the adoration he ſpeaketh of, is nothing elſe but the reuerent eſtimation of the ſacrament, to be that which by Chriſt it is ordeyned to be, and not any knocking or kneeling as *M. Allen* would haue vs beleue. *Auguſtine* alſo vppon the 98. Pſalme is cited, belike to proue the adoration, who in deede, alloweth the adoration of the body of Chriſt whereof that is a ſacrament, but neither can you proue out of that place, that he would haue the ſacrament honored, nor that the ſacrament is the very body of Chriſt, but euen in the ſame place ſpeaking of the ſacrament, he ſayth in the perſon of Chriſt, *non hoc corpus quod videtis manducaturi eſtis, & bibituri illum ſanguinem quem fuſuri ſunt qui me crucifigent. Sacramentum aliquod vobis commendaui, ſpiritualiter intellectum viuificabit vos.* You ſhall not eate this body which you ſee, not drinke this blood which they ſhal ſhed, which ſhall crucifie me. I haue commended to you a ſacrament, which being ſpiritually vnderſtoode ſhall quicken you. As for *Dionyſius* becauſe he is a coũterfect antiquitie I will not vouchſafe to aunſwere him. *Baſill* in his booke *de ſpiritu ſancto, cap.* 27. hath theſe wordes: *The wordes of inuocation when the breade of thankes geuing, and the cuppe of bleſſing is ſhewed, which of the holy Apoſtles hath lefte vs in writinge?* Before we goe any further, I will take this by the waye, that what ſo euer it was, that he ſpake of, it is not tought by the ſcripture, no more then many other ceremonies that he rehearſeth in the ſame place. Howbeit it is plaine enough, that he meaneth not, that the wordes of inuocation were ſayed vnto the breade, or the cuppe, but vnto God who was called vpon to bleſſe thoſe his creatures, that they might be ſanctified to the holy vſe of Chriſt his inſtitution. The ſhewing of the breade and the cuppe, was not to adore it (as *M. Allen* dreameth) for then he woulde haue called it the body and bloode of Chriſt, but either to ſtirre vp the people to praye effectually, or to admoniſh them that all thinges were readye that they might prepare them ſelues to communicate. And whereas he alleageth out of *Auguſtine De Trinit. lib.* 3. *cap.* 10. that children

dren were taught to call it God and Chriſt, he ſhamefully abuſeth his reader, for no ſuch thinge can be gathered out of *Auguſtins* wordes, which are theſe: *Illas etiam nubes &c. Nowe as touching thoſe cloudes on fire, howe the Angells did make them, or tooke them vppon them to ſignifie that which they did bring meſſage of: Although the Lorde or the holy Ghoſt was ſhewed in theſe formes what man a liue doth know? euen as yong children know not what is ſet on the altar, and when the celebration of piety is finiſhed is ſpent out, whereof or how it is made, whereof it is taken into the vſe of religion? And if they ſhoulde neuer learne by experience of their owne, or of others, and neuer ſee that ſhewe of thinges but in the celebration of the ſacraments, where it is offered and giuen and ſaide vnto them with moſt graue authoritie whoſe body and bloude it is, they woulde beleue nothing els but onely that the Lorde hath appeared to the eyes of mortall men in that likneſſe, and that out of ſuch a ſide being ſtriken that the ſame liquor did flowe.* Theſe wordes are plaine that *Auguſtine* affirmeth that no man knoweth more of thoſe ſhapes, in which the Angells did appeare, then young children would imagine of the preſence of Chriſt in the ſacrament, if they were not otherwiſe inſtructed, then in telling them when they receiue it, that it is the body of Chriſt. wherby the cleane contrary to that which *Allen* affirmeth is plainely gathered, that children were otherwiſe inſtructed, firſt by experience, bycauſe they ſawe breade els where, then in the celebration, and alſo by doctrine, when they were able to vnderſtande that it was not the Lorde him ſelfe in the ſhape of breade, but onely a ſacrament and repreſentation of him. And by the waye note here, one practiſe of a notable error in *Auguſtines* time, that the ſacrament of the Lordes ſupper was geuen to children, which wiſt not what it ment, contrary to the worde of God, who requireth men to examine them ſelues before they receiue it, wherefore if any other practiſe were in his time, or allowed by him contrary to Gods worde, we are no more bounde vnto it, then vnto this, which euen the Papiſtes them ſelues will confeſſe to be erroneous. Finally what the Chriſtiãs did by that they were ſclaundered

with all, is a ſory proofe, they were ſclaundered to haue worſhipped an Aſſes heade, to kill men and eate them, to vſe all maner of beaſtlines in their metings. The reſt of the practiſe that *M. Allen* nameth, with out ſhewe of proofe, I paſſe ouer as vnworthy of aunſwere. The practiſe of *Gregory*, although it were much more modeſt then of his ſucceſſors, yet can it not be excuſed, but it was contrary to his doctrine whereby he reproued an other in that he was not altogether cleare him ſelfe. *Bernarde* was but of late time, wherefore although he might note ſome abuſes of the Maſſe, yet he might alſo ſaye it him ſelfe, but how often I can not tell. Touching *Ambroſe*, which was ſodeinely made a byſhop, before he was a perfect Chriſtian, if ſome ſteppes of hetheniſhe inuocation or rethoricall apoſtrophees and proſopopees appeare to be in him, and ſome other alſo about his time, yet was not that generally receiued of all the Church in his time, nor agreable to the doctrine of *S. Paule* who ſheweth that we can inuocate none but him in whome we beleue, which to all true Chriſtians is God onely.

2 *And where may we better beginne, then with this famous* Chryſoſtome? *he bare the laſt witneſſe with vs for the reliefe of the departed by the prayers and holy oblation, therefore the practiſe of that excellent benefite ſhall firſt be ſhewed vpon him ſelfe. This bleſſed man therefore being baniſhed, by the meanes of the Empreſſe* Eudoxia, *for the defenſe of the Eccleſiaſticall diſcipline, & there in exile departing out of this world, was after her death by the happy and gracious childe* Theodoſius *the yonger, tranſlated from his obſcure reſting place, to Conſtantinople which was his owne ſeate, there with meete honour to be buried, where with grace & wonderful dignity he ruled the Church before. The Hiſtory reporteth, that the people of that citie, as thicke as men euer went on grounde, paſſed the waters of* Boſphorus, *and couered that coſte wholy with light and lampe, with tapers and torcheis to bring that bleſſed byſhoppes body that was their owne deare paſtor, home againe. The which paſſing treaſure, being with all reuerence laide vp in the ſaide citie, then*

Lib. 10. Hiſto. trip. ca. 18. & 20.

then loe the gracious good Emperour, earneſtly beholding the graue of S. Chryſoſtome, *made moſt humble prayers to almighty God, for his father and mothers ſoule, the late Emperour and Empres: beſeching him of pardō & forgiuenes for baniſhing that good Catholike byſhop, becauſe they did it of ignorance: & ſo the words may well be taken, that he aſketh* Chryſoſtome *him ſelfe mercy alſo, for his parents offenſe vniuſtly committed againſt him: and withall full kindly prayeth for their deceaſed ſoules. And ſo being buried in his owne Church, he was then by* Atticus *a worthy man his ſecond ſucceſſour, written in the roule of Catholike biſhoppes to be praide for at the altar euery day by name.* Theodoſius Iun.

Cum Ioannitæ (*ſaith Caſſiodorus out of Socrates*) ſeorſim apud ſeipſos ſacra ſolemnia celebrarent, iuſſit vt in orationibus memoria Ioannis haberetur, ſicut aliorum dormientium epiſcoporum fieri conſueuit. *When* Chryſoſtoms *partakers ſaide Maſſe by themſelues aſide,* Atticus *gaue in commaundement that a memory ſhould be had in the prayers of the Church for him, as the cuſtome was that all byſhoppes after their death ſhoulde haue. Here is now open practiſe of that which by wordes we proued before, here is an euident teſtimonie of the vſage of the Greeke Church for the buriall of biſhoppes, and generall cuſtome of keping their memoriall in the publike prayers and ſeruice of the Church. It were not needefull to recite out of* Euſebius *the forme of* Conſtantinus *his funeralls, kept in the ſame Church with ſolemnity of ſacrifice, ſinginge, lightes and prayers. Nor the buriall of the Emperour* Conſtantius: *who as* Nazianzenus *writeth, was brought forth with common prayſes of all men, with ſinging, lightes, and lampes, all the night longe very honorably: with which thinges, ſaith he, we Chriſtian men thinke it a bleſſed thing to honour the memories of our freindes departed. And if the aduerſaries woulde here contentiouſly reaſon that theſe ſolemne rites of Chriſtian burialls be nothing profitable, or if the ſimple aſke why they be profitable,* S. Chryſoſtome *may inſtruct ſuch as liſt learne, and correct the other that liſt reprehende in theſe wordes. Tell me ſaith he what all theſe feſtiuall lights in the buriall of the deceaſed meane? what all this ſinging of Hymnes and Pſalmes ſignifieth? to what ende be ſo many prieſtes and muſicians called together? to which in fine*

12. Lib. tripartit. ca. 2.

Euſeb. in vita Conſtantini.

2 Orat. in Iulian.

In 2. Cap. ad Heb. hom. 4.

he thus aunſwereth: do we not all theſe thinges to geue thankes to God and euerlaſting glory, that he hath deliuered the departed from the troubles of this mortall life? do we not this to our comforte, and honour of the departed? And in the buriall of the Noble matrone Paula *how the prieſtes did ſing, how the biſhops of Hieruſalem, and of all Paleſtine and Syria for the moſt part caried torches, how the religious both men and women, did the rites of the dirigies, how her almes folkes ſhewed their cotes to procure mercy, euen as they did at* Dorcas *departure in the Actes of the Apoſtles, how they cõtinued their ſinging and ſaying ſeuen dayes together at the Church in Bethleem where ſhe was buried,* S. Hierom *him ſelfe a true record thereof beareth witneſſe in the like wordes as I haue recited, and many moe which the feare of weereing the reader cauſeth me full ſore againſt my will, to omitte. They ſo ſet forth not onely the ſubſtance of the thinge, which ſtandeth in prayer and ſacrifice, but alſo do proue againſt the enemies of good ordre, that the ſmalleſt ceremonies that our Churchies of late haue vſed, were not lately taken vp by our couetouſneſſe and ſuperſtition, but with more aboundance, and numbre, and continuance, and ſolemnytie, practiſed in the flour of Chriſtes Church, in diuers principall partes of the worlde: as at Hieruſalem and Conſtantinople: by the prayſing and approuing of the graueſt fathers of our faith.*

Hierom. Epitap. Paulæ.

2 Why *M. Allen?* what a mockery is this? do you make bragge in the title of your chapter, that you will ſhewe the practiſe of all holy men in words and prayers for the dead, and nowe beginne your examples no higher then at *Chryſoſtomes* tranſlation, which was well neare 400. yeares after Chriſt? *The people with great plenty of lightes, brought* Chryſoſtomes *body to Conſtantinople. VVell this ceremony in carying torches at burialls being taken of the Gentiles, they vſed to honour the memory of them that were deade, as the ceremonies of the Heralds are vſed for the ſame ende.* What more? *The Emperour prayed for his fathers and mothers ſoules, and as M. Allen thinketh* (but the ſtory ſayth not ſo) *he prayed to* S. Chryſoſtome *for them.* What elſe? Atticus *cauſed maſſe to be ſayd for him,* that maketh vp all. But where is any men-

tion

tion of maſſe or ſacrifice of the maſſe *M. Allen*? Are you ſuch a cunning interpreter, to expound *celebrare ſacra ſolemnia* to ſay maſſe? In deed ſuch interpretations will help you well to finde that, which elſe you might ſeeke long enough in the olde writers and goe without for all your labour. It is all one with *M. Allen*, to celebrate holy ſolemne ſeruice, & to ſay maſſe. But you will ſay, memory was made of him in the prayers, ſo might there be and yet his ſoule not praied for. but how agree you with your ſelfe, *M. Allen*? your opinion is that *Theodoſius* praied to him as to a ſainct in heauen, howe then did *Atticus* cauſe him to be prayed for as one lying in purgatory? I wiſſe you forget your ſelfe to much to vtter things ſo contrary, ſo neare togither. And as for the funeralls of *Conſtantinus* and *Conſtantius*, what ſo euer you ſay, haue no mention of Maſſe, nor ſacrifice of Maſſe. In the buriall of *Conſtantinus*, there is mention of prayer for his ſoule according to the error of the time, and in the funeralls of *Conſtantius*, there were lights, but there is alſo ſhewed the vſe of them, as I haue touched already togither with the neceſſitie of ſome of them, becauſe they were lighted in the night. The ſaying of *Chryſoſtome*, with the example of the buriall of *Paula*, ſhew nothing either of Maſſe, ſacrifice, or prayer for the deade. And whereas you bable of the rites of your popiſh dirige, *Ieronym* ſaith, al was ſinging of Pſalmes and giuing thankes for her godly life & happy departing: *Hebræo, Græco, Latino, Syroq; ſermone Pſalmi in ordine perſonabant*. Pſalmes were ſong in Hebrewe, Greeke, Latine, and Syrian language, by courſe as there were diuers nations that came to honour the ſolemnitie of her funeralls. Finally if your doctrine of purgatory were true, yet *Ieronym* deſcribeth her to be ſo perfect a woman, as no prayers needed to be ſayd for her, her life was ſo full of good workes, and her ende ſo full of faith. And therfore *M. Allen*, here is nothing for the ſacrifice of the Maſſe, whereof you made your promiſe to ſhew the practiſe, in the chiefe partes of the worlde, naming Ieruſalem for one, when *Paula* was buried at Betheleem and not at Ieruſalem.

3 *And now* S. Auguſtine *being of Aphricke, ſo farre from the other in diſtance of place, yet ronneth ioyntly with them in religion. He purpoſely writing of the ſolemne rites of Chriſtian funeralls, in that golden treatiſe* De cura pro mortuis agenda, *thus after longe conſideration of the whole cauſe determineth: that the pompe of buriall, with all ſuch ſolemnyties as there vnto be in Gods Church ioyned, is very ſeemely for that body which was the veſſell of a Chriſtian ſoule, and an inſtrument or companion in well working: wherunto it ſhall be alſo vnited in the reſurrection, for to receiue together the inheritance of the euerlaſting kingdome. But the lacke of theſe, where they be not arrogantly contemned, or can not be had, is nothing hurtefull to the good, nor the hauing any thing profitable to the wicked, as the examples of* Lazarus *and the Riche man may well proue. Therefore, it is the ſacrifice and prayers which properly do helpe or relieue the departed.* Curatio funeris *(ſayth he)* conditio ſepulturæ, pompa exequiarum, magis ſunt viuorum ſolatia quàm ſubſidia mortuorum. Non tamen ideo contemnēda & abijcienda ſunt corpora defunctorum, maximeque iuſtorum & fidelium, quibus tanquam organis & vaſis ad omnia bona opera ſanctus vſus eſt ſpiritus. *Curious proviſion for the buriall, and the pompe of the ſolemne obittes, be rather done for the ſolace of the lieue, then for helpe of the deade: neuertheleſſe the bodies of the departed, namely of faithfull folkes, may not be contemned or caſt forth, the which the holy Ghoſt vſed as veſſells and inſtruments of well working.*

De cura pro mortuis agenda.

De ciuit. 1. Lib. c. 12. & 13.

By all which thinges it may well be noted, that ſome thinges haue bene vſually practiſed in funeralls for thankes geuing to almighty God, as Hymnes and Pſalmes: other ſome, for decent comelineſſe and ſolace of the liuinge, as the place of the buriall, the lights, the ringing and ſuch like? although euen theſe things proceeding of loue and deuotion, be after a ſorte meritorious to the doers, and a helpe to them for whome they be procured, and good motions and memories of mans duety. For which cauſes thoſe and the like haue bene vniformelie vſed through out the whole Catholike Church from the beginning. But the principall thinges perteining to the iuſtes of the departed, be prayers and ſacrifice, and other ſuch like, whereby they are aſſuredly much

proffited,

proffited, by releaſe of their paines. So ſaith S. Auguſtine *in theſe wordes.* Non exiſtimemus, ad mortuos pro quibus curam gerimus, peruenire, niſi quod pro eis, ſiue altaris ſiue eleemoſinarum ſacrificijs, ſolemniter celebramus. *Let vs neuer thinke that any other thinge properly apperteineth to the reliefe of the departed, ſauing the ſolemne ſacrifice of the altar, almes and prayer. And therefore as the ſaide holy doctour confeſſeth, the worthineſſe of the place where man is buried of it ſelfe profiteth not at all, but in reſpect of the holy prayers which be there rather made then els where, and the patronage of holy martyrs and ſainctes, to whome he nothing doubteth but interceſſion may profitably be made for the deceaſed: for which cauſe, as it may appeare by* Paulinus, *men were very deſirous euer in the primitiue Church to be buried by ſome bleſſed martyrs body. And ſo muſt we thinke alſo of buriall by the reuerent holy ſacrament, that it wonderfully helpeth man, not for the places ſake (although the deuotion of the deſirer is therin commẽdable) but becauſe the liuing may there effectually commende the departed to God in the time of the holy ſacrifice, & may be put in remembraunce to call vpon Chriſtes bleſſed perſon there preſent, for the ſoule of that man, which with care and ſtudy laide his body in the hope of reſurrection, by the ſoueraigne holy body that is already riſen againe. And this was the cauſe that our forefathers from Chriſtes time till our dayes haue had reſpecte and deſire, as occaſion ſerued, to be buried there, where by ordre, prayers and ſacrifice were daily had, and where the patronage of holy ſainctes might beſt be procured. It is a high point of wiſdome ſurely (good reader) onely to ſee what godly wiſdome our fathers vſed, in ſhew of their zele, faith, and Chriſtianity. As it is an vntollerable arrogancy and a ſingular ſigne of infidelity to laugh at, and blaſpheme thoſe thinges, whereof, not the prowdeſt heretike that liueth, hath any intelligence at all:* Obcœcauit enim eos malitia eorum. *For their owne malice hath blinded them.*

Cap. 18. de cura pro mort.

The ſainctes pray for the ſoules in purgatory, & vve pray vnto ſainctes for them.

Cap. 4. de cura pro mort.

3 But let vs now followe you into Africa. Firſt you allege *Auguſtine* in his booke *de cura pro mortuis agenda*, wherin he is ſo full of doubtes, that he knoweth not him ſelfe, what to determine but that he will hold the common opi-

nions receiued in his time. But this paſſeth (*M. Allen*) that you will content your ſelfe with *Auguſtines* authoritie, that the pompe of buriall, &c. profiteth not the deade, but that you will *haue lightes, ringing, &c.* proceding of loue and deuotion, to help them, for whom they are procured. If you may goe beyond *Auguſtine*, why may not we come ſhort of him? But in the 18. chapter, he nameth the ſacrifice of the aultar, to be profitable to the deade. This ſoundeth ſomewhat like the matter, but if it be well marked, it maketh nothing for the propitiatory ſacrifice of the Maſſe, for euen in the ſame place, he calleth it the ſacrifice of almes, which is but a ſacrifice of thankes giuing. And that by this ſacrifice he meaneth not the body of Chriſt, nor a propitiatory ſacrifice is manifeſt in his booke *de fide ad Petrum diaconum, cap.* 19. where he ſayth, that Chriſt offered him ſelfe for vs, that ſacrifice whereby God was reconciled, and that the Church offered to Chriſt the ſacrifice of breade and wine in faith, and charitie, which is a thankes geuing and memoriall of his death. The body of Chriſt is not offered to him ſelfe, but thankes giuing is offered to him for the offering of his body for vs. His wordes are. *Firmiſſimè tene & nullatenus dubites, ipſum vnigenitum, &c.* Hold moſt ſtedfaſtly and nothing doubt then, that the only begotten ſonne of God, being made fleſh, offered him ſelfe for vs a ſacrifice & oblation for a ſweete ſauour vnto God to whom with the father and the holy Ghoſt by the Patriarches, Prophets and Prieſtes in time of the olde Teſtament, beaſtes were ſacrificed: and to whom now, that is in the time of the new Teſtament, togither with the father and the holy Ghoſt, with whom his diuinitie is all one, the holy Catholike Church, throughout all the worlde, ceaſeth not to offer the ſacrifice of breade and wine in faith and charitie. For in theſe carnall ſactifices there was a figuring of the fleſh of Chriſt, which he him ſelfe being without ſinne ſhould offer for our ſinnes. But in this ſacrifice there is thankes giuing & commemoration of the fleſh of Chriſt which he offered for vs and of his bloode which the ſame God ſhed for vs. Nowe for the other poynt of inuocation of Sainctes, *M. Allen* affirmeth,

firmeth, that *S. Auguſtine* neuer doubteth but interceſſion may be made vnto them for the deade, who ſo euer will take paynes to reade the treatiſe *de cura pro mortuis agenda*, ſhall find nothing elſe but doubtes and queſtions of that matter, as *cap. 5. Cum ergo mater fidelis filij defuncti corpus deſyderauit in Baſilicam martyris poni, ſi quidem credidit eius animam meritis martyris adiuuari, hoc quod ita credidit ſupplicatio quædam fuit, & hæc profuit ſi quid profuit.* Therfore when the faithfull mother deſired the body of her faithful ſonne departed to be layd in the Church of the Martyr, if ſhe beleued that his ſoule might be helped by the merites of the martyr, this that ſhe ſo beleued was a certeyne ſupplication, and this profited if any thing profited. Here *Auguſtine* doubteth whether ſupplications to the Martyr profite any thing or no. Moreuer he can not tell, how the Sainctes departed ſhoulde know our neceſſities or heare our prayers. *cap. 15. Proindè fatẽdum eſt neſcire quidẽ mortuos quid agatur, ſed dum hic agitur, poſtea vero audire ab eis qui hinc ad eos moriendo pergant.* Wherefore it muſt be confeſſed, that the deade truely knowe not what is done here, while it is a doing, but afterwarde doe here it of them, which by death doe paſſe from hence vnto them. Wherefore if we will haue any thing vnto them, we muſt tary vntill ſome deade may cary our paſſage, and it muſt be ſuch a one alſo, as knoweth our caſe, or elſe we are neuer the neere. *Poſſunt & ab angelis qui rebus quæ aguntur hîc præſto ſunt audire aliquid mortui.* It may be alſo that the deade here ſome what of thoſe Angels which are preſent at ſuch thinges as are done here. *cap. 16. Quanquam iſta quæſtio vires intelligentiæ meæ vincat, quemadmodum opitulentur martyres ijs quos per eos certum eſt opitulari.* Although this queſtion paſſeth the ſtrength of mine vnderſtanding howe the martyrs helpe them whome it is certaine to be helped of them. Theſe places and the whole diſcourſe of that booke, doth proue, that although *Auguſtine* were willing to meinteine the ſuperſtition that was not throughly confirmed in his time, about burialls and inuocation of Sainctes, yet he hath nothing of certainety out of the worde of God, either to per-

ſwade his owne conſcience, or to ſatisfie them that moued the doubtes vnto him.

4 *But leauing the thinges not principally intended, as ſufficiently by vſe of the Church approued, let vs turne to the practiſe of the oblation and prayers, in the dirigies of the auncient: that ſeeing them both praye and ſay Maſſe for their deareſt freindes ſoules, thou may be bolde to vſe the ſame for thine. That doe I call Maſſe, which they call ſacrifice: Becauſe* S. Hyerom *vſeth it in the ſame ſenſe, in theſe wordes:* Sunt qui de leuioribus peccatis cum quibus obligati defuncti ſunt poſt mortē poſſunt abſolui: vel pœnis videlicet caſtigati, vel ſuorum præcibus & eleemoſinis, miſſarumque celebrationibus, &c. *There be ſome, which after their death may haue abſolution of their lighter offenſies, in the debt whereof they paſſed out of this life: either after iuſt puniſhment for the ſame ſuffered, or elſe through the prayers and almes of their freindes, with the celebration of Maſſes. So ſayth* S. Hyerom, *or elſe as ſome thinke, the reuerent* Beda. *either of their graue iudgement weyeth more with me, then any one mans alieue. VVell therefore, Maſſe, oblation, or ſacrifice, call it as you will, all is one for our purpoſe, and like hated of heretikes: howe ſo euer it be named, it was practiſed with praiers for the reſt of the departed through out the Chriſtian worlde.* S. Ambroſe *exhorteth other men to doe it for their freindes, he did it for his owne. VVriting therefore a letter of comforte to one* Fauſtinus *that ouer much bewailed the death of his ſiſter, thus with comforte he geueth counſell:* Non tam deplorādam quàm proſequendam orationibus reor, nec mæſtificādam lachrymis tuis, ſed magis oblationibus animam eius Domino commendandam arbitror. *I ſuppoſe thy ſiſters caſe ſhould not ſo much be lamented, as ſhe by thy prayers ought to be relieued: Thou muſt not ſadden her ſoule by teares, but by oblations commende her to our Lorde. How many byſhoppes now in England of the new giſe, woulde follow this kinde of conſolation by letters? Howe many woulde exhorte their freindes to got Maſſe ſaide, or prayers for their louers reſte? So many as be like good* Ambroſe *ſurely woulde ſo doe: that is neuer a one: make their accompt as neere as they can. But will you ſee how he practiſed*

Super 11. cap. Prouer.

Maſſe alvvaye ſaide for the departed.

Ambroſ. epiſt. 8. l. 2.

If the nevv byshoppes vvere like S. Ambroſ. their teaching vvold not be contrary to his.

ſtiſed vpon his owne prince the Emperour Theodoſius? Da requiem perfecto ſeruo tuo Theodoſio, requiem quam præparaſti ſanctis tuis. Illò conuertatur anima eius vnde deſcendit: dilexi, & ideo proſequar eum vſque ad regionem viuorum, nec deſeram, donec fletu, præcibus, inducam virum quò ſua merita vocant, in montem Domini ſanctum. *Giue reſt good Lorde vnto thy good ſeruaunt* Theodoſius, *euen that reſt which thou haſt prepared for the holy Sainctes. Let his ſoule aſcende from whenſe it came. I loued him, and therefore I will proſecute him vnto the lande of the liuing, I will neuer leaue him, till with teares & prayers I bring that man according to his deſeruinge, to the holy hill of God. This man knew his ducty towardes his prince, whome he loued a lieue, and forſooke not being deade: So did he pray and offer for* Gratianus *and* Valentinianus: *ſo did he vſe the ſame for his owne deare brother the worthy* Satyrus, *in theſe wordes much to be noted. Now Lorde almighty to thee doe I commende the good ſoule of my brother* Satyrus *now lately departed, to thee O Lorde doe I make my oblation, accept I beſich thee this due office of a brother, and mercyfully looke vpon the ſacrifice of a prieſt. See loe, this good father vſed of brotherhood prayers, and becauſe he was a prieſt he did ſacrifice, in that reſpecte, and ſaide Maſſe for his brothers ſoules reſt. VVhome in his funerall oration he ſetteth forth with many ſingular prayſes and commendations, eſpecially that he was both Chriſtianed and buried in the vnity of the Romane Church, that is to ſaye (as him ſelfe expoundeth it) of the Catholike faith.*

Super obit. Theodoſij Imperatoris.

Super obitu Valentiniani.

In oratione funebr. ſuper Satyr.

4 All this while we haue weighted for dirige, and Maſſe, according to your promiſe, and now belike we ſhall haue it out of *S. Hieronyme* I trowe. But who will graunt you, that the commẽtary vpon the prouerbes out of which you alleage your teſtimony, is *Hieronyms* worke? The olde coppies in parchment, as *Amerbachius* confeſſeth, declare that *Beda* was the author of it. Which you can not vtterly deny your ſelfe, but all is one with you. But ſo it is not with vs, to bragge of *S. Hieronyms* authority and then to alleage one that is 400 yeares younger then he. But either of their iudgements weyeth more with you, then any one

mans a liue, beware what you saye, doe you not esteeme the Popes iudgement more than either *Bede* or *Ieronym*? but perhaps you will answere me that the Pope is no man. *Nec Deus es nec homo quasi neuter es inter virumq;*. Thou art neyther God nor man, but a neuter betwene both, you know who writ this verse vnto the Pope, and how it is allowed for catholike in the booke of the Popes canon law. Well passing ouer *Bede*, we will come to *Ambrose*, who in deede alloweth prayer for the deade, as it was a common errour in his time, but not the sacrifice of the Masse, in that sense the Papistes doe. I haue shewed before, howe vnproperly he vseth the name of sacrifice, as in his booke *de virginibus, lib.* 1. *Virgo matris hostia est, cuius quotidiano sacrificio vis diuina placatur.* A virgine is the oblation of her mother, by whose dayly sacrifice the wrath of God is pacified. But speaking expressely of the celebration, he sheweth that Christ is not offered but by him selfe, and that the oblation which is here made of him is but in an image and representation *Officiorum cap.* 48. *Hic in imagine, ibi in veritate vbi apud Patrem pro nobis quasi aduocatus interuenit.* Here he is offered in representation, there in deede, where he maketh intercession for vs with the father as an aduocate. As for the oblations whiche he nameth in the 8. Epistle to *Faustinus*, be nothing but prayers. For as he doth but vary his wordes, where he sayth weeping and mourning which are all one, euen so it is all one where he sayth prayers and oblations. And whereas you say there are none of our new Bishops will followe *Ambrose* in such kind of letters, they can shewe better reason not to follow him where he went amisse, then your popish Prelates can shew not to followe him where he writte well. which of your Prelates will follow him in his commentary vppon the epistle to the Romaynes? where he so often affirmeth that a man is iustified before God by faith onely. Or in his commentary vppon the *Apocalyps*, where he interpreteth the whore of Babylon to be the citie of Rome, or where he affirmeth that not *Peter* but the fayth & the confession of *Peter*, is the foundation of the Church: and that the primacy of *Peter* was a

primacy

primacy of faith not of honour, of confeſſion not of authoritie, or higher order. *De incarnat. Dom. cap. 4. & 5.* or in an hundreth places of his writinges beſide. The other places that you allege out of *Ambroſe* & *Paulinus*, do not ſo much helpe your purpoſe with prayer for the deade, as they are contrary to your doctrine concerning purgatory. For *Ambroſe* praying for *Theodoſius*, calleth him a perfect ſeruaunt of God, but you hold that perfect men come not at all in purgatory, and therefore you haue qualified the matter by tranſlating *perfecto famulo* to thy good ſeruaunt. *Gratianus* was not baptiſed, and therefore by your doctrine he ſhould not come in purgatory, but ſtrayt to hell As for the wordes that *Ambroſe* ſpeaketh of oblations for his brother *Satyrus*, you doe ſhamefully wreſt them contrary to his meaning. For he was ſo farre off from beleeuing his brother to be in purgatory, that he prayeth to him as a Saint in heauen, and the oblation and ſacrifice that he offereth to God, is the ſoule of his brother, and not prayers or maſſes for his ſoule. *Tibi nunc omnipotens Deus innoxiam commendo animam, Tibi hoſtiam meam offero, cape propitius ac ſerenus fraternum munus, ſacrificium ſacerdotis, hæc mei iam libapræmitto.* To thee now O Almighty God I commend his innocent ſoule, to thee I offer my ſacrifice, receiue mercifully and fauorably this gifte of a brother, and ſacrifice of a Prieſt, this ſacrifice as a part of my ſelfe, I now ſend before me. By which wordes as it is euident that he meaneth not the ſacrifice of the maſſe, ſo it is manifeſt howe licentiouſly he vſed the name of ſacrifice & oblation, that we may know when he ſpeaketh of the ſacrifice of the body of Chriſt, he meaneth not ſo groſely as the Papiſtes take it and vſe it them ſelues.

5 Paulinus *one of the ſame time and Biſhop of* Nola, *declareth him ſelfe to be of the ſame faith, by the like practiſe. He prayeth bitterly him ſelfe for a brother departed, and beſeecheth* Amandus, *a holy man of his acquaintaunce, to ioyne with him for the helpe of the departed ſoule. By his wordes the paine of Purgatory is noted, and the beneſite of our prayers is proued.*

thus he ſayth. Impenſe rogamus, vt quaſi frater vnanimos fratres iuuans, & hanc meritis fidei tuæ mercedem accumules, vt pro eo infirmitati noſtræ compatiaris, & orandi ab ore conſpires, vt miſericors & miſerator Deus, qui facit omnia in cœlo & in terra, & in mari & abyſſis, refrigeret animam ſtillicidijs miſericordiæ ſuæ per orationes veſtras, quia ſicut ignis accenſus ab eo ardebit vſque ad inferni nouiſſima, ita proculdubiò etiam ros indulgentiæ inferna penetrabit, vt roſcido pietatis eius lumine, in tenebris ardentibus æſtuantes refrigeremur. *I hartely beſeeke ye, that as one brother helping an other, you woulde increaſe the deſertes of your holy faith, by taking compaſſion with me, & ioyning prayers with me for the departed ſoule: that the God of pity and compaſſion, who worketh all thinges in heauen and earth, in the ſea and the depthe, woulde at the contemplation of your prayers, refreſh and coole his ſoule with ſome droppe of his mercy. For as the fire kindled by him will burne to the bottom of hell beneth, ſo doubtleſſe the dewe of his grace and mercie, ſhall paſſe downe to the neither partes, that by the comfortable louely light of his piety, the ſoules broyling in burning darkeneſſe may be refreſhed. And writing alſo to* Delphinus, *he alludeth to the feruent heate that the rich man ſuffered in Hell when he craued for* Lazarus *helpe.* In Epiſt. 1. ad Amandum.

And prayeth him to refreſh the mans ſoule deceaſed, with ſome droppe of pity, and his holy prayers. This man was very deare to Paulinus *in his life time, for whome he was ſo carefull after his death. he doubted not of his ſaluation, though (as he ſayth) he went out of this worlde a debter, and therefore feared him to be in great paine. So certaine was the doctrine of purgatory in the primitiue Church, and ſo profitable were the prayers counted, for the deceaſed in Chriſt.* Epiſt. 3.

5 The wordes of *Paulinus* importe, that he thought thoſe whom he prayed for were in hell, howe ſo euer you diſſemble it by tranſlating *inferna* the nether partes, and dare not rehearſe his wordes vnto *Delphinus:* where he iudgeth them that were prayed for to be, where the rich man was that deſired refreſhing of *Lazarus.* For purgatory in thoſe dayes was but euen a breding, & yet not through-

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ly ſhaped out of prayers for the deade, and ſuch other ſuperſtitious ceremonies as were vſed about the departed.

6 *But if you will haue, an examplare, and a full warraunt of your duety and deuotion, with vnderſtanding the vſage of the auncient Church, in ſuch aboundance of many the like, you ſhall (I thinke) be fully ſatisfied for this parte by* S. Auguſtine, *in the goodly hiſtorie of his mothers death, a bleſſed woman and worthy of ſuch a ſonne. Her name was* Monica, *well knowen in Gods Church, and numbred amongeſt the ſainctes. This good matrone prouided eſpecially, by her teſtament that ſhe might not be forgotten at the altar of God, when the names of the faithfull departed were in the ſacrifice remembred. For that was common in all Churchies, as partly is, and yet ſhall be better declared anone, The which her worthy will, her ſonne* Auguſtine *ſo alloweth, that he ſetteth it forth in the ninth of his confeſſions to her eternall memorie, in theſe wordes.* My mother *(ſayth he)* when the daye of her paſſing henſe was now at hande, much regarded not how her body might curiouſly be couered, or with coſtly ſpiceis powdered: neither did ſhe counte vpon any gorgious tumbe or ſepulcre: theſe thinges ſhe charged vs not with all. But her whole & only deſire was, that a memory might be kept for her, at thy holy altar good Lorde, at which ſhe miſſed no day to ſerue thee: where ſhe knew the holy hoſte was beſtowed, by which the bonde obligatory that was againſt vs, was cancelled. *Marke good reader as we go by the waye, what that is which in the bleſſed ſacrifice of the aultar is offered, how cleare a confeſſion this man and his mother doe make of their faith and the Churchies beleſe, concerning the bleſſed hoſte of our daily oblation: beholde, that women in thoſe dayes knew by the grounde of their conſtante faith, that which our ſuperintendents in their incredulity now adayes can not confeſſe. Conſider how carefull all vertuous people were in the primitiue Church, both learned and ſimple, as to be preſents at the altar in their life time, ſo after their death to be remembred at the ſame. VVhoſe worthy indeuours as often as I conſider (and often truely I doe conſider them) I can not but lamente our contrary affection, which can neither abide the ſacrifice, the*

Ex lib. 9. Confeſſ. ca. 11. 12. 13. & vlt.

Note the vvhole Hiſtory, and feare not to followe it.

hoſte, nor the altar in our dayes, and therefore can looke for no beneſite thereby after the daye of our death once come vpon vs, as our fore fathers both looked for, and out of doubt had. But leauing the peculiar conſideration of ſuch thinges to the good and well diſpoſed, let vs go forwarde in the fathers pathes, and ſee whether this ſo well learned a clerke counted this zele of his olde mother, blinde deuotion, as we brutes thinke of our fathers holyneſſe now a dayes. For which matter we ſhall finde, that firſt euen as ſhe deſired, the ſacrifice of the Maſſe was offered for her, not onely for the accompliſhment of her godly requeſt, but becauſe the Church of God did that office for all that was departed in Chriſt, as we reade in ſundry placies of this mans workes, and as in the ſame booke of confeſſions he thus declareth and teſtifieth: (I leaue the Latine, becauſe the treatiſe growes to greater length then I was aware of, at the beginning, if I corrupte the meaning or intens of the writer, let my aduerſaries take it for an aduauntage) thus he ſayth therfore. Neither did I weepe in the time of the prayers, when the ſacrifice of our price was offered for her: not yet afterwarde when we were at our prayers likewiſe, the corps ſtanding at the graue ſide, &c. *Whereby euery reaſonable man muſt needs acknowledge that both prayers and ſacrifice was made for her, as her meaning and godly requeſt was before her paſſage. ſhe being thus therefore brought home with ſupplication and ſacrifice ſolemnely, was not yet forgotten of her happy childe. But afterwarde he thus very deuoutly maketh interceſſion for her quiet reſt:* Now I call vpon thee, gratious Lorde, for my deare mothers offenſies, geue eare vnto me for his ſake that was the ſalue for our ſinnes, and was hanged vpon the croſſe: who ſitteth on the right hand of God, and maketh interceſſion for vs, I know ſhe wrought mercyfully, and forgaue thoſe that did offend her: and nowe good God pardon her of her offenſies, which ſhe by any meanes after her baptiſme committed, forgeue her mercyfull God, forgeue her, I humbly for Chriſtes ſake pray thee, and entre not into iudgement with her, but let thy mercy paſſe thy iuſtice, becauſe thy wordes are true, and haſt promiſed mercy to the mercyfull. *And in the ſame chapter a litle afterwarde, he thus both prayeth him ſelfe for her, and earneſtly*

The curſed Cham hath many children in our dayes.

Cap. 13. lib. 9. & vltimo.

M. Grindall looke in your grammer vvhat figure S. Auguſtin vſed here.

neſtly inuiteth other men to do the ſame, in theſe wordes: Inſpire my lorde God, inſpire thy ſeruauntes my brethern, thy children and my maſters, whome with will, worde, and penne I ſerue, that as many as ſhall reade theſe, maye remembre at thine altar thy hande mayden *Monica*. And her laite husbād *Patricius*, through whoſe bodies, thou brought me into this life and worlde. *Thus was that holy matrone by her good child made partaker after her death, of the thing which ſhe moſt deſired in her life. And him ſelfe afterwarde in his owne ſee of* Hippo *in Aphrike, had ſacrifice ſaide for him at his departure, though the daye of his death fell at the pityfull hauocke, which the* Vandalles *kept being* Arians *in thoſe parties, commaunding the chriſtian Catholikes to be buried with out ſeruice as I ſaide before. This bleſſed Biſhop departing out of this life in the beſiege of his owne Citie, had notwithſtanding, oblation for his reſte, as* Poſſidonius *writing his life, and preſent at his paſſage, doth teſtifie.* Auguſtinus, membris omnibus ſui corporis incolumis, integro aſpectu atque auditu, nobis aſtantibus & videntibus, ac cum eo pariter orantibus, obdormiuit in pace cum patribus ſuis, enutritus in bona ſenectute: & nobis coràm poſitis, pro eius commendanda corporis depoſitione ſacrificium deo oblatum eſt, & ſepultus eſt. *Auguſtine (ſayth he) being ſounde in his limmes, neither his ſight nor hearing fayling him, I being then preſent and in his ſight, & praying together with him, departed this worlde in peace vnto his elders, being continued till a fare age. And ſo, we being preſent, the ſacrifice for the commendacion of his reſt was offered vnto God firſt, and ſtraight vpon that was he buried. Thus loe all theſe fathers taught: thus they practiſed, thus they liued, and thus they dyed: none was ſaued then but in this faith, let no man looke to be ſaued in any other nowe.*

Poſſidonius in vita Auguſt.

6 I haue ſufficiently already declared what *Auguſtine* meaneth by the ſacrifice of the altar, the ſacrifice of our price, the ſacrifice of breade, and wine, and what ſo euer name he geueth it beſide. He meaneth nothing elſe, but the ſacrifice of thankes geuing for the onely propitiatory ſacrifice of Chriſt, wherof the celebration of the ſacrament

is an effectuall memoriall, and liuely remembraunce. In Celebration of which sacramẽt although the superstitious error of that time allowed prayers for the deade generally, or speciall remembraunce of any in the prayers, yet is it not the belefe of *S. Augustine*, nor of any other in that time, that the sacrament was the naturall body and bloude of Christ, nor that the naturall body of Christ was there sacrificed, as a propitiation of the sinnes, either of the liuing or the deade. Seeing therefore that he hath so plainely expounded, what he meaneth by the name of sacrifice, as I haue shewed in the beginning of this chapter: it is to much folly, vpon these vnproper, but yet in that time vsuall termes, to goe about to builde such blasphemous doctrine, as afterwarde grue to be mainteined (perhaps by occasion of such vnproper speach as then was vsed) of the sacrifice of the Masse, and propitiation both of the quicke and the deade. But that I may consider these places particularly, whereof you make so great accompt: First where you will vs to take our aduãntage of your translation, I say you haue falsyfied *Augustines* wordes and meaning in the latter ende of the first sentence, to make fooles beleue that the priuate Masse was sayd in *Augustines* dayes, as it is among you. First you call *memoriam sui fieri ad altare* which is that remembraunce of her shoulde be made at the altar: that a memory might be kepte for her, as though she woulde haue her sonne to be a chauntry priest to sing for her, &c. Item you translate *vnde sciret dispensari victimam sanctam*, where she knew the holy hoste was bestowed, as though she had ment nothing, but that the hoste was layed vpon the altar where as you should haue sayed, *from whence she knoweth the holy sacrifice was dispensed or ministred*, by which wordes it is manifest that the communion was daily receiued not of the priest alone, but of all them that were present. You are as bolde as one of your wisedome may be with such a man, to will *M. Grindall* to looke in his grammer for *Augustins* figures, but if I may be so bolde with so profound a clearke as you are, I woulde desire you to looke in the etymologies of your grammer, whether *sui*, be, for her, and

vade

vnde where. And if you can not proue theſe ſignifications, by that parte of grammer which is called *Etymologie*, that you would defende them by that part of cunning where in you are better learned, called *Pſeudologia*: but to the matter of this teſtimony, *we haue in this firſt remembraunce of her*, in the nexte *we haue the ſacrifice of our price offered for her.* In deede this ſoundeth more like the matter you would haue: if *S. Auguſtine* had not before in plaine wordes expounded his meaning, which is nothing elſe, but that the communion was celebrated, in miniſtration of which there was ſpeciall remembraunce of her in the prayers, as there was of all deade in the fayth a generall memory. And if you aſke me what figure *S. Auguſtine* vſed, though I coulde referre it to diuerſe figures, yet it may beſt be excuſed by Acyrologia, which is an vnproper kind of ſpeaking, to call that the ſacrifice of our price, which was but a thankes giuing for the ſacrifice of our price, which Chriſt onely offered once for all vpon the aultar of the croſſe. As *Auguſtine* him ſelfe when he ſpeaketh properly will confeſſe. The other two places proue nothing but prayer for the deade vſed by *Auguſtine*. But that you may ſee all this was but ſuperſtition or will worſhip in him: he him ſelfe in a maner confeſſeth as much in the ſame place, where he prayeth moſt earneſtly *lib. Con. 9. cap. 13. Et credo quod iam feceris quod rogo, ſed voluntaria oris mei approba Domine.* And I beleeue that thou haſt done already that which I pray for, but Lord approue this voluntary offering of my mouth. His meaning is to allude to the free will offerings of the lawe, but in deede he declareth that he prayed not according to the rule appoynted by God, but according to the corrupt motion of his owne minde. As for the place of *Poſſidonius* proueth plainly, that it was the ſacrifice of thankes giuing that was offered for the commendation of the godly and quiet depoſition or putting of, of his body, which he before deſcribeth. In ſteed of which *M. Allen* tranſlateth, for commendation of his reſt as though he had bene out of reſt, & ſayth, that not withſtanding his holy life and godly departure, yet euen that day the citie was taken, had oblation for

his reſt, But if the men of thoſe dayes had bene of *M. Allens* opinion concerning purgatory, they would not both haue compted *Auguſtine* for a perfect man, and yet after his death to doubt of his reſt. Finally, where he boaſteth, that none were ſaued in thoſe dayes, but in this fayth, he followeth his owne vayne of lying, and not any proofe of auncient writing. For although they were in that tyme infected with ſome errours, and that not ſo great as he chargeth them withall: yet was the fayth of their ſaluation in the onely foundation Ieſus Chriſt, and not in merittes or Maſſes, pardons or pilgrimage, but in the onely mercy of God. *Tota ſpes mea* (ſayth *Auguſtine*) *non niſi magna valdè miſericordia tua. Da quod iubes & iube quod vis lib. con. 10. cap. 29.* Al my hope is nothing elſe but thy exceeding great mercy. Giue that thou commaundeſt, & commaund what thou wilt.

That vve and all nations, receyued this vſage of praying and ſacrifycing for the departed, at our firſt cõuerſiõ to Chriſtes faith. And that this article vvas not onely confirmed by miracle amongeſt the reſt, but ſeuerally by ſignes and vvounders approued by it ſelfe. And that the Church is grovvne to ſuch beauty by the fructes of this faith.

CAP. X.

1 *MAny moe examples of theſe matters might be brought out of* S. Gregory, *diuers out of* Damaſcene, *enowe out of what writer ſo euer you like beſt: ſuch choiſe we haue in ſo good a cauſe, whereof euery mans workes are full. But I will paſſe ouer the reſt, that I may onely reporte one hiſtory out of our owne Church, in the pure ſpring whereof, the Apoſtolike faith aboundãtly iſſued downe from the principall paſtors of Gods Church, with great ſpreade of religion, which ſith that time hath bewtified our country in all Gods giftes with the beſt. And amongeſt many euident teſtimonies of this trueth, with the practiſe therof, both to be founde in* Gildas *and in holy* Beda, *there*

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is a ſtraunge and a very rare example, not onely for the plaine declaration of the vſage of our Church in the firſt foundation of our faith, but for an open ſhew by miracle in this liefe, how God releaſeth of his mercye, by the holy oblation at the altar, the paines of the departed in the worlde to come. It ſhall be comfortable to the Catholikes, to conſider this parte of our belefe to be confirmed by the miraculous working of God, as all other lightly be, in places where the faith is firſt taught. And that our whole faith which our nation receiued of S. Auguſtine *the monke, was ſo confirmed by the power of God, not onely our owne hiſtories do declare, but* S. Gregory *him ſelfe affirmeth it, writing his letters to* Auguſtine *in this ſenſe: that he ſhould not arrogate any ſuch wounderous workes to his owne power or vertue: which then God wrought by him, not for his owne holineſſe, but for the planting of Chriſtes faith in the nation where thoſe ſignes were ſhewde.* Beda lib. 1. cap. 31.

Beda *therefore, writeth this notable hiſtory of a miracle done not many yeares after our people was conuerted, in the beginning of his owne dayes: that in a foughten field betwixt* Egfride *and* Edeldred, *two princies of our lande, it fortuned that a younge gentleman of* Egfrides *armie, ſhoulde be ſo grenouſly wounded, that falling downe both him ſelfe with out ſenſe, and in all mens ſightes ſtarke deade, he was letten lye of the enemies, and his body ſought with care to be buried of his freindes. A brother of his, a good prieſt and Abbate, with diligens making ſearch for his body, amongeſt many happed on one that was exceding like him (as a man many eaſly be deceiued in the alteratiõ that ſtreight falleth vpon the ſoules departure to the whole forme and faſhion of the body) and beſtowed of his loue, the duety of obſequies, with ſolemne memorialls for the reſt of him, whome he tooke to be his brother deceaſed, burying him in his owne monaſterie, and cauſing Maſſe to be done daily for his pardon, and ſoules releaſe. But ſo it fortuned, that his brother* Huma *(for ſo was he called) being not all out deade, with in foure and twenty houres came reaſonably to him ſelfe againe: and gathering with all ſome ſtrength, roſe vp, waſhte him ſelfe, and made meanes to come to ſome freinde or acquaintaunce, where he might ſalue his ſores, and cloſe his woundes againe: But by lacke of ſtrength to make ſhifte, and by misfortune, he fell into his enemies handes: and* Lib. 4. hiſt. cap. 22.

therby the Capitane examined of his estate, he denied him selfe to be of name or degree in his country. Yet by the likelyhoods that they gathered of his comely demeanure, and gentleman like talke, which he coulde hardly dissemble, they mistrust (as it was in deede) that he was a man of armes, and more then a common souldiar. Therefore in hope of good gaine by his raunson, they thought good after he was full recouered, for feare of his escape to laye yrons vpon him, and so to make sure worke. But so God wrought, that no fetters coulde holde him: for euery day once at a certaine houre, the bandes brake loose with out force, and the man made free. The gentleman marualled at the case him selfe, but his kepers and the capitaine were much more astonied thereat, and straitely examined him by what cunning or crafte he coulde with such ease set him selfe at libertie: and bare him in hande, that he vsed characters or letters of some sorcery and wichcrafte, with the practise of vnlawfull artes. But he aunswered in sadnesse, that he was altogether vnskillfull in such thinges. Mary (q. he) I haue a brother in my country that is a prieste, and I knowe certainely that he sayth often Masse for my soule, supposing me to be departed and slaine in bataile. And if I were in an other life, I perceiue my soule by his intercession shoulde be so loosed out of paines, as my body is now from bondes: The capitaine perceiuing so much, and belike in some awe of religion, seeing the worke of God to be so straunge, soulde him to a Londoner: with whome the same thinges happened in his bondes loosing euery daye. By which occasion he was licensed to go home to his freindes, and procure his ranson, for charging him with diuers sortes of sureste bandes, none coulde safely holde him. And so vpon promesse of his returne or payment of his appointed price, he went his wayes, and afterwarde truely discharged his credit. Which done by freindship that he founde in the same country, afterward returned to his owne parties, & to his brothers house: to whome when he had vttered all the history of his straunge fortune, both of his misery and miraculous relieuing, he enquired diligently the whole circumstance, with the houre and time of his daily loosing: and by conferring together, they founde that his bondes brake loose especially, at the very iuste time of his celebration for his soule. At which times he confessed, that he was

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otherwiſe in his great aduerſities often releaſed alſo, Thus hath that holy writer almoſt worde for worde, and at the ende he addeth thus: Multi hæc a præfato viro audientes, accenſi ſunt in fide ac deuotione pietatis, ad orandum, vel eleemoſinas faciendas, vel ad offerendas Domino victimas ſacræ oblationis, pro ereptione ſuorum qui de ſæculo migrauerant. Intellexerunt enim quod Sacrificium ſalutare, ad redemptionem valeret, & animæ & corporis ſempiternam. Hanc mihi hiſtoriam, etiam hi qui ab ipſo viro in quo facta eſt audiere, narrarunt. Vnde eam, qui aliquando comperi, indubitanter hiſtoriæ noſtræ Eccleſiaſticæ inſerendam credidi. *Many hearing thus much of the party him ſelfe, were wounderfully inflamed with faith and zele, to pray, to gene almes, and to offer ſacrifice of the holy oblation, for the deliuery of their well-beloued freindes departed out of this life. For they vnderſtoode that the healthfull ſacrifice, was auaileable for the redemption of both body and ſoule euerlaſtingly. And this ſtorie, did they that hearde it of the parties owne mouth, reporte vnto me. Where vpon hauing ſo good proofe, I dare be bolde to write it in my eccleſiaſticall hiſtory. And thus much ſayth* Beda *aboute eighte hundred yeares agoe, when our nation being but younge in Chriſtianity, was fedde in the true belefe, by ſundry woundervous workes of God.*

CAP. X.

1 THe examples out of *Gregory* or *Damaſcene*, you may ſpare for your friendes, there is none of vs, that maketh great accompt of them, and yet neither *Gregory* nor *Damaſcene*, were ſo groſſe in their errour of prayer for the deade and purgatory, as you: but where you bragge of ſuch choyſe, that you can bring enowe out of what writer ſo euer we like beſt: you ſhoulde paſſing well prouide for the credit of your cauſe, and the diſcredit of ours, if out of ſo great ſtore, you would helpe vs with ſome thing out of *Iuſtinus Martyr, Irenæus, Clemens Alexandrinus*, or any Authenticall writer, which liued within one hundreth yeares after the Apoſtles age. But when

you beginne with *Chryſoſtoms* buriall, and yet can not proue that which you pretende, all men maye well thinke, and they which haue redde the olde writers know, you can not reach ſo high for all your proude promiſes. But you will do that, which ſhall be as good, *you will ſhew that we and all nations receiued theſe vſages of praying and ſacrificing for the departed, at our firſt conuerſion to the fayth.* you ſhall doe a great peece of worke, and ſuch as no Papiſt yet, was euer able to doe. You ſhall be a Cardinal if you can doe it, yea you ſhall conuert all the Proteſtantes to the Catholike Church of Rome. Goe too man, beginne. Take the hiſtory of the Acts of the Apoſtles into your handes, in which mention is made of the conuerſion of many nations to Chriſtes faith, ſhew that the vſage of praying & ſacrifycing for the dead, was receiued of them or any of them. Come of quickely, or all the worlde will ſaye you are but a prating merchant. But you will beginne with the conuerſion of our nation. Goe to take *Gildas* into your hande, which teſtifieth that the Goſpell was preached in this lande in the reigne of *Tyberius* the Emperour: proue vnto vs that *Paule* or *Simon* or *Thaddeus* or *Ioſeph* or who ſo euer firſt preached the Goſpell in this Ilande, tought prayers or ſacrifices for the deade, Proue it I ſaye, and the daye is yours for euer, if you proue it not, as neither you nor the deuill for you is able to doe it: the worlde may ſee, your ſwelling bragges to be nothing but blowen bladders or bubles, in which there is nothing but ayre, as your wordes are nothing but winde, yet are you not aſhamed, to name *Gildas*, who, as about the firſt conuerſiō of the Britaynes to the faith he hath no worde of any ſuch matters, ſo where he complayneth of there ruyne and decaye, he accuſeth the prieſts of his time for fieldome ſacrificing, but of ſacrificing for the deade he ſpeaketh not, although the error of praying for the deade were receiued in other places and whether this countrye were free from it I am not able to ſaye, nor you to proue, that it was infected with it. And therefore hauing nothing to ſhew for ſix hundreth yeares almoſt, in which this lande was neuer voyde of Chriſtians, you come in at laſt with the

the peruersion of the *Saxons*, by *Augustine* that prowde cruell and vnlearned monke, of whose pryde and cruelty our stories doe testifie at large: his ignorance and vnskilfulnesse is bewrayed by him selfe, in his writinges to Pope *Gregory*. I force litle what miracles he wrought to cõfirme his errors, neither doe I waye worth a flye that longe tale you tell, out of *Beda*, of him that had his cheines fallen of in Masse time. That credulous and superstitious age, had many such fayned miracles. 500 such tales are toulde *in vitas patrum, serm. discipuli, legenda aurea*, the festiuall &c. But make you no more accompt of *Beda* his graue authority then of those fayned fables? suerly I make this accompt of *Beda*, that if he had reported the matter of his owne knowledge, I woulde haue credited the facte done, and yet tending to the maintenaunce of false doctrine I would neuer the sooner haue bene moued from the trueth of Gods worde. But when he reported it onely of heare saye, and that not of the parties themselues that might haue bene witnesses, but of them that hearde this one man tell it by him selfe, it caryeth small credit with it. I beleue that such a tale was tolde to *Beda*, but what if they added some what to it that tolde him, and what if he that tolde them lyed? if *Beda* had not bene ouer light of credit him selfe, he shoulde not haue put it in writing, before he had perfect intelligence, not only of the party him selfe, but also of that Londiner and gentleman, and those that kept him in prison. But how so euer the matter weare true or false, it is no proofe nor preiudice against the trueth of God vttered in the holy scriptures. Let *Augustine* speake for vs in his booke *de vnitate ecclesiæ*, against the Donatistes, which boasted of miracles, as the Papistes doe, but *Augustine* will not allow them for sufficient proues with out the authoritie of the scriptures, *non dicat verum est quia ego hoc dico, aut quia hoc dixit ille collega meus, aut illi collegæ mei, aut illi episcopi, vel clerici, vel laici nostri, aut ideo verum est quia illa & illa mirabilia fecit Donatus vel Potius vel quilibet alius, aut quia homines ad memorias mortuorum nostrorum orant & exaudiuntur, aut quia illa & illa ibi contingunt; aut quia ille frater no-*

ster, aut illa soror nostra tale visum, vigilans vidit, vel tale visum dormiens somniauit &c. Sed vtrum ipsi ecclesiam teneant, non nisi diuinarum scripturarum canonicis libris ostendant &c, Let him not saye it is therefore true, because I say it, or such a one my companion sayed it, or those my companions, or those our byshoppes, or clerkes, or laye men, or it is therefore true because *Donatus* or *Pontius* or any other did these or those miracles, or because men praye at our dead mens memories and are harde, or because these or these thinges doe happen there, or because this our brother or that our sister sawe such a vision waking or dreamed such a vision sleeping, &c. but whether they holde the Church or no, let them shewe none otherwise but by the canonicall bookes of the holy Scriptures. This place *M. Allen* if it might take place with you, might serue to cut of all controuersies, not onely of purgatory, but of the Church it selfe and what so euer is in question betwene vs. But you are wise enough, you will neuer venture your cause vppon that triall.

That faith is the true faith into vvhich our nation vvas first cõuerted from infidelity.

WE must here stay a litle, and ponder in our mindes, how our forefathers and people of our owne lande were taught in this article, when they were first deliuered out of Sathans bondage, and conuerted to the fellowship of Christes Church. and let vs nothing doube, but that which our owne Apostles both by worde and worke, by miracle and by martyrdome first proued vnto vs, is the very true and vnfallible faith of our Christianitie. For if that were not true which at our first conuersion was preached vnto vs, then we receiued not the faith, but falsehoode at their handes: then the histories doe make a lowde lye, in testifying we were named to the Christian faith both at that time and by such men, then it were no conuersion from heathen Idolatrie to the worship of Christ, but it were a chaunge from one superstition to an other: and this latter so much worse then the other, because vnder the name of Christ there were practise perpetuall of exetrable sacrilege, in instituting of a sacrifice to the defacing of our redemption, in adoring bare breade as the hoste of our saluation, in offering it vp to God for the sinnes both of the quicke and deade,

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in practise of vnprofitable prayers for the soules deceased, with the like false worship of God in all pointes. Then their preaching was highly to Gods dishonour, pernicious to the people, and damnable to them selues. Then haue all that euer ranne the race of that faith and doctrine, till this daye, which they taught, perished with them: then are they founde false witnesses, whome we haue accompted as our vndoubted, true and lawfull pastors: then God hath purposely deceiued vs with fayned miracles full many, with numbers of vaine visions, then all our labour is lost till this day. The holynesse of so many good princes and priestes is praised in vaine, the blouide of Martyrs shed in vaine, the exercise of all sacraments in vaine: and because all deuotion consisted in our fathers dayes in the earnest zele of so false a religion, as they thinke this to be, then the more deuotion the farther from Christ, the lesse religion, more neere to saluation: then happy was he that was the worst, and cursed was he that was counted the best: then is our case most carefull, then are we worse then all other nations, that neuer receiued the name of Christ: then are we worse then we were before our conuersion, then (to be shorte) there is no religion, no Christ, no God, no hope of saluation.

2 I am content to staye with you, and ponder as much as is meete, the conuersion of the *Saxones* vnto the faith of Christ. And first I saye that you reason both falsely and foolishly, to proue that either all opinions were true, or else all false, that the *Saxones* receiued at there first conuersion. For though prayer for the deade, and other superstitious opinions then receiued, were false, yet doth it not follow, that all that then was taught them for Christianity was false. For although *Augustine* had bene voyde of all true articles of the faith, yet the byshoppes and christian teachers of the Brytish nation, in whose ayde they required, and at last obtayned, to the conuerting of the *Saxones*, reteyned the foundation of fayth Iesus Christ, and the onely sacrifice of his death. And this was the fayth that was receiued euen of the *Saxones*, as appeareth by those homylies that yet remaine in the *Saxon* tongue, appointed to be reade vnto the people for their instruction, and namely

in that printed *Saxone* homylie, which was appointed to be reade at Easter, where in is declared not onely the faith of the Church at that time, concerning the sacrifice of Christ his death, but also that heresie of popish transubstantiation, and the reall presence of Christes body in the sacrament is pithily confuted. And therefore it is altogither vntrue that you say (*M. Allen*) that they did institute a sacrifice to the defacing of our redemption, as you do: that they did adore the sacrament, as the natural body of Christ as you doe: or counted it a propitiatory sacrifice for the quicke and the deade as you doe: although they vsed vnprofitable prayers for the deade, and many other superstitions, Neither doth it follow, that all that taught or beleued those errours, so long as they builded vpon Christ the only foundation, haue perished, or that all they taught was false, because some thing was vntrue: or that God hath deceaued vs with fayned miracles, which Satan hath shewed to set vp the kingdom of Antichrist euen in the temple of God, with all lying signes and wonders, 2. *Thes.* 2. To conclude no truth is false, no vertue is vice, no good thing is euill, because all was not true, all was not vertue, all was not good, that was receiued and practised among them.

All which things if they repugne to common sense and reason, and to the comfortable hope of our saluation, which we haue receiued from God by Christ Iesus, and the assured testimony of the spirite of God, that we be a part of his chosen Church, & sanctified in his holy name by the word of truth and life, which we by the ordinary ministery of man haue receiued (signes and wonders confirming their calling and doctrine) then this religion which they planted first in our country, must nedes be in all points both holy, true, and acceptable vnto God. Then as by that religion our fathers were ingraffed first into Christes body misticall, which is the Church, in which till this day they haue kept the high way to saluation, so who so euer forsaketh this, or any principall article or braunch thereof, and so leaueth that Church into which we first entered at our conuersion, he leaueth assuredly life and saluation, and without all doubt euerlastingly perisheth. A-

Note and take heede betime.

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mongeſt which pointes of doctrine, our aduerſaries can not deny, but the ſaying maſſe and offering for the deade, the almes and prayers for the departed, was taught with the firſt, and proued by miracles with the reſt. The which either to deny were ouer much diſcredit of the antiquitie, and plaine impudencie: or elſe to attribute them to the deuills working, were open vntollerable blaſphemy.

3 There is nothing that you ſaye in this parte, or that you can ſay in this reſpect, to proue that the religion here receiued was in all pointes holy, true, and acceptable to God, becauſe it was in ſome and thoſe the chiefe, but it may be ſayed by the nations of the Gothes and Vandalles, which were firſt conuerted from hetheniſh idolatry, to the profeſſion of the name of Chriſt, by the Arrian heretikes, to defend that there religion was in all pointes holy, true, and acceptable to God, or by them that were conuerted by the Donatiſtes, Nouations, or any other heretikes. For although the Arrians were blaſphemous heretikes, yet they tought many thinges truely and ſoundly concerning the faith of chriſtianitie. And therefore no more then the religion of the Arrians, who firſt turned thoſe nations was true in all pointes, though it were in many: no more I ſaye was euery article that was tought vnto the Saxons, which were conuerted by ſuperſtitious Romaniſtes, in all pointes true, notwithſtanding that many things and the principall were true: So much therefore as may be iuſtified by the worde of God of that doctrine, is holy, true, and acceptable to God, but that which is contrary to the doctrine of the holy Scriptures, is neither receiued from God, nor Chriſt, neither hath it any teſtimony of his ſpirite, by what preſumptuous words, or apperance of ſignes and wounders ſo euer it be vttered. Neither is it any greater offence for the Engliſh men, to renounce the error of praying for the deade, or abuſing the communion to the ſimilitude of a ſacrifice, or any other ſuperſtition, then or at any time after receiued: then it was for the Gothes or Vandalles, to forſake the hereticall and blaſphemous opinions of the As-

rians, by whome they were firſt perſwaded to reuerence the name of Chriſt, or for any other that were turned by any heretikes, to forſake their firſt errors, and geue place to the trueth after reueiled vnto them. And whereas you affirme, that we can not deny, but that Maſſe, offering, almes, and prayer for the deade, were taught with the firſt, and proued by miracle with the reſt: we may be bolde to deny, that they were at ỹ firſt taught ſo groſſely, as they be now maintained impudently. And as for miracles, I meane ſuch as were prophecied, to be the efficacy of error in the kingdome of Antichriſt, we will confeſſe, that theſe and like errors had alwayes great plenty to eſtabliſh them, as they which had no authoritie out of the holy Scriptures to approue them.

4 *Yea this doctrine hath brought the Church to this bewtifull order in all degrees as we haue ſeene. All the noble monuments, not onely in our common wealth, but through Chriſtes Churche doe beare ſufficient teſtimony of our firſt faith herein. This doctrine (as the whole world knoweth) founded all Biſhoprikes, builded all Churches, raiſed all Oratories, inſtituted all Colegies, indued all Schooles, mainteyned all hoſpitalles, ſet forward all workes of charity and religion, of what ſorte ſo euer they be. Take awaye the prayers and practiſe for the deade, either all theſe monuments muſt fall, or elſe they muſt ſtand againſt the firſt founders will and meaning. Looke in the ſtatutes of all noble foũdations, and of all charitable workes, euer ſith the firſt day of our happy calling to Chriſtes faith, whether they doe not expreſly teſtifie, that their worke of almes and deuotion, was for this one eſpeciall reſpect, to be prayd and ſong for, as they call it, after their deathes. Looke whether your Vniuerſities proteſt not this fayth by many a ſolemne oth, both priuatly and openly. Looke whether all preachers that euer tooke degree in the Vniuerſitie before theſe yeares, are not bound by the holy Euangeliſtes, to pray for certayne noble Princes and Prelates of this Realme, in euery of their ſermons at Paules, or other places of name. And ſo often as theſe preachers doe omitte it, ſo often are they periured: ſo often as they eyther eate or drinke of their benefactors coſt, ſo often*

If praying for the dead vvere take̅ avvay, ther should no ſteppe of religion remayne.

All our ſuperintendents are deepely & daily periured.

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ven beare they teſtimony of their owne damnation.

4 This and almoſt all the reſt to the ende of the chapter, might be as wel the expoſtulation of the heathen men with the Apoſtles, or them that firſt preached the faith of Chriſt. Were there not as goodly building of temples, colledges, and vniuerſities among the heathen as are among vs at this daye? but all they were builded and indowed by men of a contrary religion, doth it therefore follow, that their religion was good, which erected ſuch noble monuments, both of their common welth and of their religion? Although it is moſt falſe that *Allen* affirmeth, that this doctrine founded all byſhopprickes, builded all Churches &c. but admit it were ſo, what argument were that to proue that his religion were true? Our ſtories teſtifie, that at the firſt conuerſion of this lande to Chriſtianity, in the time of *Lucius*, that arch flamines of the Paganes, were conuerted to archbyſhopprickes. And the Pagane flamines, were conuerted to Biſhopprickes, and ſo the temples of the Paganes were conuerted into the Churches of the Chriſtians. *Gregory* alſo inſtructeth Auguſtine, how he ſhould conuerte the temples of the Idolatrous Saxons vnto the vſe of the Chriſtian Churches. If theſe ſtories be true, then is it both falſe that *M. Allen* ſayth that his doctrine of Purgatory founded all Biſhopprickes, Churches, &c. and alſo that all Biſhopprickes, Churches, colledges, &c. muſt remaine in the religion of them by whome they were firſt founded: he procedeth further to charge all our ſuperintendents of periury, for not keeping their othe made in the vniuerſity to praye for the deade. Let them that haue made ſuch othe aunſwere for them ſelues, I am ſure he lyeth of many and of the moſt of them, for that othe was onely in Oxeford for any thing that I haue heard which vniuerſity hath yeilded fewe to that place as yet. But it is certaine, that your popiſh Biſhoppes of *Queene Maries* time, almoſt euery one and the chiefeſt, *Bonner, Gardyner, Heth, Hopton, Therlebye, &c.* were manifeſtly periured, againſt that othe, which they tooke in K. *Henry* & K. *Edwarde* his daies, to maintaine the

kinges ſupremacie againſt the vſurped power of the Pope. This all the world knoweth and therefore ye may be aſhamed to accuſe our ſuperintendents of periurye, of whome I am ſure you can name but a fewe that euer tooke the oth.

A harde queſtiō propoſed to the Proteſtant.

5 *Aunſwere me but one queſtion I aſke you: VVhether the firſt authors of ſuch benefites as you enioye in the Church at this daye, either of biſhoppricke, or colledge, or any other ſpirituall liuely hoode, ſay your mindes vnfeinedly, whether they euer mēt that ſuch men, of ſuch a religion, of ſuch life, of ſuch doctrine, ſhould enioy that almes which they eſpecially ordeined for other men, and for contrary purpoſe? ſay trueth and ſhame the deuill, thought they euer to make rowme in Collegies for your wiues, mēt they euer to mainteine preachinge againſt the Maſſe, againſt prayers for their owne ſoules? when they purpoſely vpon that grounde beganne ſo godly a worke? if they in deede neuer ment it, as I knowe they did not, and as your owne conſciencies beare witneſſe with them, and againſt your ſelues that they did not, how can you then for feare of Gods high diſpleaſure, againſt their owne willes, vſurpe thoſe commodities which they neuer ment to ſuch as you be. A laſſe good men, they thought to make freindes of wicked Mammon, and full dearly, with both landes and goods, haue they procured enemies to their owne ſoules. But if there be any ſenſe in thoſe good fathers and founders (as there is) and if they be in heauen, as their good deſeruing I truſt hath brought them, then ſurely they accuſe you moſt iuſtly of wicked vniuſtice before the face of God, for deluding the people, for breaking their willes, for vſurping their commodities, againſt their profeſſed mindes and meaninges. Or if they be in hell (which God forfende, and yet you muſt needes ſo ſuppoſe, for rayſing the monumentes of ſuch ſuperſtition) then blotte out their memorie and names, that haue not onely in their life mainteined horrible abuſies, but alſo after their death haue lefte ſuch open ſteppes of ſuperſtition, to all poſteritie.*

5 The ſame queſtion you maye demaunde of the fathers of the primitiue Church, and in deede the ſame queſtion or the like was demaunded of them, and it is not ſo harde

harde to anſwere as you imagine. Many of theſe Churches and colledges, yea the moſt notable cathedrall Churches in England, were builded for preachers of the Goſpell and there wiues to dwell in. Our ſtories are plentifull in that point, that they were the firſt inhabiters of them and afterwarde, as Idolatrie, and ſuperſtition preuailed, were with all violence and iniury expelled out of them, and monkes placed in their ſteede. If you be ſo ſkilfull in antiquity as you make your ſelfe, you can not be ignorant of this, which is teſtified by *Ranulphus Caſtrenſis, Mathæus VVeſtmonaſterienſis* the ſtorie of *Peterburghe* and many other. Now whether any ment to maintaine preaching againſt Maſſe or prayers for their owne ſoules, as we knowe not whether they did or no, ſo we compt it not materiall. Such liuinges as are appointed by the prince and the lawe for maintenaunce of them that preach the Goſpell, we maye enioye with a good conſcience without regarde of their meaning, that firſt builded the houſes or poſſeſſed the landes. For we muſt not ſeeke to learne our faith and religion out of their meanings and intentes, but out of the worde of God. And whether the builders of ſuch places, be ſaued or damned, it perteineth not to vs to iudge, nor to enquire. Such things as were well done of them, we woulde commend if they were heathen men, but if any thing were euill in them, we may not allowe it, though they were neuer ſo good.

6 *Suppoſe I pray you, which yet I woulde be lothe ſhoulde come to proofe or paſſe, but ſuppoſe for all that, that with the taking away of this olde faith of praying and offering for the dead, all the workes of the ſame faith which iſſued downe from that fountaine, might ſhrinke with all, or returne to the founders againe, becauſe there is no rowme to fulfil their willes, how many Churches and Chappelles, what Colledges or hoſpitalls, woulde our newe no faith bring forth? VVould not euery biſhoppes wife builde a Church thinke you, or founde a Colledge in ſuch a neceſſitie, leſt their husbands ſhoulde be driuen to ſerue in a reformed french barne?*

6 Nowe as touching your vaine ſuppoſing, if all ſuch

landes as were geuen to mainteine prayers for the deade, or other like purpoſes, either good or ſuppoſed to be good ſhould reuerte to the heyers of their firſt founders, for not performing the intent of the founders, perhaps fewe monaſteries, colledges, or hoſpitalles, *In Italy, Spayne, Fraunce,* or *Flaunders,* ſhoulde enioy one halfepeny worth of their landes, or reuenewes. They ment, not onely to be prayed for, but to be prayed for, by men of honeſter conuerſation then the greateſt parte of thoſe cloyſterers are. They are too well knowen to the worlde, to be taken for that they be called, holy, religious, and chaſte. But ſuppoſe as you ſayde, that we had no manner of Churches to aſſemble in, though byſhoppes wiues be not able to builde them, yet we doubt not but in the time of peace and tranquilitie, vnder godly princes, we ſhoulde haue as many and as faire builded Churches as the religion of Chriſt hath neede of. Haue you not hearde of the Churches builded in *Orleans* and *Antwerpe* & other places by the profeſſors of the Goſpell. But if it were in time of perſecution and tyranny, I doubt not, but all godly biſhoppes, had rather ſerue in a french reformed barne, then in a popiſhe gilded minſter. And how ſo euer you ieſt like a ſcornefull caytifie, of thoſe holy aſſemblees of Gods children in *Fraunce*, there barnes are more like thoſe caues and vaultes vnder the earth that the olde Chriſtian byſhoppes were content to ſerue in, before the time of *Conſtantine*, thē your Idolatrous Babylonicall temples, are like thoſe princely buildings, that by *Conſtantine* and other Chriſtian princes were firſt ſet vp for the publicke exerciſe of Chriſtian religion.

Super Aggæum.

7 *One of theſe mocke byſhoppes complaines very ſore in a booke of his, that men be not now bent with ſuch zele and deuotion to preferre Gods honour, in maintenaunce of his Miniſters, as they were in olde time, and as* Conſtantinus, *with the like chriſtiā Princes in the primitiue Church, were. But the good man marked not wherevpon this colde deuotion ariſeth: he conſidereth not, that this is the fruitleſſe effect of ſo idle a falſe faith, as his owne lordſhip preacheth: he would not ſee that the maintenaunce*

renaunce of Gods honour, both by liefe, landes and goods, in the peculiar fruite of that charitable louing faith, which the Catholikes doe profeſſe: he weyed not well, that the great graunte of Conſtantinus, *were made to* Sylueſter *Biſhop of Rome, and not to the maried Byſhop of Dureſme. He remembred not, that the like holy workes of the noble kinges of our owne countrie, were practiſed vpon ſuch as would profeſſe the trueth, and ſerue the altar, and not vpon falſe paſtors, that were deſtroyers of all altars. Such honorable portions were parted out for Gods lot, and not taken from the worlde, to goe to the worldely againe. Thinke you any man were ſo minded, to take from his owne wife and children, either landes or goods, to beſtow on prieſtes babbes or bedfellowes? No no God knoweth: it was ſeparated from them ſelues to the ſacrifice, to the prieſthoode, to the honour of Gods Church and miniſterie. The which thinges by your owne preaching (my lordes) decaide, woulde you haue the Prince or peoples deuotion towardes you, as is was, and woulde be ſtill, if you were like your predeceſſors, and ſerued the altar as they did? Iwiſſe if the olde* S. Cuthbert, Wilfride, *and* William, *whome they compare in holyneſſe to horſies (ſo good is their opinion of their holy auncieters) had bene of the ſame religion that the occupiers of their roumes now be, all the Prelates in England might haue put their rentes in a halpeny purſe. Come in againe, come in for Chriſtes ſake, come in to the Church againe, ſerue the altar, and then you be worthy to liue of the altar: followe our fathers, and you ſhall be loued as our fathers were, confeſſe that religion which our owne Apoſtles firſt taught, and we all haue beleued, and all the workes of Gods Church proteſt to be true, and then you ſhall be bleſſed of God, and honoured of men.*

7 You are a priuileged perſon as your owne talke doth declare, and therefore you may prate what you liſt, if he be a mocke biſhoppe, which beſide his excellent learning, is alſo a painefull and diligent preacher of the Goſpell, what are thoſe vnlearned Aſſes, and rechleſſe ruffians of your ſecte, which haue nothing of a biſhop but a rotchet and a myter, or becauſe I will not charge you with the worſt, what are they which if they haue ſome more learning then

the reſt (of which number there are but fewe) yet they count it the leaſt part of their office, to preach and teach, which *S. Paule* counteth to be chiefe part of a Chriſtian ſhepeheard & ouerſeer. But to leaue the name & come to the matter, you miſtake that godly mans complaint, if you thinke he meaneth of ſuperfluous buyldinges of Synagoges, whereof you ſpeake, or the vnneceſſary enryching of Prelates, whereof you meane, when he ſpeaketh of the neceſſary ſuſtentations of a great number of Paſtors, which through the rauening of your gluttonous Monkes, be robbed of their portions. And whereas you aunſwere, it is the fruite of ſo idle a falſe faith, as his lordſhip preacheth, your maſterſhip lyeth. For that fayth which he preacheth, is both a true and a working faith, which if it were as generally receiued, in this land, as it is truely preached by him and others, the miniſters of Gods word could lacke no liuings, as God be thanked they neither doe nor can lacke ſufficient for neceſſity, among ſo many of high authority, nobility, and wealth, as doe vnfaynedly profeſſe the Goſpell, and dayly bring forth the fruites of a true, liuely, working, and onely iuſtifying fayth. The Churches of Fraunce in time of greateſt perſecution, yet haue alwayes liberally ſuſteyned their Paſtors, And as for the great grauntes, that *Conſtantine* made to *Sylueſter* Byſhop of Rome, of ſuch as he made in deede, he made to married Byſhops of Rome, as ſome of them were ſince *Sylueſters* time, rather then vnto *Sylueſter* the coniurer, *Hildebrand* the hellhounde, *Iulius* the warriar, or any that ſucceeded *Boniface* the third, which beſide their abominable life, were all heretikes and Antichriſtes. And touching ſuch benefites as were receiued at the handes of princes, and noble men of our cuntry, if they were ment to be beſtowed vpon ỹ profeſſors of the truth, and ſuch as ſerue the aulter of God, they are now beſtowed according to their founders intent. For they that ſerue the aultar of God, muſt needes pull downe the aultars of idolls. And if any portions that were taken from the world, be gone to the worldely agayne, I meane the Abbies and their landes, it is the iuſt plague of God vpon them, that vnder

vnder hypocriſie of forſaking the world, liued not like men of the world, but like deuills of hell. And whereas you aſke agayne, if any man would take from his owne wife & children, to beſtow vppon Prieſtes wiues and children, I haue aunſwered before, that the chiefe collegiat Churches in England, were firſt inhabited of married Prieſtes, which taught ſounder doctrine and liued a more chaſt life, then the Epicureous Monkes that ſucceeded them. I might aſke of you *M. Allen* if they meant not to mainteyne Prieſtes wiues & their children, whether they ment rather to mainteyne Prieſtes whores & their baſtardes, Byſhops brothells, and their minions. Sodom and Gomor of Monkes & Fryers, it was neither *Cutberd*, *VVilliam*, nor *VVilfryde*, wether they were holy or ſuperſtitious, but the prouidence of God, that appointed ſuch portion as the Church now enioyeth, & if the ſame by any meanes ſhould be taken from them, yet God hath appointed that they which preach the Goſpell, ſhall liue of the Goſpell. We are not ſo carefull of worldly liuelihood, as you (knowing your owne diſeaſe) imagine that we ſhould be, that we would come into your filthy Synagoge, to winne Cardinalls hatts, or Archbiſhops palls, ſome of vs if they had ſought worldly promotion, by abuſing their learning & wittes, to ỹ maintenaũce of your horrible hereſies, needed not to haue come frõ you, to ſeke preferment among the Proteſtants, which you know is neither ſo great, nor ſo eaſy to come by as among the Papiſts.

8 *But let them thinke on theſe matters them ſelues. I will turne againe to my purpoſe, although I can not goe farre from my matter, ſo longe as I am in the beholdinge of that faith which our firſt preachers brought vnto vs at our firſt conuerſion, or in any ſteppe of the antiquitie: which we well perceiue to be the fruite only of that doctrine which we haue declared, and an euidens teſtimony of ſo vndoubted a trueth. I thinke there is no way ſo certaine for the contentation of a mans ſelfe, in this time of doubting and diuerſitie in doctrine, as in all matters to haue an eye towards the faith which we receiued, when we were firſt conuerted. And for that point, I woulde wiſhe that* S. Bedes *hiſtory*

were familiar vnto all men that hath vnderſtanding of the Latine tongue, and to all other if it were poſſible: for there ſhall they plainely ſee, the firſt beginning, the increaſe, the continuance, the practiſe, the workes proceding out of the catholike faith: feare not that is the trueth, for that was the firſt, and that was grounded by Gods worde, and openly confirmed by miracle. And that point muſt be conſidered not onely for our owne countrie, but for all others that be, or hath bene Chriſtianed. For into the ſelfe ſame faith were they firſt ingraffed alſo: as by the peculiar practiſing of euery good man towardes his freinde and louer, I haue already declared, and nowe for the generall vſage of Gods Church the reader ſhall at large perceiue, that nothing may wante to our cauſe, whereby any trueth or light may be had.

8 The concluſion of your chapter, is a recourſe to the beginning, you thinke it is the ſuereſt way, to looke to that faith in all poyntes, which this land firſt receiued. If men ſhould follow your counſell, as in ſome things they ſhould follow your faith which you now teach, ſo in many poynts & namely in that which you cõt the chiefe, (the reall preſence of ỹ naturall body of Chriſt) they ſhould go as farre from that you teach, nowe, as you would haue them come neare ſome things that were receiued thẽ. And wheras you wiſh that *Bedes* hiſtory, for that purpoſe were made familiar, and ſome of you in deede haue taken paynes to tranſlate it into Engliſh, they that liſt not to be deceiued but to ſee into what faith all nations were conuerted, that were turned by the Apoſtles, they were better to conſider the word of God and the hiſtory of the actes of the Apoſtles, which if you durſt abyde the tryall thereof, you would exhort men to reade it, at leaſt wiſe that vnderſtand Latine. And if you were as zealous to ſette forth the glory of God as you are earneſt to mainteyne your owne traditions, one or other of you which haue ſo longe founde faulte with our tranſlations of the ſcripture, woulde haue taken paines to tranſlate them truely your ſelues, as well as to tranſlate *Bedes* booke, or elſe to write ſuch bables, as you doe *M. Allen* and all the packe of you, but all in vayne, to

ſhadowe

ſhadowe the ſame, whoſe right ſhoulde eaſely diſcuſſe all clowdes of darke doctrine and the more it is impugned, the more bright ſhall it ſhewe, and the more it is compared with darkeneſſe the more glorious it ſhall appeare.

That in euery ordre or vſage of celebration of the bleſſed ſacrament and Sacrifice, through out the Chriſtian vvorlde, ſince Chriſtes time, there hath bene a ſolemne ſupplication for the ſoules departed.

CAP. XI.

1 THerefore let vs ſee howe the Church our mother, of her piety vſeth generall ſupplication in all ſeruice, and ſolemne adminiſtration of the bleſſed ſacramẽt, euen for thoſe whoſe freindes haue forgotten them: whoſe paines and trauell worldely men remembre not: whoſe obſcure condicion of life or pouerty, woulde not ſuffer them to procure prayers, by their knowen deedes of charity or almes. Thoſe men I ſay, that doe lacke ſingular patronage of their freindes, thoſe hath ſhe remembred in the rites of celebration, vſed in all countries, and in euery age ſithens the Apoſtles dayes. VVhich ordres of diuine ſeruice, as they haue bene diuers in forme of wordes, ſo they perfectly and wholy agreed in the ſubſtance of the ſacrifice, in praying and offering for the deade, and ſupplication to ſainctes, as thou ſhalt ſtraight wayes by their vſed ordre of wordes perceiue.

And as we goe forwarde herein, euer let vs beare this rule in minde. Quòd legem credendi, lex ſtatuit ſupplicandi, *in that ſenſe ſpeaketh* S. Auguſtine *often againſt heretikes: the ordre of the Churches prayer, is euer a plaine preſcriptiõ for all the faithfull what to beleue. And the motherly affection that the Church beareth towardes all her children departed, the ſaide doctor thus expreſſeth:* Non ſunt prætermittendæ ſupplicationes pro ſpiritibus mortuorum, quas faciẽdas pro omnibus in Chriſtiana & Catholica ſocietate defunctis, etiam tacitis nominibus quorumcũque, ſub generali cõmemoratione ſuſcepit eccleſia: vt quibus ad iſta deſunt parentes, aut filij, aut quicunque cognati, vel amici, ab vna eis exhibeantur pia matre

So ſayth S. Auguſtine oftẽ againſt the Pelagians.

De cura pro mort.

cõmuni. *That is to say in our tongue. Prayer must not be omitted for the soules departed, which the Church hath customably taken in hande for all men passed in the Christian Catholike society, by the way of a generall commemoration, their names not particularly expressed: that such thinges may be prouided by our common kinde mother, to all those which doe lacke parents, children, kinsfolke or freindes, for the due prouision of such necessary dueties. By this holy mans wordes we may see the difference betwixt our owne tender naturall mother, and the cursed cruell steppe dame. The one followeth her children with loue and affection into the next world, with full sorowfull sighes, many deuout prayers, and all holy workes: which she vseth to their needefull helpe: the other being but an vnnaturall steppemother, and all the children of that adoulterous seede, hath them no longer in minde then they be in sight: whether they sinke or swim she maketh no accompt: she hath no blessing of her owne, she hindereth the mercy of other.*

CAP. XI.

THe argumentes of your chapters be like the gates of Lyndum which being but a very litle citie, had exceding great gates, in so much that *Diogenes* willed them to shut them vp, for feare least their city went out of them. Euen so your titles are merueillous large, but the matter of your treatise, is wonderfull streight. In the last chapter, we shoulde haue had prayer and sacrifice for the deade, with the conuersion of all nations, but a lacke we coulde not obteine so much, as the same altogether in one poore nation of the Saxons, and them (as some thinke) not so much conuerted from Gentility to Christ, as peruerted from pure Christianity to superstition. Nowe shall we haue euery order of celebration, sence Christes time, with solemne supplication for the soules departed, but our probation shall not beginne vntill three or fower hundreth yeares after Christes time, sauing that for a preamble, we shall haue a cople of players come vppon the stage, the one to counterfeit *Clement* the auncient,

auncient, the other to beare the name of *Dionyſius* the *Areopagite*. But ſuch diſguiſed doctors, haue bene already to often ſhifted out of their players garments, and ſhewed to the worlde in their owne apparell, that any which hath wit ſhould not be nowe deceiued by them. And as concerning the diuerſe formes of Liturgies, which you ſaye doe perfectly and wholy agree with your maſſe, as they be corrupt, and falſely beare the name of them to whome they be inſcribed, ſo notwithſtanding, being of ſome antiquity, they differ almoſt as much from your maſſe, as your maſſe diſſereth from our forme of celebration of the communion. But to follow you at the heeles, as farre as you dare goe: I will agree with *S. Auguſtins* rule, that the lawe of beleuing, ſhoulde make a lawe of praying, but faith if it be true, hath no other grounde but the worde of God, therefore prayer if it procede of true faith, hath no other rule to frame it by, but the worde of God. And though *Auguſtine* proue againſt the *Pelagians*, which allowed the prayer of the Church, that the Church woulde not ſo praye, except ſhe did ſo beleue, yet it followeth not, neither doth he meane to defend, that what ſo euer the viſible Church receiueth is true, if it be not agreable to the worde of God, and therefore all other perſwaſions ſet a ſide, he prouoketh onely to the ſcripture, to trye the faith and doctrine of the Church. Which rule if he had as diligently followed, in examininge the common error of his time, of prayer for the deade at that time, as he did in beating downe the ſchiſme of the Donatiſtes, or the hereſie of the Pelagians, he woulde not ſo blindly haue defended, that which by holy Scripture he was not able to mainteine, as he doth in that booke *de cura pro mortuis agenda* and elſe where. And where as you compare our Church to a ſteppe dame, and your Synagoge to a naturall mother, we maye more iuſtly wringe backe that compariſon vpon your noſes. For our Church herein approueth her ſelfe to be a naturall mother, that ſhe neither keepeth backe from her true children that heauenly inheritaunce, which their father hath appointed them, nor diſſembleth the eternall abdication of them that be obſtinate

and rebellious. But your malignant church, ſheweth her ſelfe to be a curſed ſteppe dame, both in feeding the wicked with a vaine hope of releaſe of paines after this life, and in tormenting the well diſpoſed with a falſe feare of paines which God hath releaſed, to al them that truely turne vnto him. So her terror tormenteth the vertuous, deceiueth the wicked, her hope flattereth the vngodly and diſquieteth the well affected. The Church of God ſendeth her childrē into the euerlaſting bleſſing of their father in heauen, the Church of Rome ſendeth her baſtards out of the bleſſing of God, not into the warme ſonne, but into whot burning cooles of purgatory to be thence deliuered at leyſure, as ſhe promiſeth, but neuer to come out of hell fire as they ſhall finde.

2 *But let vs vewe all the orders, that we finde extant or vſed through the Chriſtian worlde, for the celebration of the bleſſed Sacrament and ſacrifice, which nowe commonly in our vulgare ſpeach we call the Maſſe, and ſee whether as* Auguſtine *ſaide, there hath not bene in all ages an eſpeciall ſupplication of the prieſt and people, for the dead as well as for the liue. Firſt* S. Clement, *the Apoſtles owne ſcholar, reporteth how they preſcribed this ſolemne prayer in their holy miniſtery for the departed*: Pro quieſcentibus in Chriſto, fratres noſtri rogemus. &c. Let vs pray *(ſayth the deacon)* brethern, for all thoſe that reſte in peace, that our mercyfull Lorde, that hath taken their ſoules into his hand, woulde forgiue them all their offenſies, whether they were willingly or negligently committed: and ſo hauing compaſſion vpon them, woulde bring them to the lande of the holy ones, and happy reſt with *Abraham*, *Iſaac* and *Iacob*: and all other that pleaſed him from the beginning. where there is neither ſighing, ſorow, nor ſadneſſe. *And a litle after in the ſame holy actiō, the Byſhop prayeth him ſelfe, in this forme.* O Lord looke downe vpon this thy ſeruaunt, whome thou haſt receiued into an other life: and pitefully pardon him if either willingly or vnweetingly he hath offended. Let him be guarded by peaceable Angells, and brought to the Patriarches,

Conſtitut. l. 8. cap. 47.

Pro-

Prophets, and Apoſtles, and the reſt of all them that haue pleaſed thee ſith the worlde beganne. *Thus reporteth* Clement, *being one of the Apoſtles companie, and continually preſent in the celebration of their myſteries.*

2 *S. Hieronyme* in his cataloge of Eccleſiaſticall writers, reherſeth all the bookes that either were knowen to be written by *Clemens*, or ſayed to be his, and were not. Firſt a profitable epiſtle to the Corinthians, being like in ſtile to the Epiſtle to the *Hebrues*. Alſo vnder his name wente a ſecond Epiſtle, which was reiected of the auncients, like wiſe the diſputatiō of *Peter* and *Appione* written in a large treatiſe, which *Euſebius* in the third of his Eccleſiaſticall ſtorie reproueth. This is all that *S. Hieronyme* coulde finde concerning his writings. Who then hath rayſed from hell theſe other Decretall epiſtles and conſtitutions, that *M. Allen* and his companions woulde flappe vs in the mouth with all, being nothing elſe but impudent lyes and foule forgeryes.

3 *Againe*, Dionyſius Ariopagita *of whome mention is made in the Actes (ſo auncient be the recordes of our faith) hath not onely left in writinge what he thought in this matter, which had bene enough, but alſo what the Church Apoſtolike in that ſpring of religion and pure deuotion, taught and ordeyned to be vſed, and that by the Apoſtles preſcription: whome he there nameth the heauenly gides and capitaines of trueth. For in the laſt chapter of his booke, titled of the Eccleſiaſticall ſouerainte, he telleth in ordre, howe firſt the body is placed before the holy altar, howe the ſolemne myſteries with heauenly pſalmes and ſonets be ſonge and ſaide ouer the corps, how the holy Biſhop geueth thankes to God, maketh comfortable exhortation to the aſſembly, to continue in aſſured hope of the reſurrection: how he anoimeth the body with holy oyle, and laſt of all maketh prayers for him, and ſo committeth him to God. The which whole ordre of the ſacrifice, ceremonies, and myſticall prayers, exerciſed as well in burialls, as at other times in the reuerent myſteries, this author woulde not fully ſet out in writinge, for their ſakes that* Eccleſ. hierarch. c. 17.

coulde not for the weakneſſe of faith, atteine to the worthy holy-neſſe of ſo high matters, as he him ſelfe profeſſeth, in theſe wordes: Præcationes quæ in miſterijs adhibentur nephas eſt ſcripto interpretari, & miſticam eorum intelligentiam aut vim, quæ in eis, deo authore, efficacitatem habent, ex abdito in publicum efferre: ſed quemadmodum a maioribus noſtris traditum accepimus &c: *The prayers which be vſed in the miſteries, maye not in any wyes be ſet out to the world in writinge, neither may the ſingular efficacie and grace of them be made common to all men: but euen as we haue receiued by the handes of our elders. And as longe as this ordre was religiouſly kept in Gods Church, the ſolemne ſecrets of the bleſſed ſacraments, were not ſo contemptible as our newe open communion hath of late made them, where there is nothing ſo holy but it may abide the ſight and handeling, of who ſo euer is the worſt. The holy and heuenly miſteries of Chriſt his ſpouſe, were not then prophaned by the preſumptuous babling of euery idle heade: Then were not the ſoueraigne weighty matters handeled in ale-houſes, but vſed at the holy altars. Then the idle, contentious, vngodly, and vnprofitable quirkes and queſtions, had no other ſolution but ſharpe diſcipline, and worthy correction: then were not the Gides of Gods people controwled by euery reſtleſſe fellowe, that coulde cracke of Gods worde: but it was enough for a faithfull mans contentation to ſay with* Baſil *the greate:* Dominus ita docuit, apoſtoli predicauerunt, patres obſeruauerunt, confirmauerunt martyres, ſufficiat dicere ita doctus ſum. *Our Lorde taught ſo, the Apoſtles ſo preached, our fathers obſerued the ſame, the holy martyrs haue ſealed it, It is ſufficient for me to ſay: ſo was I taught. O Lord, that this ſimple ſincere fidelitie might once take place againe in our dayes, for the comforte of the poore faithfull flocke, that are now ſo burdened with queſtions of infidelitie, that the ſely ſimples ſoules can not tell howe to turne them ſelues, nor finde meanes to kepe their faith inuiolated, in ſuch a multitude of misbeleuers. Which I ſurely hope the earneſt and pityfull prayers of ſo many good men that do bewaile this miſerie, ſhall at length after due puniſhment of our ſinnes obteine at Gods gratious handes. But what ſhifte doe the aduerſaries here make, with this euident teſtimonie of this ſo auncient*

In homil. contra Sabellian. Athan: ad Epitectum.

auncient a writer? mary sir they indeuour with all their might, to robbe this excellent auncient & diuine writer of all his workes, whiche haue borne the title of his name euer sith they were writen: which chalenge their owne author by that graue stile that no other man, as the skillfull in that language doe testifie, coulde euer lightly atteine vnto: which so sauore of the antiquity, and the Apostolike spirite, that thou woulde deeme them to be indited by some of the continuall hearers of Christ Iesus. But it were vaine to stande in contention for this matter, for we shoulde neuer haue ende, if we should be put to proue that euery man made the bookes which be extant in his name: it were to much miscredit of antiquitie, and vncertainty of all thinges. Although this mans workes haue bene both named, and certeine sentences alleaged out of them, by most auncient doctors and councells. With whome, the aduersaries if they list be busie, shall wrestle, for I will seeke out as my purpose was, whether in other times and vsages of celebration, this kinde memoriall of the deade, hath not bene kept.

Ita Suidas testatur.

Origen. Athan. Damascen. Nicenum. 2.

3 If *Dionysius* the Areopagite, had written any thing, ot any *Dionysius* had written any bookes entituled *de ecclesiastica Hierarchia* before *S. Ieronyms* time, or in his time, he would not haue left him out in his Cataloge of Ecclesiasticall writers, which he continueth from the passion of Christ vnto the 14. yeare of *Theodosius* the Emperour, or if any such writer, or writing had bene knowne in the Church two hundreth yeares after, *Gennadius* which addeth, if any were omitted by *Ieronym*, and continueth his cataloge vnto the raigne of *Zeno* or *Anastasius*, in which time he liued, he would not haue passed him in so deepe silence. yea the man him selfe, euen in the wordes that *M. Allen* rehearseth, plainly declareth, that he was not that Areopagite cõuerted by *S. Paule*, for then he would not haue sayd. *Quemadmodum a maioribus nostris traditum accepimus*, as we haue receiued it of our auncestors. But as we haue receiued of the Apostles them selues, of whom *Dionysius* him selfe was turned to the faith. As for *Suidas* is to late a witnesse, to know that *Ieronym* and *Gennadius* and before them *Euse-*

bius knew not. But *M. Allen* thinketh, he hath made a witty defence for these bookes, to be written by *Dionysius* the Areopagite, when he sayth we should neuer haue ende, if we shoulde be put to proue, that euery man, made these bookes, that be extant in his name. But what if we should receiue all bookes to be authenticall, that beare the name of some worthy person, shoulde we not thinke you haue many goodly treatises in the name not onely of auncient doctors, but euen of the Apostles them selues? But *Origen* and *Athanasius* both name this *Dionysius* and allege sentences out of him, Shew that *M. Allen* and you haue wonne the fielde, for *Dionysius* credit except it be out of such *Origens* and *Athanasiusses* as this *Dionysius* is or as *Damascene* and the second *Nycene* councell alleage, to whom what so euer could be counterfected to serue their purpose, was wellcome and well receiued.

Epist. 9. li. 1. 4 S. Cyprian *shall not be called to recorde for the Church of Aphrike or Carthage, because we heard his iudgement before: who plainely commaunding the priestes vnder his iurisdiction not to celebrate for certaine notorious offenders, geueth vs so witte, that of right and custome it belonged in his prouince to others that passed hense in obedience and piety. The which was continued in that part of the worlde till* Augustines *time, being about CC. yeares after him. Thus breefely he telleth you the practise of his Church.* In præcibus sacerdotis quæ domino deo ad eius altare funduntur, locum suum habet etiam commendatio animarum. *In the prayers of the priest, which are made to our Lorde God at his altar, the commendation of the departed hath a place.*

De cura pro mortuis. & alibi sæpè.

4 *S. Cyprian* should be called to record, if you could tel what to make him say. He plainly commaunded the Priests vnder his iurisdiction not to celebrate for certeyne notorious offenders. He writeth to the Elders, Deacons, and people of Furnitanes. It were harde for you to proue, that all they to whome he did write were vnder his iurisdiction. But I haue aunswered before, that neither prayer nor

nor ſacrifice for the dead, can be proued out of that place, but thankes geuing for the departing, and ſleeping in peace of the godly, & prayer for the liuing to make the like godly ende. As for that which was done in *Auguſtines* time, doth not proue what was done 200. yeares before him.

¶ *Nowe for the Greeke Churchies and the Eaſte,* S. Chryſoſtome *and* Baſil *in their Maſſes (for ſo nowe the worde* Lyturgia *is vſed of all the diuine writers, and ſo* Eraſmus *tranſlateth it, and ſo it muſt needes be taken) beare ſufficient witneſſe of the Apoſtolike tradition in this point. For in* S. Chryſoſtoms *ſeruice thus the prayer is made for the dead:* Remembre good Lord our ſpiritual father and all the brotherhood in Chriſt, and all thoſe that are departed henſe in faith, our fathers and our brethern &c. *And againe in the ſame Maſſe afterwarde, thus he prayeth:* Remembre all thoſe, good Lorde, which haue taken their ſleepe in the hope of reſurrection, and life euerlaſting: Cauſe them to take reſt, where the light of thy countenaunce is ſhewed. *In* S. Baſilles *Maſſe which the Syrians vſe, there is alſo prayers for the departed: in which the miniſter deſireth God* to remembre all them which be paſſed out of this worlde: and that he woulde refreſhe them in his holy tabernacle, ſaffely leade them through the horrible and fearefull dwellings, & place them in quiet and ioyfull abidinge: that he woulde deliuer them from the lande of darkeneſſe, troble, and ſorowe: that he entre not into iudgement with them, finally that he woulde mercyfully remitte and pardon, what ſo euer they committed through the veſture of the fleſh, that was worthy puniſhment. *This prayer was pithy, and toucheth the placies of puniſhment and purgation in the next life.*

Lyturgia Chryſoſto.

Lyturgia Baſilia.

¶ Now come in the Liturgies vnder the name of *Chryſoſtome* and *Baſill,* which *M. Allen* wil needes tranſlate maſſes, and who can let him, ſeeing he ſayth the worde is ſo vſed of all diuine writers, and *Eraſmus* him ſelfe tranſlateth it ſo. This man is very generall, *alwayes, all men, all diuines &c.* But why is *Eraſmus* brought in? who as he tranſ-

lateth *Lyturgia* for Maſſe, ſo he iudgeth that *Chryſoſtome* and *Baſill* were not authors of thoſe *Lyturgies*, but ſome later men. But be it that *Chryſoſtome* and *Baſill* did write theſe *Lyturgies* the olldeſt fathers that can be geuen them, I woulde knowe, what *Lyturgies* they had in thoſe Churches, before *Chryſoſtome* and *Baſill* deuiſed thoſe formes that are ſayed to be theirs. And why *Chryſoſtome*, *Baſill*, *Gregory*, or any other that preſcribed new formes of ſeruice, were not content with the old formes, that were vſed in their Churches before their dayes. vndoubtedly becauſe they were to ſimple for their curioſitie, to ſincere for their ſuperſtition, ſauoring of the auncient trueth, not fauoring their lately receiued errors. They had in deede in elder time as appeareth by *Ephiphanius* the name of oblation, but it was for the Patriarkes, Prophets, Apoſtles, and martyrs, which plainely ſheweth, that it was but an offering of thankes geuing, as *Cyprian* doth declare, that they offered ſacrifice for *Laurentius* and *Ignatius* martyrs, when they did celebrate the yearly dayes in commemoration of their ſuffering *Lib. 4. epiſt. 5.* Of which ceremonies and forme of ſpeaking, as the error perhaps tooke ſtrēgth, ſo the authors of theſe *Lyturgies* thought to confirme it by publicke authority, which was before but a blinde error with out a heade.

Vniuerſalis Canon.

6 *So there is extant an other ordre of diuine ſeruice and Celebration of the communion, called the generall Canon, vſed in Æthyopia: which lately with the reſt was ſet forth in Latine: in that ſo generall an vſage, there is ſupplication made to God for the ſoules alſo.* Remembre Lorde (*ſayth the miniſter*) all thoſe which are a ſleepe, and reſt in the faith of Chriſt, place their ſoules, we beſich thee, in the boſome of our fathers Abraham, Iſaac, and Iacob. *So likewiſe in the ſeruice of the Armenias, conſonant for the moſt parte to the Greeke vſage, after ſupplication in the time of the holy oblation for the liuing, ſtraight waye prayers be deuoutly made for the deade. Firſt the deacon ſaith.* Rogate dominum pro animabus quæ requieſcunt in pace, in primis epiſcoporum hic quieſcentium. *That is to ſay: pray vnto our Lorde for the ſoules which reſt in peace,*

Lyturgia Armeniorū.

namely

namely and before all other, for the Byſhoppes reſting in this place. And then he prayeth thus: Remembre Lorde and haue mercy, and ſhewe thy fauourable grace to all the ſoules deceaſed, pacifie and illuminate them, adioyne them to the company of holy ſainctes in heauen, and make them worthy of thy loue.

6 For the Lyturgies of the *Æthiopians* and the *Armenians*, as they are with the other before rehearſed, a great deale more modeſt then your maſſes, ſo are they not of ſuch antiquitie that they can preſcribe by continuall clame, vp to the Apoſtles time, nor with in a hundreth yeares and more of their time, they ſauoure plainely as you confeſſe of the *Armenians*, the vſage of the Greeke Church, which follow theſe Lyturgies which beareth name of *Chryſoſtome* and *Baſill*.

7 *But* S. Ambroſe *in his preparatory prayer towardes the holy oblation, geueth vs an excellent token of his Churchies faith, and a ſingular example to follow in the time of the dreadfull miſteries, when we remembre our freindes departed: thus he ſaith.* Rogamus te ſancte pater, pro ſpiritibus fidelium defunctorum, vt ſit illis ſalus æterna ac perpetua ſanitas, gaudium & refrigerium ſempiternum, hoc magnum pietatis ſacramentum, domine Deus meus ſit illis hodie magnum & plenum gaudium de te pane viuo & vero qui de cœlo deſcendiſti, & das vitam mundo: de carne ſancta & benedicta, agni videlicet immaculati, qui tollis peccatum mundi: & potare de fonte pietatis tuæ, qui per lanceam militis de latere emanauit crucifixi Chriſti, domini noſtri, vt conſolati exultent in laude & gloria tua ſancta. *This in Engliſh: we beſech the moſt holy father for the ſoules of all faithfull departed, that this high and greate ſacrament of piety, may be vnto them helth and ſalfty for euer, ioye, releaſe, and perpetuall refreſhing: O my Lorde God geue them this daye greate and perfect comfort of thee, which art the bread that came downe from heauen, and geueſt life to the worlde. Let them take ioye of thy holy and bleſſed fleſh, that is to ſaye of the lambe that taketh awaye the*

In prima prece præparatoria ad miſſam.

A notable ſolemne prayer of S. Ambroſe for the ſoules departed.

ſinnes of the worlde. Geue them to drinke of the ſpringe of thy piety, which by the pricke of the ſouldiers ſpeare, did aboundantly iſſhue out of the ſide of our Sauiour Chriſt and Lorde crucified, that they being ſo comforted, may reioyſe in thy laude and glory euerlaſtingly. To be brieefe all the Chriſtian worlde agreeing, as Iſiodorus *ſaith, vpon one waye for the celebration of diuine myſteries, maketh interceſſion for the faithfull departed, that by the bleſſed ſacrifice, they maye obteine pardon and remiſſion of their ſinnes.*

De Eccleſi. officijs lib. 1. Cap. 15.

7 It is a world to ſee that you haue nothing in a manner but forged euidence, to proue the antiquitie of prayer for the deade, in publicke ſeruice of the Church. Who is ſo ignoraunt in antiquitie, but he that will needes be obſtinate, that knoweth not thoſe preparatories to that maſſe, to be none of *S. Ambroſe* his doings. Otherwiſe it were not harde to proue, that by the name of ſacrifice, he meaneth thankes geuing for the ſacrifice of Chriſt, as the maner of that vnpropre ſpeach was to terme the holy ſacrament, which is but the ſeale of our ſaluation and not the matter thereof it ſelfe. To be briefe what ſo euer *Iſidorus* ſayth, if all the worlde agreed, that interceſſion and ſacrifice ſhould be offered for the deade, ſeeing it diſagreeth from the worde of God, and the practiſe of the primitiue Church ſo long as it followed the rule of Gods worde, it is no whit to be regarded.

8 *For I aſſure the good reader, that all realmes which nowe by Gods grace are in true faith, and their Chriſtianitie continuing, or eiſe before haue bene, and now by ſchiſme doe forſake the ſame, that all thoſe nations as they receiued one faith, ſo in ſubſtance they haue euer agreed vniformely in order of ſeruice, which they receiued at their firſt conuerſion from the way of gentilitie, by the good prouiſion of ſuch, as wrought vnder God in their happy turne to the Chriſtian faith, and religion. The ſame men that brought in the faith of Ieſus, with all brought in this way of worſhipping Chriſt in the ſame faith, take away then this order of worſhip, and ſolemne ſupplication which they planted,*

thou

thou muſt needes ouerthrowe the faith which they taught alſo. This I ſay was euer found, in the celebration of the fearefull myſterie of Chriſtes body and blood, beſides the oblation of that holy hoſt for the quicke and dead, both namely for certaine, and generally for all departed in Chriſt, a ſolemne prayer and ſupplicatiō. VVhich no doubt Chriſt inſtituted at his laſt ſupper, which the holy Ghoſt afterward ſecretly ſuggeſted to the Apoſtles, which they againe faithfully deliuered to the nations conuerted by their preaching, and to diuerſe of their owne diſciples: by whom the ſame was derined downe to our dayes, taught in all nations, and carefully practiſed of all people. VVhereof we haue worthy witneſſes for all countries almoſt. For ſo the godly doctors Tertullian, Cyprian, Auguſtine, *both taught and worſhipped in Africke, the ſame doth* Hierom *and* Damaſcene *in Syria,* Origen *and* Athanaſius *in Egypte.* Denyſe *the auncient, and* Bernarde *in Fraunce,* Chryſoſtome *in Thraſe,* Baſill *and his brethern in Cappadocia,* Ambroſe *and* Gregory *the greate in Italy,* Auguſtine *our apoſtle and* Bede *in our countrie of England: with the reſt of all nations baptized, whome I named before, and might doe yet a number: what ſhoulde I ſay a numbre? all that euer were counted Catholikes ſince the beginning, were of the ſame ſenſe in that cauſe. And to name the reſidue where theſe do not ſerue, it were loſt labour. For whome they can not moue, I can not tell what maye perſwade him in any matter. Or if he dare not beſtow his credit on theſe mens doinges, whome maye he ſalfely truſt? If the communion and faithfull fellowſhip, of ſo many godly and gracious men ſo vniformely conſenting both in the teaching and practiſing of this matter, can not ſattell and quiet a mans conſcience, who can appeace his diſquieted vnſteadfaſt minde and cogitation ruff in the conſtruing of Gods word and ſcriptures, ſo many of ſuch graue iudgement, of ſo approued wiſedome, of ſo paſſing learning, of ſuch earneſt ſtudie in tryall of the trueth, of ſo vertuous a life, of ſo heauenly a gifte and grace in the expounding of Gods worde, maye not be ſalfely followed in this our ſearch, whome ſhoulde we follow, or to whome ſhoudde the ſimple addicte them ſelues, in ſo greate a turmoyle of learned men: one ſorte craking ſo faſt of ſcripture, and the other ſorte, when the matter commes to triall, alleaging*

ſo many, with ſo auncient and graue teſtimony for the true meaning of the ſame? to which I ſaye, is it wiſedome to geue conſent and credit? if not to ſuch as faithfully both followe and recite the ſcripture with the agreement of the worlde for the true ſenſe thereof. S. Auguſtine *writing againſt* Parmenianus *the Donatiſte, much woundereth in that cleere light of trueth and the Churches doctrine, the heretikes coulde be blinde, or not ſee the euidence of that, which all the worlde but them ſelues ſawe. And in many places he reckeneth the moſt horrible puniſhment in the worlde, to be the cecity and blindeneſſe which God ſtriketh the ſtubborne mans hearte with all, in forſaking the fellowſhip of the Churches children. But he that conſidereth the proceſſe of our cauſe, maye a thouſand times more marueill and feare Gods heuy iudgement, in the blinding of the diſobedient mens heartes and ſenſes for ſinne. If they them ſelues were of their conſciences examined, what els they would wiſhe for the triall of any doubt, I am ſure they coulde name no one point, nor any meanes in the worlde, which our cauſe woulde not ſuffer and admitte. For by what waye ſo euer, any trueth in Gods Church was ſeuerally in the auncient times auouched againſt the aduerſary heretike, I am ſure we haue the ſame with the aduauntage. And for this laſt point of prayers in the Maſſes of all nations, it is ſo euident, that no man can gaine ſaye it: and ſo generally practiſed, that the vſage of praying coulde in no matter euer ſo cleerely ſet out the certaintie of our belefe, as in this.*

Lib. 2. cap. 3. Contra epiſtolã Parmeniani.

8 If you will take *M. Allens* aſſurance in ſo weighty a matter, that vſeth ſo commonly to lye, in euery tryfling matter, you are worthy to be deceiued. And that you may ſee I doe him no wrong, ſee I pray you how ſhamefully he lyeth in this matter, whereof he maketh ſuch impudent aſſurance. He ſayth *the ſame men which brought in the fayth, brought in the ſame order of ſeruice, and planted the ſame ſupplication, wherein they haue vniformly continued, &c: take away the ſame order, and ouerthrow the fayth which they taught.* But who doth not know, that *Chryſoſtom, Baſill, Ambroſe, Gregory*, which he nameth to be the firſt auctors of thoſe orders of ſeruice & formes of ſupplication, which before he commended,

mended, were not the firſt, that brought in the fayth into Cappadocia, Thracia, or Italy. But ỹ Apoſtles them ſelues, and that thoſe Churches continued more then 300. yeares with other formes of publike prayers, and celebration of the ſacraments before theſe men were borne. And where he ſayth there was euer found in the celebration of the ſacrament, beſide oblation of the hoſt for the quicke and the deade, both particularly and generally, a ſolemne prayer for all departed in Chriſt: You muſt take it, as the reſt of his aſſertions, which be euer more generall then their probations. But to reproue his vanitie, the order of prayers and adminiſtration of the holy miſteries, deſcribed by *Iuſtinus Martyr* in his ſecond Apologie, and of *Tertullian* alſo in his Apologetico doe ſufficiently declare, what was the vſage of the Chriſtians in thoſe purer times. And although there be not ſet forth vnto them, what forme of wordes they vſed in their liturgie, yet is it expreſſed for whom and what they prayed. *Oramus etiam* (ſayth *Tertullian*) *pro Imperatoribus, pro miniſtris eorum, & poteſtatibus ſæculi, pro rerum quiete, pro mora finis*, We pray alſo for the Emperours, for their miniſters and the power sof this world, for the quiet ſtate of thinges, for ſtay of the end. Likewiſe he ſheweth, to whom they made their prayers, and what was the chiefeſt ſacrifice that they did offer. *Hæc ab alio orare non poſſum, quam à quo ſciam me cõſecuturum, quoniam & ipſe eſt qui ſolus præſtat, & ego ſum cui impetrare debetur famulus eius, qui eum ſolum obſeruo, qui ei offero opimam & maiorem hoſtiam, quam ipſe mãdauit, orationem de carne pudica, de anima innocente, de ſpiritu ſancto profatam.* Theſe thinges I can not require of any other, but of him of whom I know I ſhall obteyne. For it is he alone, which graunteth, and I am he which ſhould obteyne, being his ſeruaunt, which worſhip him onely, which offer vnto him that principall and great ſacrifice, which he him ſelfe commaunded, namely prayer proceding out of a chaſt body, out of a harmeles ſoule, and from the holy ſpirite. This he ſpeaketh comparing the prayers and ſacrifice of the Chriſtians, with the prayers and ſacrifices of the Gentiles. But that I may returne to *M. Allen* which refer-

reth the institution of prayer, and sacrifice for the deade to Christ, at his last supper, to the secrete suggestion of the holy Ghost, to the faithfull deliuery of the Apostles, and the constant continuance of all nations. Of whom will he be a feard to lye, when he fathereth such a blasphemy, vpon the Apostles, vpon the holy Ghost, and vpon Christ him selfe? But let vs consider your *Sorites*. Christ you say no doubt, did institute it: where is the warraunt of this vndouted institution? you aunswere secrete suggestion of the holy Ghost, howe come we to the knowledge of this secrete suggestion? *By tradition of the Apostles:* who is witnesse that this is the tradition of the Apostles? *Tertullian, Cyprian, Augustine, Ieronym, and a great many more.* But if it be lawfull for me once to pose the Papistes, as you do often the Protestants, I would learne why the Lord would not haue this doubtlesse institution, and as you take it, the most necessary vse of the sacrament, plainly, or at least wise obscurely set forth by *Matthew, Marke, Luke* or *Paule*, which all haue set forth the story of the action of Christ, the institution of the sacrament, and the ende or vse of the same. If it were not meete at all to be put in writing, why was it disclosed by *Tertullian, Cyprian, Augustine, &c.* If it were meete to be put in writing, why were not those chosen Scribes *Matthew, Marke, Luke, Paule*, worthy of all credit, rather appoynted for it, then *Tertullian, Cyprian, Augustine* and such as you name? But against this counterfect institution, secrete suggestion, and fayned tradition, *S. Paule* cryeth with open mouth to the Corinthians. 1. *Cor.* 11. *That which I deliuered vnto vnto you, I receiued of the Lorde, that the Lord Iesus the same night, &c.* In which wordes he declareth without couler or couerture, what was the true institution of Christ, of what witnesse he receiued it, with what fidelitie he deliuered it, what the sacrament is, and what is the right vse of it, to condemne all maner of abuses what so euer may rise either to corrupt this onely true substance, and onely right order of ministration, or to peruert this onely right vse and proper ende thereof. I knowe the Papistes will flie to those wordes of the Apostle, *the rest I will set in order when I come,*

but

but that is ſo manifeſt to be ſpoken of matters of externall comlines, and not of doctrine of the ſacrament, as prayers and ſacrifices, that no man which vnderſtandeth what διατάξεσθαι, doth ſignifie, can doubt or make any queſtiō of it. Now touching the credit and worthyneſſe of theſe, whom he ſo highly extolleth, as I woulde not goe about to diminiſh it, if they were to be compared with vs, ſo when they are oppoſed againſt the manifeſt worde of God and the credit of the holy Apoſtles, the inſtruments of the holy Ghoſt, there is no cauſe that we ſhoulde be caried awaye with them. But the controuerſie is not (as *M. Allen* ſayth) of the authoritie of the ſcriptures in this matter, but of the true meaning of them, which it is more like, that they being ſuch men, then we ſo farre inferior to them, ſhould knowe, I aunſwere, they them ſelues for the moſt parte confeſſe, that prayer and oblation for the deade, is not taken at all out of the ſcriptures, as *Tertullian*, *Auguſtine* and other, the reſt that woulde ſeeke confirmation in the ſcriptures, as *Chryſoſtome* and ſuch like, doe ſo manifeſtly wreſt them to their purpoſe, that the Papiſtes them ſelues are aſhamed to vſe thoſe textes of ſcripture for their proofes. And as for ſuch places, as the later Papiſtes woulde violently draw vnto their error, they haue fewe or none of the olde approued writers which though they allow their error yet that ſo interpret them, as the place. 1. *Cor.* 3. and *Matth.* 5. And what a ſhameleſſe creature is *M. Allen*, to ſay the controuerſie is about the true meaning of the ſcripture, when he him ſelfe in the next leafe before, affirmeth that prayer and ſacrifice for the deade, was inſtituted by Chriſt at his laſt Supper, which the holy Ghoſt afterwarde did ſecretly ſuggeſt vnto the Apoſtles, and they as ſecretly deliuered to the nations. For, no worde nor halfe worde therof is conteined in their writings, which are to vs the only true teſtimony of their tradition. Thus haue theſe heretikes no grounde of their hereſie, but ſhifte from the worde of ſcripture to ſecret tradition, from tradition to the meaning of ſcripture, from the plaine meaning of ſcripture, to the vnconſtant opinions of men, from the variable and contrary

opinions of men in times paſt, to their owne obſtinacy and continuaunce in error in time preſent & yet he woundreth, that we are ſo blinde, that we can not ſee the cleere light of the trueth. If Satan transforming him ſelfe into an angell of light, hath ſo daſled their eyes, that they can not ſee the true light, they are iuſtly plagued, becauſe they haue refuſed the faithfull teſtimony of Gods worde, which only geueth true light vnto the eyes (as the Prophet ſaith) and geuen heede to ſpirites of errors and doctrines of deuils, by whom they are blinded in vtter darkeneſſe, though it be with falſe imagination and dreaminge of light. Yet ſee the confidence of the man, he is ſuer, that if we were examined of our conſcience, what triall of this doubt we woulde wiſhe, there is none we coulde name, but his cauſe might well abide it. Why *M. Allen*, we haue teſtified of our conſcience longe agoe, that the onely authority of Gods worde written, ſhall ſatisfie vs, as well in this as in all other matters, if you were as deſirous to ſatisfie vs, as you pretend, and as able to performe, as you are to promiſe, we ſhould haue hearde before this time ſome ſentence of ſcripture to maintaine, prayer and ſacrifice for the deade, not ſtanding vppon voluntary collection, but either in plaine wordes or neceſſary concluſion. For there is nothing that we are bounde to knowe, nothing that we are bounde to doe, but either in expreſſe wordes or in neceſſary collection, which is as good as expreſſe wordes, it is ſet forth in the holy Scriptures. Beſide this, you ſhoulde bring a great preiudice againſt vs, if you coulde bringe the conſent and practiſe of the primitiue pure Church for the ſpace of an hundreth yeares after Chriſt. But neither of theſe doe we looke to ſee, we before ſee with our eyes the certainety of thoſe thinges, whereof now we contend in words and writinges.

The heretikes of our time and country, be yet further vrged vvith the practiſe of prayers for the deceaſed, their contrary communion is compared vvith the olde vſage of Celebration: They are aſhamed of the firſt original of their Chriſtian faith, they are vveary of their ovvne ſeruice, they are kepte

kepte in ordre by the vviſedome of the Ciuile magiſtrates, and are forced flatly to refuſe all the doctors.

CAP. XII.

1 THe chiefe argument, *that the Church of God vſed in olde time againſt* Pelagius *the enemy of Gods grace, was this: that at the holy altar the Prieſt prayed to God, for to conuert heretikes and infidells to the faith, and euill liuers wicked conuerſation to vertue and honeſty: the which prayers had bene to no purpoſe, if the grace of God had not borne the principall ſtroke in the chaunging of mans hearte. But being aſſured of this as a grounde, that the prayer of the Prieſt in the whole Churches name at the altar, can not but beare ſingular ſtrength and trueth, it is neceſſarily concluded, that ſeeing the publike miniſter ſo prayeth, that we muſt needes beleue, that God hath mans hearte in his hande, and may turne it to the belefe of his worde, or loue of his will, as he liketh and liſteth: notwithſtanding the perfect freedome of mans will, which by Gods grace is neuer periſhed, but alwayes perfected. And in this aſſured foundation of the publike prayers,* S. Auguſtine *who then was the ſouldier of grace, ſo triumphed againſt one* Vitalis *a Pelagian, that he ringeth him this peale,*

Exerce contra orationes eccleſiæ diſputationes tuas, & quãdo audis ſacerdotem dei ad altare exhortantem populum dei orare pro incredulis, ſubſanna pias voces eccleſiæ, & dic te non facere quod hortatur: & homo in Carthagienſi eruditus eccleſia, etiam beatiſſimi Cypriani librum de oratione dominica condemna. *Holde on fellow, exerciſe thy contentious talke againſt the vſuall prayers of Gods Church, and whẽ thou heareſt the Prieſt of God at his altar exhort the people to praye for the misbeleuers, ſcoffe at the holy wordes, and make him aunſwere, thou wilt not pray as he biddes thee: And being brought vp in the Church of Carthage, condemne withall,* S. Cyprians *worke vpon our Lordes prayer, wherein he teacheth the ſame. I tary nowe the longer on this point, that thou mayeſt learne to kepe an heretike at the bay: and to faſten thy ſtroke ſo ſurely vpon him, that which waye ſo euer he ſhifte, he ſhall*

Epiſt. 107. contra Vital.

beare thy blowe vpon his necke and ſhoulders. It is not for our cauſe taken in hand, that I now ſo much trauell, for that is longe ſith made ſure enough, for all the deuills in Hell, or their followers in earth. But I woulde in this one example of praying for the deade, geue the ſtudious a taſt of all ſuch wayes, as the trueth of all other pointes in controuerſy, may be both ſurely defended, and ſo plainly proued and vpholden, that the aduerſary ſhall not be able to ſay baſſe vnto any one of the leaſt of all the groundes, whereupon Gods trueth ſtandeth. Handeling then our good men as S. Auguſtine *did the like, ſay to them boldely: that the ſame Church which exhorteth the people to pray for the misbeleuers, doth geue vs example to pray for the ſoules departed:* Vitalis *and* Pelagius *were heretikes for withſtanding the one, they muſt needes be as very heretikes for refuſing the other. It was the greateſt extremitie that* Pelagius *coulde be driuen to by force of* Auguſtines *argument, to mocke at the prieſts prayer made at Gods altar, and that which then was ſo foule an abſurditie for thoſe falſe teachers, can it be borne out of ours with honeſtie?* Vitalis *the Pelagian had a foule foyle by* S. Auguſtine, *when he charged him with the contempt of* S. Cyprians *authoritie Byſhop of Carthage, being him ſelfe a chield of the ſame Church: And ſhall they goe away ſo ſmouthly nowe a dayes, not only with contempe of their owne Engliſh patrons and Apoſtles, but with impudent deniall of all the doctors at once, that euer were gydes of Gods Church ſith Chriſtes faith was taught? It was of* Auguſtine *counted a ſingular arrogancy not to praye in that forme as Gods Church and miniſters at the altar both praye them ſelues, and exhorte other to pray: and ſhall it be ſuch prayſe for our preachers to erect a new ſeruice to be checke mate with the olde, to controele the rites and vſages of ſolemne ſupplication in all countries Chriſtianed, and with the true worſhip to baniſh together our fathers faith?*

CAP. XII.

1 IN this chapter, where he vomiteth out nothing but rayling and lying, he doth rather bewraye his owne infirmitie, then touch the ſtrength of our cauſe. For being troubled with a ſore laxe of the tongue, which

I take to be a like diſeaſe in ỹ mouth that it is in ỹ wombe, he guſheth out nothing but bragging, and faceing, ſcolding, and ſclaundering, tauntinge and trifling. And therefore I will but breefely confute his vanity and turne him to his marches to contend in that kind of quarreling. The chiefe argument (he ſayeth) that the Church in times paſt and *Auguſtine* the Churches champion, vſed againſt the *Pelagians*, was to ſhewe that their hereſie was contrary to the publicke prayers of the Church: what ſhoulde I vſe many wordes? I appeale to the iudgement of all Papiſtes, that haue not loſte all vſe of naturall reaſon, and indifferent iudgement, which either haue reade, or will take paines to reade, ſo many workes as *Auguſtine* did write againſt the *Pelagians*, whether of an hundreth arguments, that he vſeth, this inſultation be not one of the feebleſt: which tooke no holde of the *Pelagians* by force of trueth that is in it, but by their owne conceſſion and graunt, of that prayer to be godly and them to be of the Church that ſo prayed. But now the controuerſie is not onely of the ſubſtance of doctrine, but of the Church it ſelfe alſo. And therefore when *Auguſtine* had to doe with the *Donatiſtes* that challenged the Church vnto them ſelues, he ſetteth all other tryalles aſide, and prouoketh onely to the ſcriptures. Therefore (*M. Allen*) if you wil teach your ſchollers to kepe vs at the baye as heretikes, you muſt not teach them to barke and baule, nothing but the Church the Church, like tinckers curres, but you muſt inſtructe them to open conningly out of the ſcriptures how our doctrine is cõtrary to the trueth, and yours agreable to the ſame. I do not blame you if you would faine haue that argument of the Church, without tryall which is the Church, to take place, for it woulde eaſe you and your fellowes of much paine, it woulde ſerue you both for a ſworde and a buckler, all other bookes, arguments and reaſons, might be layed a ſide and keepe ſilence. The Church ſayth it, and we are the Church, therefore it is true. The ſcriptures them ſelues are altogether needeleſſe, where this argument may ſtand for payment. This is ſo plaine a prooſe, that the aduerſaries *ſhall not be able to*

saye baffe vnto it. In deede they were but sory whelpes that could not say baffe to the bleating of such a calfe as you are, which thinke that such a fooliſh cauill, can carry credit with them that haue any cromme of brayne in their heads. The Church prayeth so, therefore it is true. Nay Syr, you pray, and practiſe to controle the word of God, therefore you are not the Church of God. Proue that you doe not so, or elſe prate as long as you wil. And thinke not to dorre vs with *Cyprians* name, where as if you had his iudgement, we might be bold to say as the same *Auguſtine* hath giuen vs example: *Nos nullam Cypriano facimus iniuriam, cum eius quaslibet literas, à canonica diuinarum ſcripturarum auctoritate diſtinguimus. Neque enim ſine cauſa tam ſalubri vigilantia canon Eccleſiaſticus conſtitutus eſt, ad quem certi Prophetarum & Apoſtolorum libri pertinent, quos omninò iudicare non audeamus, & ſecundum quos de cæteris literis, vel fidelium vel infidelium liberè vindicemus. Contra Creſconium Gram. lib. 2. cap. 31.* We doe Cyprian none iniurie at all, when we put difference betwene any of his writinges, from the canonicall authoritie of the holy Scriptures. For not without a cauſe with ſo holeſome diligence is the eccleſiaſticall canon appoynted, vnto which certeyne bookes of the Prophets and Apoſtles doe perteyne, which we dare not iudge at all, according to which we may freely iudge of all other writings either of faithfull men or infidells. And againe in the 32. chapter. *Ego huius epiſtolæ auctoritate non teneor, quia literas Cypriani non vt Canonicas habeo, ſed eas ex canonicis conſidero, & quod in eis diuinarum ſcripturarum auctoritati congruit, cum laude eius accipio, quod autem non congruit, cum pace eius reſpuo.* I am not bound to the authoritie of this epiſtle, becauſe I count the letters of *Cyprian* not as canonicall ſcriptures, but I conſider them by the canonicall ſcriptures, and what ſo euer I finde in them agreeable to the authoritie of holy Scriptures, I take it with his prayſe, that which agreeeth not, I reiect it with his leaue. Iudge here (gentle reader) whether *Auguſtine* would or ſhould with any indifferency, bind either men to the abſolute admitting of *Cyprians* authoritie, wherwith he would not be holden him ſelf,

and

and know *Allen* for a Iangler on *Auguſtines* wordes againſt the meaning of *Auguſtine*, or any reaſonable man.

2. *I would learne by what Churches example they haue leſte out of their newe fangled phantaſticall ſeruice, the offering and praying for the departed. One of them was ſo impudent, to ſay in an open booke that the Lyturgies of the fathers made all againſt the Catholikes, & for the proofe of their falſe aſſertions. Where in ſir I pray you tell me? I woulde call you by your name, if I knew who you were: there you were aſhamed of your owne name, therefore ye ſhall lacke the glory of your aſſertion. But who ſo euer you be, I pray you what affinitie betwixt their office of celebration and yours, doe you finde? they offer the holy hoſte, they worſhip it, they ſhewe it, they pray vnto it, which of all theſe doe you? they bleſſe it with the ſigne of the holy croſſe, they praeliſe the action vpon an altar, how well follow you thoſe? they pray for the deade, they make inuocation ſolemnely to ſainctes, they ioyne with all catholike Churches in the worlde, where is your cauſe here amended, or ours not plainely proued? If their ſeruice like you ſo wel, or at leaſt better the S. Gregories Maſſe, you might with more honeſtie haue choſed for any one of them, then haue forged a newe one of your owne: which in deede is directly repugnant to all other rites in the Chriſtian world. Which you may well terme the ſeruice of contradiction and damnation, as one that neither communicateth with the ſainctes in heauen, with the ſoules in purgatory, nor with the faithfull a liue. And being aſhamed of the Latine Church, you chalenge vn other ſigne of faith out of the Eaſte parte: as though your matter were well amended, if you might ſhake of that faith and worſhip which our countrie in her converſion firſt receiued, and in which till this daye ſhe hath happely lyued, and make the heade of our holy tradition vncertaine, by referring vs vnto an vnknowen origine.*

I geſſe it vvas M. Pilkinton of Dureſme.

2. He would know by what churches example we haue left out of our ſeruice, which he termeth like himſelf, prayers and ſacrifice for the deade, as though he hath not beene often tolde by the example of Gods churche whereof the

haue ſure warrant out of Gods word by example of the eldeſt Church, and neareſt to the Apoſtles tymes, as we haue ſhewed out of *Iuſtinus Martyr* and *Tertullian* before he became an heretike. And as for him, that affirmed the old Liturgies, to make againſt your maſſe, though he be better able to aunſwere for him ſelfe, yet haue I ſhewed alſo, that there are none ſo full of blaſphemy, as your maſſe is. And it is eaſie to be gathered by *Epiphanius*, that the olde forme of liturgie was, but to make mention of the deade, to haue them in remembraunce. And becauſe they vſed to make memory of all ſorte of men that were deade in Chriſt, he expoundeth it according to the errour of his time, that this memory was a prayer for the ſinners, for the iuſt, as Patriarkes, Prophets, &c. a ſignification that they were inferior to Chriſt. A ſimple cauſe why they ſhould be remembred, but this ſhift he is driuen vnto, becauſe he did not cõſider, that the memory and oblation which the olde fathers made for all departed in Chriſt, was a ſacrifice of thankes giuing and not of prayers for them. The ſame order & errour doe all the later liturgies follow, making memory & prayers for all them that are departed in the faith. In the memory of all departed they follow the olde order, in praying for all, they follow the latter error, which had chaunged the ſacrifice of thankes giuing into the ſacrifice of prayer. But herein they declared, that they had not yet generally receiued your newe doctrine of purgatory, becauſe they prayed not as you doe, for them onely that are in purgatory, to whom onely you confeſſe the prayers to be needefull and profitable, but for all that are departed in the fayth of Chriſt from the beginning of the worlde. And now Syr I haue ſhewed, wherein they make againſt you. But where as you taunt at the author of that booke, becauſe he ſetteth not his name vnto it, you ſhew your witte, & bewray your diſeaſe. You can neither tell what to ſpeak, nor yet how to hold your peace. In the margent you geſſe it was *M. Pilkington* of Dureſme: you would faine haue ſuch a man to be your aduerſary, that though you coole the foyle, yet you might boaſt, that you were ſo bold as to fight

with him. But it is an eaſyer matter for ſuch a deſperate dicke to beginning a fraye, then to ende it. If I may be as bolde to geſſe as you: I geſſe that he which made that luſty chalenge of the Papiſt againſt the Proteſtant, promiſing to recant at the ende of euery article, if he colde be aunſwered, was ſuch a tryed *Thraſo* as *M. Allen*: if you aſke me what is the grounde of my geſſe, to omit the ſtile ſomewhat like, I will aunſwere as one in *Plautus* doth: *Credo ſe eſſe ab illo, nam ita nugas blatiit.* I take it to be euen you, you are ſo full of bracing and facing. But who ſo euer he was, was he aſhamed of his name becauſe he ſet not his name vnto it? and was the man of *Cheſter* aſhamed of his name becauſe he ſetteth it not to his treatiſe? Finally be all thoſe Papiſtes aſhamed of their names, which haue written ſo many petty pamphlettes to be caried abrode in Popiſh fellowes pocketis? O intemperate tonge, which can not ſpare ſuch tauntes, as redounde to him ſelfe and his owne good maiſters reproch. Your lyes of offering, worſhipping, and praying to the hoſte be reproued alredy, you ſay we might with more honeſty haue coped for one of thoſe Lyturgies, if we liked not *Gregories* Maſſe, rather then to haue forged a new. I aunſwere we haue with more honeſty reformed our Lyturgie according to the worde of God, and example of the oldeſt Church, then *Gregory*, *Baſill*, *Chryſoſtome*, (if they were theirs) or who ſo euer were authors of thoſe Liturgies, did leaue the auncient Lyturgies that were vſed in the Church before their time, becauſe they did not ſufficiently expreſſe their errors and ſuperſtition, and forge them newe of their owne contrary to the worde of God. And where as you prate of the Latine Church and the Eaſt parte, we neither refuſe the Latine Church while it was pure, nor receiue the Eaſt Church where in it was corrupt, but the ſcripture is a rule vnto vs to iudge all Churches by. Although it were eaſy to proue by that cõtrouerſie, which the Britaynes and the Scottes had againſt the Saxons, about the celebration of Eaſter, that our countrie firſt receiued their conuerſion from the Eaſt Church, whoſe ceremonie they did then defend, euen as the Eaſt Church did

longe before againſt *Victor* Biſhoppe of Rome. By which it appeareth that this lande did neuer receiue the doctrine and ceremonies of the Latine Church before the time of the Saxons. And whereas you ſlaunder vs for referringe our faith to an vncertaine and vnknowen *Origine*, the contrary is manifeſt, when we referre it to no iudgement, or company of men, but to the authoritie of Gods worde and all them that will be ſubiect therevnto. But I tarye to longe in theſe trifles.

3. *Euery man in the primitiue Church counted the ſpring of his faith more pure, and a great deale more cleare, if he coulde againſt an heretike declare by good teſtimony that his beleſe did at length by iuſt counte, fall into the Romane Church. So doth* Irenæus *againſt the* Valentinians, *ſo doth* Cyprian *againſt the* Nouatians, *ſo doth* Tertullian *and* Vincentius *againſt all heretikes, ſo doth* Auguſtine *and* Optatus *againſt the* Donatiſtes, *ſo doth* Hyerom *and all the reſte, againſt the* Arians. *All theſe thought they had a great vauntage, if they could by plaine accompt proue againſt an heretike that their doctrine iſſued from the Byſhop of Rome. Goe whether thou wilt (ſaith* Tertulian) *and thou ſhalt finde ſome Apoſtolike ſeat to inſtruct thy conſcience: thou haſt harde by the* Philippos, *or* Epheſus, *or* Rome, *and there loe fetch me the authority of our faith.* S. Auguſtine *that knewe beſt how to fetche an heretike ouer the coles, vrgeth him euer to reduce his doctrine to ſome Biſhop of* Rome: *when he hath him once at that ſtraite, then loe, he goeth through the whole ranke of holy Byſhoppes by name, to the nomber of fourty well neare. Bring me once an euident declaration that your faith iſſued from any one byſhop of that Sea, and then you may paſſe throw the longe line of that ſucceſſion with out bracke, or any rupture in the worlde. I coulde make accompt (ſayth* Irenæus) *of many ſucceſſions of Apoſtolike Churches: but that were to longe, onely Rome ſhall ſerue, that is the greateſt, the auncieneſt, and beſt knowen, and by the tradition of that Church confundimus omnes eos, we vtterly confounde all heretikes. It is a ſtraunge thinge, that the fathers hauing ſtore of Apoſtolike ſucceſſions, did euer chuſe out for the warrant of their faith*

De preſcri. aduerſ. hæreti.

Epiſt. 165.

Lib. 3. cap. 3

from

from amongest the reste, the Roman Seate: And now when there is no apostolike Church left in the whole worlde but it, that they will seeke to Churchies whereof there is neither certainty, nor succession: when by plaine open dealing we may reduce, and must needes referre our faith to that, which was euer of all other most farre from falshoodde. Note.

3 Euery man in the primitiue Church, compted the springe of his faith more pure, if he coulde deriue it out of the holy Scriptures, and shew the continuance thereof, in any of the Apostolicke Churches whereof Rome was but one. And condemned all heresies of nouelty or later string, which coulde not bring the first author of their heresies, eyther from any of the Apostles: or apostolicke men which cõtinued in the doctrine of the Apostles: as *Tertullian* doth in that booke *De præscriptionibus aduersus hæreses*. The like doth *Irenæus*. And that these men specially named the Church of Rome, it was becawse the Church of Rome at that time as it was founded by the Apostles, so it continued in the doctrine of the Apostles. And these heretikes for the most parte had bene sometimes of the Church of Rome, as *Valentinus*, *Marcion*, *Nouatus*. But none of these fathers, as *M. Allen* woulde haue it appeare, was such a sclaue to the Church of Rome, that what so euer pleased the Byshoppes of that Sea, they were ready to accept. For then woulde not *Irenæus* so sharpely haue reproued *Victor*, as *Eusebius* declareth of him *Lib.* 5. *cap.* 24. *Cyprian* woulde not haue taken vp *Cornelius* and *Stephanus* as appeareth by his epistles. *Hieronym* woulde not haue bene so bolde to call Rome the purple whore of Babylon *Præfat. ad Paulinũ in lib. Didym*. Nor to compare the bishoppe of *Eugubium* with the bishop of Rome *Euagrio*, nor to make the Church of England equall with the Church of Rome: *Nec iam altera Romanæ vrbis ecclesia, altera totius orbis existimanda est. Et Gallia, & Britania, & Africa & Persis & Orient & India & omnes barbaræ nationes vnum Christum adorant, vnum obseruant regulam veritatis. Si authoritas quæritur, orbis maior est vrbe.* Neither must we thinke that there is one Church of

the citye of Rome an other of all the worlde beſide. Both France and Britayne and Africa, and Perſia, and the Eaſte, and India, and all barbarous nations worſhip one Chriſt, keepe one rule of trueth. If authoritie be ſought, the world is greater then one citye &c. Loe Syr, here is a Church and chriſtianity, and a rule of trueth, with out the byſhoppe of Rome, with out the Church of Rome, yea, and contrary to the church of Rome. For to them that alleged the cuſtome of the church of Rome, he ſayth: *Quid mihi profers vnius vrbis cõſuetudinem?* what bring you me the cuſtome of one citye? and *Auguſtine* him ſelfe, that knwe ſo well to fetch an heretike ouer the coles, I trowe fetched *Zoſimus*, *Bonifacius*, and *Cœleſtinus* byſhoppes of Rome meetly well ouer the coles, when he and his fellowes the byſhoppes of Africa, tooke them with plaine forgerie, and falſification of the canons of the councell of Nice. *Conſilio Milebitano & Africano.* As for that which *M. Allen* compteth ſo ſtrange, is for lacke of ſkill and right iudgement. For the ſame cauſe that moued thoſe auncient fathers to appeale to the iudgment of the church of Rome, moueth vs now to condemne the church of Rome of hereſie. wherefore did they reuerence the church of Rome? Aſke *Tertullian*, he aunſwereth becauſe it had by ſucceſſion reteined euen vntill his dayes, that faith which it did firſt receiue of the Apoſtles: Therefore it was a true Church, therefore it was an apoſtolicke Church, which becauſe it doth not nowe, neither hath done of many yeares, and hath nothing to boaſt of, but the empty names of many good biſhops, but thriſe as many more of curſed Antichriſtes, therefore it is nowe a falſe church, and a company of heretikes, departed from the auncient Romaines true and apoſtolicke faith.

4 *Bring my faith once to* S. Gregory, *and the very ſtreame ſhall driue me to* S. Peter *and* Paule, *maugre all their beardes. In which order of Byſhops, finde me one that ſet forth by decree any maniſeſt contrary doctrine, to that which his next predeceſſor did before him mainteine, & I will go ſeeke with the ſtray, a newe mother Church to founde my faith vpon. If all be in this*

ſuc-

ſucceſſion ſalſe and ſounde, what a folly were it to forſake our owne mother, and ſpring of our beleſe, to ſeeke other which haue often erred when they ſtoode, and nowe be almoſt wholy decaide. But yet it is wiſedome for falſe teachers with all force to flie from ſo greate light, as maye ariſe to the trueth by the recogniſing of that ſounde ſucceſſion, and going the iuſte contrary way from the olde doctors faith, it is not to be thought ſtraunge, that they directly ſeeke to ouerthrowe that bulwarcke, which they euer leaned vnto in the ſtormes of ſchiſme and hereſie. The ſhrewes do knowe full well the might of trueth in that Seate and ſucceſſion, to haue beaten downe all their forefathers, the heretikes of all agies. They feare their fall, whoſe ſteppes they follow. They vtter much malice, & torment themſelfe in euery ſermon in vaine: that Church feeleth no ſore, but in ſorow of compaſſion towardes her forſakers: ſhe hath bidden greater ſtormes then this, firſt by tyraunts, then by heretikes, laſt and moſt by the euill life of her owne Biſhoppes. In all which ſhe yet ſtandeth, and euer riſeth to honour, as ſhe is moſt impugned. Their owne preaching hath ſingularly opened the might of God in the defenſe of that Seate of vnity. When they firſt beganne to touche and taunt the Pope in euery ſermon, in euery playe, in booke and balate, men that before liuing in faithfull ſimplicitie much medled not with his matters, nor often heard of his name, beganne ſtraight vpon their buſy ralinge, to conceiue by reaſonable diſcretion, that there lay ſome greate grounde of matter and weight of trueth vpon that point which they coulde not digeſt in ſo many yeares bauling and barking at his name: they ſaw the Pope euer in their way, neuer out of their mouth, and they doubted not but that ſingular hatred grew vpon ſome great importance: and ſo admoniſhed luckely by the aduerſaries, they ſought the bottom of that perfecte and deepe hatered, and found that it was the olde ſore of the Arians, and diſeaſe of the Donatiſtes, and common to all heretikes: they perceiued by S. Cyprian that the firſt attempte of ſuch men, was to driue awaye the paſtor, that they might with out reſiſtance deuour and deſtroie the flocke. And which was the pricke of all their endeuours, to take from vs the acknowledging of the great and ſingular benefite of our conuerſion to the faith: that in ſtopping the heade of that condeth, and plentifull well of our faith,

De ſimplicit. prælatorum.

By heretiks preaching many are become Catholikes.

they might in heate of contention and hereſie, caſely drie vp the whole iſſue therof. And this earneſt conſideration cauſeth many at this daye to forſake their hereſies: and to be a greate deale mo at this time, which know the trueth of this matter, then when they beganne firſt to preach thereof.

4. Bring this mans faith to *Gregory*, & then the ſtreame ſhall driue him to *Peter* and *Paule*, Nay *M. Allen* bring you your faith from *Peter* and *Paule* by good teſtimony of their holy writings, and then you ſhall not neede to rowe in *Cocke Laurels* bote, neither with ſtreame nor againſt it. But you offer vs fayre play, we muſt bring you one Biſhop of Rome, that did ſet forth by decree, any practiſe of contrary doctrine, to that which his next predeceſſor did before him mainteyne, and you will ſeeke a newe mother Church. If I ſhould bring you *Sabinianus* which controlled the decrees of *Gregory*: or *Stephanus* that condemned the decrees of *Formoſus*, from which time the ſtory teſtifieth, that it grewe vnto a cuſtome, that euery Biſhop would cõdemne his predeceſſors decrees, you woulde aunſwere that all this was without your compaſſe. So will you ſay if I name *Honorius*, who was an heretike of the ſect of the Monothelites, condemned both by his ſucceſſor and by a generall councell. I bring no ſmall proofes *M. Allen*, but ſuch as you can not wiſh for greater. Looke in the ſixt generall councell, holden at Conſtantinople. *Acti.* 13. there ſhall you reade that the decretall epiſtle of *Honorius* whereby he confirmed *Sergius* in his hereſie, was redde, and burned, & *Honorius* him ſelfe anathematized, as an heretike. Loke a litle further vnto the 18. action, there ſhall you find the decretall epiſtle of Pope *Leo* the ſecond, written to the councell wherein he condemneth *Honorius* his predeceſſor for an heretike, and his doctrine for hereſie. But what ſay you to *Liberius* & *Felix* whereof eyther one, or as *Ieronym* affirmeth, both were Arians? how were their decrees liked of their ſucceſſors? how did they allowe the decrees of their predeceſſors? Finally where as you ſay, that our earneſt & often preaching againſt the Pope hath wonne you ſo many Catholikes, we

will

will by Gods grace continue to gratifie you ſtill by that meanes, and geue you good leaue when you haue counted your cardes, to boaſt of your winnings.

5 *But I will not preſſe them ouer ſore: ſuppoſe I graunt them that which they would ſo gladly winne: that we had not our faith firſt from Rome, though it be as falſe, as God is true. But ſuppoſe it were not ſo, and I geue you leaue to father your faith where you will. If it be not vpon* Latimer *(whome a fooliſh fellowe, in the booke of conference betwixt* Latimer *and* Ridley, *termeth the Engliſh Apoſtle: as one more worthy of that name (as he ſayth) then* Auguſtine, *but elſe where you will: and when you haue done, proue me that your mother Church prayeth not for the departed in her Maſſe and ſolemne ſeruice, and you ſhall be exalted vp for euer. And at your next chaunge frame your newe communion after that olde vſage on Gods bleſſinge: If you can finde any forme of celebration farre enough from ours, followe it and ſpare not.*

But I am ſure, you ſhall neuer be hable to finde any olde ſeruice in the worlde fit for your newe diet. They be all to much like our Maſſe for your purpoſe, as in deede alone in euery pointe of importance with ours. As the Churches to whome they belonged, perfectly before their decay, in faith and vnity agreed with ours.

Our Maſſe is all one vvith the Maſſes of all other cuntries and tymes.

5 Although we account *Latimer* for a worthy teacher, and more worthy of the name of an Apoſtle for his apoſtolike doctrine, then *Auguſtine* the Monke, yet builde we our faith (as you know) neither vpon him, nor any other, but onely vpon the word of God. And as for our mother Church, is no certayne place, or company of men in any one place vpon earth, but Ieruſalem which is aboue, is mother of vs all. *Galat.* 4. And who ſo euer were children of this Church, would neuer find fault with our communion, which can not be condemned by the worde of God, and therefore careth not for the compariſon of the cuſtome of other men which whether they vſed the like or not, in forme of wordes, which is not materiall, ſo they vſed not other ſubſtance of matter except they did it beſide the

word of God. How like your Masse is to other coūtry masses, when there was neuer any masse but yours, I leaue it to consider and compare to all them that had rather see the truth them selues, then to be deceiued by you.

6 *I am sure when you can not like your owne communion, ye woulde not be pleased with one of an others making. But an other you must needes haue, and further you must go from vs, walke forwarde you will to the extreme ende of heresie, and vtter denying of Christianity. All the world can not stoppe your falling from the hill of Gods Church, till you come in the bottomlesse pit of Hell. I woulde be loth to sclaunder them with the brute of the worlde, which though it be in euery mans mouth, that they like not this communion, yet vpon that rumour I would not haue sayd so farre, but that they haue vttered their owne meaning, in a treatise of their owne making, in these wordes:* In mariage as in all other thinges beside, we are but to much like vnto them: that is our fault generally that we differ not more from them in all our ministerie. *These wordes vtter their griefe that they can get no further from vs in their seruice: and that you be not deceiued, the author of this booke where this complainte is made, knoweth well the meaning of his fellowes herein, and how gladde they woulde be shifting forwarde. They sit on thornes till they be doing with a newe guise. It is no worse man then the B. of Duresme that taketh colde in so longe a stand of their communion. My simple head coulde not deuise how they might possibly go forwarde, and kepe them with in any bonde of Christianity. What they caste in their braine for their further proceding I can not tell, the serpent is suttel, and our sinnes be greate.*

Against the Chester mā.

6 If any man mislike the forme of our seruice, as not differing sufficiently from yours, he sheweth his greatest zeale in detestation of your idolatry and blasphemy. In the meane time what neede this great wondring, for once or twise alteration in the forme, where the matter is still reteyned, when if we shall beleue your owne stories, your seruice hath not had much lesse then an hundreth innouations,

ons,

ons, ſo often as one peece or other was added or patched to it. And yet in this one cuntry of England, howe many diuerſe formes of ſeruice had you? ſo that you could neuer grow to vniformitie? Yorke, Salesbury, Bangor, Hereford, &c.

7 *I much maruaill not nowe, to ſee the temperall Magiſtrates of their wiſedome, to hedge theſe mens wantonneſſe in all their ordre of life: for they are ſo dronken and drowned in hereſie, that they haue no ſenſe of common reaſon. VVhat a do had the magiſtrates to make theſe wylde men go in prieſtelike apparell, to kepe their Roschettes, to obſerue ſome ſteppe of antiquitie in their maners? How they were driuen to tempre their luſtes in prouiſion for ſome ordrely choiſe of their wiues: that ſeeing them haue no reſpecte on what women they light, that by Iuſtices of peace yet, they might be beſtowed, if not well, yet with their leſſe diſhoneſtie, vpon perſons not openly infamous. Such fellowes are more fit to be gouerned, then to beare rule ouer other: in whome without conſtraints you ſhall neither finde comelyneſſe in maners, ordre in life, nor conſtancy in religion. God of his mercye geue them ſome light to ſee their owne miſery, and the ſpirite of humilitie to ſubiect them ſelues in time to Gods Church, that is ſo carefull ouer them, though to their owne great harme, they ſo deadly hate her. They can ſhowe no cauſe in the world, why they neede in any one pointe of all thoſe which at this daye be in controuerſie betwixt them and their owne mother, rather to credit their owne phantaſies, then her graue authoritye: which onely without farther queſtioning, with obediēt children maketh more, then all argument or eloquence of man, in the earth.*

Looke the Iniunction for the mariage of Prieſtes & other thigs.

7 If the ciuill Magiſtrates haue thought good in ſome outward ceremony or vſage, to beare with the infirmitie of the weaker ſort of your ſide, in hope to winne them, it is a ſmall matter for you that are the obſtinate of that ſecte to triumphe vpon, when all your blaſphemous doctrine is aboliſhed, and nothing left but a fewe ragges of your robes to looke vpon. And as for the iniunction for Prieſtes mariage, was either to ſtoppe your ſlaunderous mouthes, when

godly miniſters wiues ſhould haue teſtimoy of their honeſtie by men of ſuch credit, or elſe to bridle the luſt of your owne tounebulls the popiſh Prieſtes, which when licence of whordom is denied them, and liberty to marry permitted them, would make no better choyſe perhaps of their wiues, then they did before of their women. We can ſhew no cauſe in the world you ſay, why we neede in any one poynt of controuerſie depart from your Church: yes *M. Allen*, this one cauſe ſhal ſerue for all, becauſe your church is departed from the truth of Gods word, and dare not abide the tryall thereof, but will ſitte like a proud dame in a chayre, & controll the Scriptures, the ordinance of Chriſt, and the commaundements of God him ſelfe. But how ſo euer you boaſt of her faſt ſitting, ſhe ſhall downe, ſhe ſhall downe, euen to the bottome of hell.

The youngers, muſt thus poſe their maiſters.

8 *And for ſuch as maye for their ſimplicitie be ſoone deceiued by following other mens errors, with whome the names of doctors, or the onely bare bragge of ſcriptures, are as good as the allegation of places: Let them aſke of their teachers howe they can ſhifte themſelfe when they ſee the practiſe of Gods Church generally ſo plaine for all Catholike aſſertions, as for the article of praying for the deade, amongeſt many other the like, is nowe before proued. Call vpon them, and aſke them in earneſt, becauſe it lyeth vpon thy ſaluation, whether thou muſt giue any credit to the perpetuall agreement and conſent of all auncient doctors? If they ſaye yea: deſire them to aunſwere firſt to all theſe places, ſo euidently confirming our purpoſe, that they can not abide any cloude or couer of mans ſutteltye, for their ſhifting to any forged ſenſe. If they can not, yet let them alleage ſome place of any auncient writer them ſelues, which do expreſſely denye purgatory or prayers for the deade: as we for the confirming therof haue done in plaine termes with out crafte or colour many. If they be not able to do ſo much, yet go further with them: aſke them whether they haue any expreſſe wordes in ſcripture that denie prayers to be profitable for the deade, not by a fonde geſſe of their owne heades, corrupt conſciences, or preiudicate mindes, expounded to that purpoſe, but I ſay by expreſſe words: or at leaſt*

(which

(which is liberty enough) expounded for that meaning by any one man of all the antiquitie. If they can alleage thee but one worde of ſcripture conſtrued of any one, I ſay in all ages, to confirme their vnderſtanding to be currant, and not framed for their phantaſie, to ſerue the neceſſity of their cauſe, be bolde to followe them. I woulde not put them to the paines to make diſcourſe throughout all ages, churches, times, and doctors, as we haue done: but onely lea them to kepe their credit and ſcholars, and to ſaue their honeſties; bring but one or two of all that euer wrote in the compaſſe of Gods Church, and thou maieſt with leſſe daunger, and better reaſon, follow their doctrine. But there is no one ſuch place, I aſſure the good reader, neither in ſcripture, doctor, nor councell, nor countrie, nor age ſith the worlde beganne. I will go ſo farre in this point: where there was euer ſteppe of any true worſhip of God, there was prayer founde for the dead alſo. They can not ſhew me any forme of miniſtration in the Chriſtian world, that was approued, which hath it not expreſſely: if it be knowen that it was in deede the ſeruice of any auncient Church, not corrupted by them ſelues. The ſame I dare be bolde to auouch for the lawe of nature, and Moyſes, becauſe it is proued already. All their bragging of the example of the primitiue Church, the maſſes of other countries, of the doctors, of the ſcriptures, of the councells, is but an vntollerable deluſion and abuſe of the ſimplicity of ſuch, as be not ſkilfull in the authors whome they name. For when the matter comes to an iſſue, when they be harde holden, either in this or in any other matter: thē the doctors, (whom they chalenged before the ſimple for their partakers) were but men, then they might erre, then they haue learned onely to credit the holy Scriptures, then there is nothing but Gods worde and booke with them: which els full faine would haue the doctors conſent, out of whom it were but a meane place which they would not alleage for their purpoſe, if it might be founde. Then if deniall of all the doctors iudgements ſerue not their turne, In accuſationem ipſarum ſcripturarum conuertuntur: they will not ſticke boldely to condemne the holy Scriptures with all. Irenæus Lib. 3. cap. 2

8 Now the youngers muſt poſe their maiſters (as *M. Allen* a paſſing good Logician doth teach them) yea and

that is more, he will teach vs what to aunſwere alſo, but ſauing his wiſedome, he muſt geue vs leaue to aunſwere for our ſelues. Firſt if we be aſked howe we can ſhifte our ſelues againſt the generall practiſe of Gods Church, for all popiſh aſſertions, and namely this of praying for the deade: we aunſwere, that we deny the practiſe to be generall, becauſe we finde it not in the holy Scriptures, nor in the moſt auncient writers, that lyued with in an hundreth yeares and more after the time of Chriſt. And to the particuler practiſe of the later times, we aunſwere, that it is not ſufficient to controll the auncient doctrine, and primer practiſe. If we be required to ſhew ſome place of any auncient writer, which denyeth purgatory or prayers for the deade, we haue already ſhewed that *Auguſtine* ſome time doth doubt whether there be purgatory, ſome time affirmeth there is no meane or thirde place, but heauen for the elect, and hell for the reprobate, likewiſe for praying or ſatisfying for the deade, we haue alleaged *Cyprian* and others: your owne common law, out of *Hieronym*, ſayth, that the prayers of the liuing profit not the deade. 13. *quæſt.* 2. *In præſenti ſæculo &c.* In this preſent worlde, we knowe that one of vs may be helped of an other, either by prayers or by counſell, but when we ſhoulde come before the iudgement ſeate of Chriſt, neither *Iob* nor *Daniel* nor *Noe*, can intreate for any man, but euery man muſt beare his owne burthen. Yea *Gelaſius* the Pope ſayth, that no man can be abſolued of the Pope after his death 24. *q.* 2. *Cleganter*. Wherefore ſerue the Popes pardons then? To that which is required of the expreſſe word of God, forbidding prayers for the deade, we aunſwere, that all places of ſcripture, that forbidde prayers without fayth, forbidde prayer for the deade, for faith is not euery mans vaine perſwaſion, but an aſſurance out of the worde of God, which becauſe we can not haue in praying for the dead, therefore we are forbidden to praye for them. If it be againſt the hope of Chriſtians to morne for the deade, much more it is againſt the fayth and hope of Chriſtians to praye for them. For by our prayer we ſuppoſe them to be in miſery whome the worde

worde of God doth teſtifie to be in happines, to be at reſt, to be with Chriſt, *Iohn* 17. *Apoc.* 14. And as for a place ſo expounded by an auncient writer, I will ſeeke no farther then the place of *Hieronym* euen now alleaged out of your owne canon lawe vppon 2. *Cor.* 5. referring the reader to many other places alleaged in this aunſwere, as out of *Cyprian, Origene* and others, by which the intollerable lying, bragging, and rayling of this miſcreant, ſhalbe better confuted, then by any contradiction of wordes. And where as he ſayeth we chalenge the olde doctors before the ſimple, for our partakers, whether they be ſimple or wiſe before whom we ſpeake, as we ſpeake not alwayes before the ſimple onely, but often times and commonly before as wiſe and well learned men as *M. Allen*, we neuer make any ſuch challenge of them as the Papiſtes doe, which offer to ſtand to their iudgement in all thinges, and yet in moſt thinges yea in the cheefeſt pointes of religion, that be ſo in deede, or be ſo compted of them, they are contrary to the doctors and olde councells, for which cauſe, and not for confirmation of trueth, we alleage the authoritie of men, for we haue learned, as *Auguſtine* ſayth, to geue this honor, only to the canonicall ſcriptures, that we muſt beleue them with out controuerſie, and all other writings we receiue ſo farre as they agree with the ſcriptures and not other wiſe, wherefore we doe not onely ſaye that the doctors haue erred like men, but we haue proued it, ſo that the Papiſtes them ſelues can not ſaye naye for ſhame. But to that he ſayth, we doe boldely condemne the holy Scriptures, that it out of all meaſure impudent, and ſclanderous. And that which he citeth out of *Irenæus*, belike as he had it of ſome fooliſh prieſt, that fedde him with notes of doctors, or as he is impudent enough, to peruerte the fathers meaning, him ſelfe, ſo if he had alleged the whole ſentence he might well haue taken him ſelfe, and the reſt of his fellowes by the noſes, for heretikes, by the iudgemẽt of *Irenæus*, whoſe wordes be theſe. *Cum enim ex ſcripturis arguuntur, in accuſationem conuertuntur ipſarum ſcripturarum, quaſi non recte habeant, neque ſint ex authoritate, & quia variè ſunt dicta, &*

quia non possit inueniri veritas, ab his qui nesciant traditionem, non enim per literas traditam illam, sed per viuam vocem. When they be confuted by the scriptures, they are turned into the accusation of the scriptures them selues, as though they were not well, nor of sufficient authority, both because the trueth can not be founde of them which knowe not the tradition, for that was not deliuered by writing but by worde of mouth. How saye you *M. Allen*, who is an heretike by *Irenæus* iudgement? who accuseth the scriptures as though they were not of sufficient authority, who sayth the scriptures are like a nose of waxe? who saye the trueth can not be founde in scriptures without tradition of unwritten veritie? In good sooth *M. Allen*, you haue the worst grace of any that euer I knew, in alleaging the sentences of the doctors, for you alleage fewe or none, but either in whole or in parte they make against you.

9 *But if you thinke that I feare of them, you shall see what shameful shifts the maisters and captaines of the contrary assertion haue deuised for the defense of them selues: I dare say if the studious be but any whit indifferēt, he will leaue their schoole for euer. The chiefe Captaine of all these contentious heades, like an vnshamefast childe, affirmeth that the doctors praysed and followed the common errors of the ignorant people, in almes and prayers for the departed.*

Brentius *answereth, that* Tertullian *making mention of yearly oblations for the deceased, tooke his error of the hethen vsage of the gentility. And* Augustine *(he saith) affirmed purgatory, prayers, and almes for them for the affiance that he had in mens merites towardes the remission of sinnes.* Melanchon *(as though he were no man that might erre himselfe) sayth the doctors were men, and discented amongest them selues. As for the vsage of any celebration in the worlde, what reason can it haue with these champians, when* Caluin *confesseth in plaine termes, that the celebration of the Sacraments hath bene contaminated euen in a maner sith the Apostles time, and first planting of our religion? and to reduce it to the puritie againe, that man frames a newe one of his owne? so farre from superstition, that*

In confessione VVittember.

In Apologia.

Instit. de Cœna.

that is hath no steppe of religion or true worship of God. But well, the worde of God is yet safe with them, there a man may holde them. No surely: they are as false with the very scripture it selfe, when so euer it maketh against them. Brentius *before named, is not ashamed to saye that he pardoneth the author of the* Machabeis *of his error and ignorance. And that thou may see the perfect image of a prowde heretike,* Caluin *sayth thus: as for the booke of the* Machabeis *I will not vouchsafe to make answere to it. Mercifull God what faithfull hearte or eare coulde abide these blasphemous tongues? who of vntolerable arrogancy doe so deface the examples and doctrine, not onely of the pillours of the whole Christian Church, whome they impudently for lacke of a more reasonable answere, condemne not onely of simple ignorance and errour in this point, with the residue of the whole faithfull people, which surely is euer much to say of such learned and godly men as they were, but also of wilfull errour and superstition, in bearing and maintenance of the common ignoration, and ethnicke persuasion of the worlde in their dayes: and following the heathen vsage of the gentilitie. And yet not contente therewith, these lying maisters of their meere mercy be contente to offer a pardon to the author of that booke for his errour, which booke the whole catholike Church of God through out Christiane dome taketh for canonicall scripture. Which arrogancy and passing boldnesse, although I perswade my selfe no vertuous man will in them allowe, sith they stande being put to their shiftes, vtterly doe condemne those fathers, whose names with great ostentation they often to the simple repeate to make them suppose they be not with out scripture or doctors for the proofe of their wilfull heresies, yet euen the very answere it selfe which they imagine here in to disgrace the doctors, and delude the ignorante, is contrary to it selfe in sundry points. For they one while affirme that* S. Augustine *and others allowed that errour which the people by their superstitious deuotion had before their time brought in to the prayers of the Church: and an other while, that* Iudas Machabæus *did institute it, who was before these authors diuers hundreths of yeares: and somewhile that they borowed it of the gentilitie, all which pointes be repugnant eche to other. For neither coulde that beginne in our Christian do-*

flowre dayes, which was vſed before Chriſtes birthe: neither needeth they to borowe it of the heathen which was in eſtimation and prayſed amongeſt the Iewes.

9 We neede no ſhiftes *M. Allen* for the authoritie of the doctors, whome we neuer allow for canonicall Scriptures, and therefore we may boldly ſay, as *Auguſtine* ſayth of *Cyprian*, what ſo euer we find in them agreable to the Scriptures, we receaue it with their prayſe, and what ſo euer is diſagreeable to the Scriptures we refuſe with their leaue. Now by what meanes they fell into this errour that maintained prayer and almes for the dead, I ſhal haue better occaſion to ſhew in the aunſwere to the 14. chapter, although it be not greatly material, to know how they came into errour, when it is ſufficiently proued that they did erre. As for the abridgement of *Iaſon*, & Cyrenians ſtory, which *M. Allen* maketh ſuch a precious iewell, I haue aunſwered inough before, that the author him ſelfe, deſiring pardon of his readers, hath teſtified ſufficiently, that he was no ſcribe of the holy Ghoſt, as alſo by many other vnauoydable reaſons, with the conſent of the Catholike Church, which it were ſuperfluous here to repete. Finally whereas you ſay, that our aunſwere is contrary to it ſelfe, you ſeeke a knot in a ruſh. For all may be true. Firſt the deuill ſuggeſted ſuperſtitious deuotion into the Gentiles, by peruerſe emulation of whom, *Iudas* might be deceiued, and his fact giue occaſion to the ignorant people of errour, and their ignorance firſt winked at, becauſe it had a ſhew of pietie, confirmed by cuſtome, might at length be allowed of *Auguſtine* and others who neuer weighed the matter by Scriptures, but by the commō practiſe. And this I thinke is the right degree of prayers for the deade and purgatory.

That the praying for the dead was appointed to be had in the holy ſacrifice, by the Apoſtles commaundement and preſcription: And that our doctors by the maieſty of their name, beare downe our light aduerſaries.

CAP. XIII.

1 *BVt that this falſhood may better appeare in theſe men, we will by good teſtimony trye out, when and by whom, the oblation and ſacrifice with other ordinarie reliefes of the departed were ſo vniformely vſed through the Chriſtian worlde: as like wiſe is ſhall be profitable to conſider, who were the firſt authors of the contrary opinions. And that the holy Ghoſt by the Apoſtles owne preaching and preſcripion, was the firſt author of this ſolemne ſupplicatiō in maſſes of all vſages for the departed, I might firſt proue by this generall rule of S. Auguſtine.* Quod vniuerſa tenet eccleſia, nec concilijs inſtitutum ſed ſemper retentum eſt, non niſi authoritate apoſtolica traditum rectiſſime credimus. *that which the whole Church obſerueth, and hath alwayes ſo bene kepte, being not inſtituted by any Councell, it can not otherwiſe be had, but by the Apoſtles authoritie and tradition. And ſo by the like ſaying of* Leo *the greate.* Dubitandum non eſt, quicquid in eccleſia in conſuetudinem eſt deuotionis retentum, de traditione apoſtolica, & de S. Spiritus prodire doctrina. *It can not be doubted, but that what ſo euer is in the Church by generall cuſtome of deuotion kept and maineined, it came out of the Apoſtles traditiō, and doctrine of the holy Ghoſt. But I will ſeeke with them by certaine demonſtration, and plaine ordre of reaſon that it muſt needes ſo be. Praying for the deade was inuented by no man ſith the Apoſtles dayes: there can no one be named by the aduerſary, before whome I can not name an other that praide for the dead. Let him ſay where he liſt: this man or that man was the firſt that euer praide for the deade in Chriſtes Church: if I can not ſhewe an other before him ſo named, to haue praide alſo, we will take him for the firſt author, and then he fully ſtoppeth our courſe that we can not bring this obſeruation ſo high as the Apoſtles dayes. But if the aduerſary can apoint me out no time nor perſon that began this vſage, before which I am not able to proue it was practiſed, then they can not let vs but we muſt needs drive it vpwarde, to the Apoſtles and Chriſtes owne inſtitution.*

Epiſtol. ad Ianuar. & de Baptiſ. contra Donatiſt. lib. 4. cap. 24.

Sermone. 2. de ieiunio.

A ſure vvay to try the beginning of any doctrine.

CAP. XIII.

1 IF prayer for the deade was appoynted by the Apoſtles commaundement, why is there neuer a worde

thereof in their writinges? there is warrant for lesser matters then this is made of, why is this and all other papish trash counted their tradition, which can not be warranted by their writing? If I were disposed to pose you, this question would make you clawe your poll an hundred times before you could imagine any coulorable aunswere. for right aunswere you shall neuer be able to make. But I take not vpon me to pose but to aunswere, first your authoritie of *Augustine*, serueth not your turne, for prayers for the deade haue not bene alwayes obserued, namely in the Apostles times, nor long after. The saying of *Leo* the great, may be backed with the writing of *Leo* the great. *Epi.* 10. *Sed in hanc insipientiam cadunt, qui cum ad cognoscendum veritatem aliquo impediuntur obscuro, non ad propheticas voces, non ad apostolicas literas, nec ad euangelicas auctoritates, sed ad semetipsos recurrunt. Sed ideò erroris magistri existunt quia veritatis discipuli non fuerunt.* They fall into this folly, which when they be hindered by any obscuritie, to knowe the truth, haue not recourse to the words of the Prophets, nor to the writings of the Apostles, nor to the authoritie of the Gospell, but to them selues. But therefore are they maisters of error, because they haue not ben schollers of truth. In these words *Leo* as great as you would haue him. maketh ỹ Scriptures, & not customes or traditiõs, the rule of truth. But I will come to your demonstration, which you call a sure way to try the beginning of any doctrine, yet vnder correction of your demonstratiue Logike, I may be bold to say it is not the proper way, nor the way by which all doctrine may be tryed, and so you breake 2. of those principal rules, that *Aristotle* giueth for demonstration καθ' ἑαυτο and κατα παντος for the proper way to try all doctrine is by cõferring it with the word of God Againe the first author of euery heresie can not be named. There was one heresie of them that were called *Acephuli*, because there was no head knowne of them. It is harde to name ỹ first authour of the *Manichees*, whom the heretikes them selues call an Apostle of Christ. The *Chiliastes*, the *Ophites*, the *Caineanes*, ỹ *Sethoites*, the *Adamianes*, the *Melchezedachianes*, the *Apostolike*, the

the *Hemerobaptiſtes*, and an hundred more hereſies, ſhall they be thought to haue their hereſie from tradition of the Apoſtles, if the firſt author of them can not be named? & yet I weene it will be hard for him to proue out of any authenticall writer, that any before *Tertullian*, either named or allowed prayer for the deade, who was almoſt 2. hundreth yeares after the incarnation of Chriſt.

2 *If they anſwere me, that this vſage is crept into the church ſith the Apoſtles time, though the firſt author can not be known: I will alſo prouide, that there no ſhift ſhall ſerue them. Therefore I aſke them whether that man which firſt preached it, was reſiſted by the reſt of Gods Church which before his preaching beleued the contrarie, or no? That is it ſay, this doctrine of praying for the deade when it firſt came into the church, did any of the true paſtors free from the ſame error, barke like a good ſhepheard againſt the beginner of that, which they count ſo great a corruption of trueth? Or all the Church was corrupted with it on one daye? ſay what you thinke likeſt in this caſe, anſwere with any probability or reaſon if you can: ſaye plainely, was our doctrine neuer preached againſt, or neuer? if it neuer were preached againſt, then it neuer beganne as any noueltie or newe doctrine? For it coulde not be that the Church being free from that doctrine, ſhoulde ſtraight without contradiction allowe that, which they liked not before. Howe can any man ariſe in the common welth, and bring the vtter decay of all the olde ordres which he findeth, and erect vp a new deuiſe of his owne, and neuer man ſpeake a word againſt him, but all in one moment allow and like the ſame, and that without all recorde by memory or monument of any chaunge? But this thinge is moſt farre from the Churches and Gods paſtors diligẽce, that neuer receiued falſe doctrine without open contradiction, and plaine noting the party that firſt began it, as we ſhal plucke our gentlemen by the ſleeue a none. All thoſe that haue any ſkill in the antiquitie, will beare me recorde, that the paſtors did neuer holde their peace when any wolfe did but once open his mouth againſt the ſheepe. They can tell, that ſhe did neuer beare the preaching or practiſe of any falſe and erroneous doctrine for one day together. then it muſt needes conſe-*

quently followe, that the doctrine of purgatory and oblation for the departed with ſtill conſent of all nations receiued in the Catholike Church, had no beginning after the firſt inſtitution of our faith and worſhip of God, but hath ioyned from the firſt grounde of our Chriſtian inſtitution in Chriſtes faith, with that ſacrifice and due honour of God which the Apoſtles by the ſuggeſtion of the holy Ghoſt planted in all nations with the ſame faith. Thus I make my argument: euery falſehood was preached againſt, and withſtanded when it is firſt entered, but this doctrine of purgatory and praying for the deade being alwayes vſed: was neuer controwled nor gainſaide in Gods Church, therfore it is no falſehood, nor euer had any later inſtitution then the Apoſtles owne preſcription.

Note.

2 Suppoſing that this errour crept into the Church, though the firſt author thereof can not be knowne, he demaundeth whether any man preached againſt it when it began firſt to be receiued. I aunſwere if the Paſtors of the Church had done their duty to the vttermoſt, it could not ſo eaſily haue preuayled. And yet it is not to be thought but that ſome of the true Paſtors in that tyme, oppoſed them ſelues againſt it, although the hiſtory of the Church in that time when it began to be ſpreade, is to briefe & vnperfect, that we ſhould be able to name, who they were that preached againſt it. Of ſo many hereſies as *Epiphanius* nameth in his time, it were hard to require and vnpoſſible to ſhew, who preached againſt euery one of them, at their firſt entrance, & yet they be damnable hereſies. In *S. Auguſtines* dayes, of whoſe time the hiſtory of the Church is largely ſet forth vnto vs, who preached or writte againſt that error which he and *Innocentius* Biſhop of Rome, & al the church as he confeſſed did hold, that infants muſt receiue the holy communion or elſe they ſhould be damned? Who preached againſt this error, except perhaps the Pelagians that were horrible heretikes? Was all the Church corrupted with it in one day? If euery hereſie had bene beaten down as faſt as it ſprang, Antichriſt ſhould neuer haue ſet vp his throne in the temple of God. If God had not ſent into the world

world the efficacy of error, that they which refused to beleue the truth, should be iustly condemned to beleue lyes: the man of sinne and sonne of perdition, had neuer aduaūced him selfe aboue all that is called God. 2. *Thessal.* 2. And therefore *M. Allen* plucke not vs by the sleue, but your self by the nose, you are the heretikes that refuse to beleue the truth, you are they that turne away your eares from truth to fables, you are they that attend to spirites of error and doctrines of deuills, forbidding to marry, and abstayning from meates which God hath created to be receiued with thankes giuing. There is the brande marke of Romish religion, that all the water in Tiberis nor in the Ocean sea, shal not be able to wash out. Must we finde out the authors of your heresies? Nay iustifie them your selues by the worde of God if you can, And because you bring in a witty example of the common wealth, I will aunswere you with the like. Must the Magistrate either iustifie a theeues possession, or else bring out the author where he had it? Nay the theefe must bring out good proofe, howe and by whom he came by such goods, or else he is worthy to be serued like such a one. So shall you not compell vs to tell you, where, when, or how your heresie came in, seeing it is sufficient for vs to shew, that it came not from God, nor by the Apostles, nor through their doctrine. But you doe well to conclude your reason in a syllogisme, for then by the weakenes therof doth appeare your *maior* and *minor* be both false, or at the least wise vnable to be proued of you. For euery falshod hath not bene preached against, at the first entry. And how are you able to proue, that purgatory and praying for the deade hath not bene preached against? therfore your conclusion is as true and as certeyne as your premisses.

3 *But what needes all this a doe? by their owne consens we shall drive this doctrine thirteene C. yeares vpward. For so neare was* Tertullian *the Apostles dayes, whome they confesse to haue practised that poinct of oblations for the deade. And aske him where he had it (for surely he inuented it not him selfe) and he appointeth vs to his forefathers: he nameth the Apostles for the* De corona militis.

authors and founders thereof, as of many other thinges, which he there reckeneth beside, that were generally receiued, and nowe be of heretikes likewise contemned. We might yet steppe two C. yeare forward, and find amongest the Apostles owne hearers, the same doctrine both allowed and practised, but that they will make exception of Dionysius *and* Clements *workes (such shiftes men must finde that will defend falshood.) Other I will name, that be out of their exceptions: Who I thinke as well for their time, knowledge, and credit, as their excellent vertue, both can and will better tell the origine of that thinge, the authors whereof were more nigh their time then ours. If they woulde beleue* S. Augustine, *as they often professe they will, the matter might soone be ended: but because I feare they stand so much in the corrupt conceite of their owne singularitie, that they will be bold to reiect him, I shall both lay him to their charges & diuers other of greater antiquity that shal in expresse words affirme this vsage to come from the Apostles owne schoole. That thereby they may either acknowledge their errors, or else by such graue and vncorrupt iudges, be condemned of willfull malitious blindnesse.*

Ser. 32. de ver. Apost. *Thus* S. Augustine *writeth. By the prayers of the holy Church, the profitable sacrifice, and almes bestowed for the soules departed, out of all doubt the deceased be releued, so that thereby almighty God may deale more mercifully with them the their sinnes required. For this practise deliuered vnto vs by our fathers, is obserued vniuersally in Christes Church, that for such as be departed in the communion of Christes body and bloud, when at the sacrifice they be orderly named, praiers shoulde be made, and the same sacrifice mentioned to be done for them. Here, by his words thou vnderstands, that the profit rising by the prayers or sacrifice to the departed hath no doubt in it. They were through the world vsed, not in the Church which they say hath bene for nyne C. yeares corrupted by superstitious ignorãce, but in that Church, which our aduersaires doe confesse, maugre their heades, to haue bene holy, Catholike, and Apostolike. And it was not then begon, but receiued by the prouision of Gods holy spirite, of the Apostles: whome he calleth the fathers of our faith.*

3 It is not denied, but *Tertullian* maketh mention of obla-

oblations for the dead, but what kind of oblations, it is not yet agreed vppon, but ſuch they were, as were offered for mens birthes, for they be ioyned togither. *Oblationes pro defunctis, pro natalitijs, annua die facimus*, we make oblations yearely for the day of mens death, and the day of mens birth. Now it is not like, they offered prayers but thākes giuing for mens birth, and euen ſo for their death. For thoſe places, out of the other bookes, where he ſpeaketh of prayers for mens ſpirites, I will conſider afterward. But in this booke *de corona militis*, if oblations were prayers, which he ſaith came from the Apoſtles, he vtterly denyeth that they came from the Scriptures. Therefore by *Tertullians* iudgement, you doe abuſe the Scriptures, which woulde wreſt them to proue out of them that which he ſayth can not be proued by them. But think you, prayers for the dead came from the Apoſtles, becauſe he ſayth ſo? If you aunſwere yea, then muſt you likewiſe thinke, that it is a wicked thing to faſt on Sonday, or to pray on your knees, for in the ſame place, he ſayth that theſe opinions came alſo from the Apoſtles. If you aunſwere, he ſayth vntruely of theſe, ſo doe we anſwere of the other. Now come backe of your 13. hundreth yeares, to ſeeke your apoſtolike tradition where you can finde it. All is not Goſpell that *Tertullian* hath ſayd. As for the works of *Clemens* and *Dionyſius* you know full well, they be not currant, and therefore I maruell at your modeſtie, that you will not now oppreſſe vs with them. But it is becauſe you haue ſtore enough beſide. Howbeit if the moſt auncient fayle you, it is not for the lates ſorte to helpe you. If *Tertullian* had no ground of his ſaying, when he affirmed that oblations for the deade came from the Apoſtles, what ground can *Auguſtine* haue which was 200. yeares farther from the Apoſtles time then he? But where you charge vs to confeſſe, that the Church in *Auguſtines* time was holy, Catholike, and Apoſtolike, you muſt witte, if you will, that although we may ſo confeſſe, in reſpect of the ſubſtance of true doctrine, which then was taught, yet we doe not therby iuſtifie euery error & ſuperſtition of that age. But as *Auguſtine* ſayth, in his retractations *lib.* 2. *cap.* 18. he doth not

meane, that the Church is pure and perfect in this life, with out all spot of blemish, for euen the whole Church by reason of certeine ignorance and infirmities of her members, hath neede to say euery day: *Forgiue vs our debtes.*

4 Athanasius *(me thinke the aduersary part should quake when I neme him) who was in his dayes terrible to the wicked, edible to heretikes, & to all vertuous mē an especiall stay in the troublesome times of the Church, whose grace was so great that he abbrigeth our whole faith into a briefe psalme called the Creede of* Athanasius: *which is beleued of all Christian men no lesse then the holy Scriptures of the new Testament. VVho as he right well knewe howe to defend him selfe against the wicked Arrians by the doctrine of the Catholike Church, so he hath left vs in writing howe to arme our selues against the like aduersaires of truth, with his minde in such other points of weight, as in his dayes were not doubted of, which yet might fall in question, by the contentious wittes of many, that can not quiet them selues in the holsome doctrine of Christes Church. Amongest other things, what this holy mans minde was concerning the vsilisy & vsage of prayers and sacrifice for the deade, and who were the institutors thereof, thou shalt now heare. I will recite but a parte of his heauenly talke, though the whole make wholy for our purpose.* Although *(sayth this holy doctour)* he that Christianly is hense in faith departed be hanged in the ayer, and his body vnburied, yet after thy prayers made to God, sticke not to light lampe and taper at his sepulchre: for these thinges be not onely acceptable to God, but are rewarded. For the oyle and waxe be to him as an holocaust or a sacrifice to be consumed by fire, but that vnbloudy hoste is a propitiation and remission to the partie.

It may seeme by his wordes, that when by occasion of punishment, or otherwise any person was vnburied, yet there was made some hearse or monumēt where his freinds lighted tapers, as they doe at this daye, and procured the holy Masse, which Athanasius calleth the *Vnbloudy hoste or sacrifice, to be celebrated in his behalfe, for so I take that when he sayth that a man being hong in the ayer may haue tapers and Masse at his sepulchre: though some*

Hostia incruenta.

some seeke an other meaninge, which may well stande too, and it skilleth not for our purpose: for so much is plaine, that in Athanasius his dayes, the sacrifice was called and counted propitiatory euen for the deade. But nowe a litle afterwarde in the same oration, he instructeth vs for the first authors and instituters of this vsage in the vnbloudy sacrifice, and in the burialls of Christian men. All these holy thinges (sayth he) the Apostles of Christ, those heauenly preachers and scholars of our Lorde, the first orderers of our sacrifice, charged to be obserued in the memories and anniuersaires of the departed: &c. he calleth the *Apostles*, Curatores Sacrificiorum, *as you woulde saye, men appointed to take ordre for all thinges perteyning to the solemne ministerie of the greate and high misterie. As in the Psalme, the spirituall gouernours are named.* Ordinatores testamenti Dei super sacrificia: *The prouisours of Gods testament touching the sacrifices. The residue of his holy wordes thou may finde in* Damascens *oration of the departed, where he recyteth both the* Gregories *of the Greeke church,* S. Denyse *and* S. Chrysostom *too: which writers doe rather serue my turne nowe then the Latines, because they may put vs out of doubt for the vsage of the Greeke, and other Churches, which afterwarde by schisme fell together from the true worshippe of God into diuers errors. That we may knowe, those same countries vnder the gouernement of these excellent blessed men, to haue obserued the same things, which to their owne eternall miserie, and decaye of their Church and countries, they afterwarde contemned. For their diuersion and diuision both in this point & others of no lesse importaunce, hath procured Gods vengeaunce so much, that nowe they haue almost no Church at all: as we may haue right good cause to feare what will become of vs, that follow their steppes in such pointes, we in them haue duely deserued Gods greeuous plagues.*

The Apostles be the orderers of our sacrifice.

Psalm. 49.

The ende of schisme.

4 When you name *Athanasius*, and thinke we shoulde be so sore afrayd of his name, you haue good reason, for you alloge nothing else of him but his name. I haue often tolde you, *Damascens* report, eyther for his corrupt iudgement, or his cracked credit is nothing regarded of vs. And euen the authoritie of *Athanasius* without the worde of

God, is the authoritie of God. And as *Auguſtine* ſayth of *Cyprian*, we count not all his writing for canonicall Scriptures, but we iudge them by the canonicall Scriptures. The creede commonly called *Athanaſius* creede, although it be very godly and agreeable to the holy Scriptures, yet by the iudgement of the beſt learned, was compyled by ſome later writer, then *Athanaſius*. As for the plague of the Greeke Church, which *M. Allen* iudgeth to haue fallen vpon them, for their departing from the Church of Rome, he iudgeth both falſely and vnreaſonably. For what ſchiſme was the Church of Africa firſt plaged by the Vandales, that were Arians, and afterward vtterly ſubuerted by the Saracens? I doubt not but iuſtly, for their ſinnes, but not for leauing the Romiſh Church.

5 *Amongeſt other, for that* Chryſoſtoms *authority is exceeding graue, I will let you ſee his opinion for the inſtitution of theſe beneficiall relieuinges of the departeds paine. Theſe be his wordes:* Let vs ſieke out all meanes whereby we may beſt helpe our brethern departed, let vs for their ſakes beſtowe the moſt preſent remedie, that is to ſaye almes and oblation: for thereby to them enſueth great commoditie, gaine and profit: for it was not raſhly nor without greate cauſe prouided, and to Gods Church by his diſciples full of wiſedome deliuered, and decried, that in the dreadfull miſteries there ſhoulde be eſpeciall prayers made by the prieſt for all thoſe that ſleepe in faith. For it is a ſingular benefit to them. *Theſe were* Chryſoſtoms *wordes, whereby not onely the trueth of the cauſe and firſte authors of the practiſe be opened, but that there is wounderfull benefite to the parties for whome prayers be ſo made in the holy ſacrifice. The which thing our forefathers well knewe, when they were ſo earneſt after their departure to haue a memory at the holy altar. Now adayes hereſie hath cankered euen the very deuotion of Catholikes, who although they thinke it to be true that Gods Church teacheth herein, yet the zele of procuring theſe meanes is nothing ſo great as the importaunce of the cauſe requireth. But if they note well thoſe carefull admonitions of all theſe bleſſed fathers, they ſhall* per-

perceiue that euery time that Christes holy bloude is represented vnto God in the Masse for the departed, they feele a present benefite and release of their paines: they doe reioyse (sayth holy Athanasius) *when the vnbloudy hoste, is offered for them. The old fathers to put a difference betwixt the sacrificing of Christes owne body vpon the crosse, and the same vpon the altar in the Church, doe lightly terme this way of offering, the vnbloudy sacrifice: and the thinge offered, which is Christes owne blessed body, they call likewise the host vnbloudy. And* Chrysostome *neuer putting any doubt of the first authors of offering for the deade, proueth that it is exceding beneficiall to the deceased, because the Apostles full of Gods spirite and wisedome, woulde else neuer with such care haue commaunded this holy action to be done for them. Alasse alasse for our deare freindes departed, that they must lacke this comforte: But wo euerlasting to them that are the cause of so much miserie.* Quæst. 34. ad Antioch.

¶ *Chrysostome* can no more proue, that prayer for the dead came from the Apostles, then *Tertullian* could proue that oblation for the deade came from them. To detest fasting on Sunday, and to pray kneeling, with diuerse like superstitions, *Tertullian* referreth to the Apostles, as well as prayer for the deade, deny one and doubt of all the rest. And whereas *M. Allen* vpon contemplation of *Chrysostomes* wordes, falleth into a hidden agony, & cryeth alasse alasse, if he would consider what the same man writeth vpon the Epistle to the *Philip. Hom.* 3. he would not make so great mone, the losse is not so great, *Procuremus eis aliquid auxilij, modici quidē, attamen inuenius eos.* Let vs procure them some helpe, in deede but small helpe, yet let vs helpe them. Loe (*M. Allen*) your owne doctor confesseth it is but smal help that can be procured by prayers, almes, or remembraunce of them at the celebration of the holy misteries. You will say that soone after he sayth the Apostles that instituted such memory, knewe that much commodity came to the deade. Then see how soone he forgetteth him selfe, when he followeth not the rule of holy Scripture. Againe howe like you *M. Allen* that he alloweth not prayers nor the said

memory to helpe them that were *Catechumeni*, which were learning their catechiſme, and dyed before they were baptiſed? *S. Ambroſe* you ſay *cap.9.* of this booke did pray and offer for *Gratianus* which was but *Catechumenus* and dyed before he was baptiſed. Againe how agreeth this with your catholike doctrine which you boaſt is ſo well ordered to your handes, that *Chryſoſtome* denyeth them prayers, and alloweth them almes for their helpe? *Catechumenos verò neque iſto ſolatio dignamur, ſed omni huiuſmodi deſtitui ſunt auxilio, vno quodam dempto, quo nam illo? pauperibus illorum nomine dare licet, vnde illis non nihil refrigerij accedet.* As for them that be *Catechumeni* we count them not worthy of ſo much as this comfort, but they be deſtitute of all ſuch aide, except one. What one is that? we may giue ſome thinge for their ſake to the poore, whereof ſome refreſhing ſhall come vnto them.

Ibidem. 6 *But heare I pray you what notable wordes* S. Damaſcen *hath for the vtilitie and inſtitution of theſe thinges.* The holy Apoſtles and diſciples (*ſayth he*) of our Sauiour Chriſt haue decried, that in the dread ſoueraigne, vndefiled, and liuely Sacramentes (*ſo he calleth the Maſſe*) there ſhoulde be kept a memoriall of thoſe that haue taken their ſleepe in faith: the which ordinaunce, vntill this day without gainſaying or controwling, the Apoſtolike and Catholicke Church of God, from one coſt of the wide world to an other, hath obſerued, and ſhall religiouſly keepe till the world haue an ende. For doubtleſſe, theſe thinges that the Chriſtian religion which is without error, & free from falſhood, hath ſo many ages and worldes continued vnuiolably not without vrgent cauſe, thoſe thinges (I ſay) are not vaine, but profitable to man, acceptable to God, and very neceſſarye for our ſaluation. *Thus farre ſpake the doctor, ſetting forth not onely his owne minde, but the faith of a number of the peeres of Gods Church: wherein to proue this doctrine to be catholike, he fitly followeth the ſame way which* Vincentius Lyrinenſis *gaue vs once for a rule to trye trueth by. Proouing that is hath antiquitie, as a thinge that came and hath*

The rule of trueth.

con-

continued euen from the beginning of the Chriſtian religion: declaring that is hath the conſent of all nations, becauſe it is and hath bene practiſed through out all the coſtes and corners of the wyde worlde: and laſt, that is hath the approbation of the wiſeſt and holyeſt men that euer were in the Church of Chriſt. And more then all this, that is ſhall ſo continue till the ende (though it be for a time in ſome peculiar nations omitted) becauſe it is receiued into a parte of that worſhip of God, which in the Church can not periſhe.

6 As for *Damaſcene*, I know not wherefore his authoritie ſerueth, but to fill vppe the number, for neither is his credit nor his antiquitie comparable with the former; we refuſe not the rule of *Vincentius Lyrinenſis*, concerning antiquity, ſo you can proue that it hath God to be the author, the Prophets and Apoſtles. As for witneſſe vnder this antiquitie, that which had an erroneous beginning ſhall haue a ſhamefull ending.

7 *And this preſcription of truethe our aduerſaries can not auoyde, but with ſuch vnſeemely dealing as I truſt they them ſelues now be aſhamed of, as all other reaſonable men are. For now let them come with braſen facies and blaſphemous tonges, and ſay that prayers for the deade be vnprofitable, that the vſes of the buriall be ſuperſtitious, that to ſay the Maſſe and ſacrifice to be propitiatory for the ſoules departed, is iniurious to Chriſtes death, that the doctors praiſed the errours of the ignorant people of their dayes, that they all erred and were deceiued, that the Church of Chriſt hath bene ledde in darke ignorance till theſe our dayes: let them beſtowe theſe vaine preſumptious wordes where they maye take place, for nowe all wiſe men doe perceiue that all theſe haue their holy inſtitution by Chriſt and his Apoſtles, practiſed vniuerſally in the primitiue Church, embraſed of all godly people, and approued to be wholy conſonant to Gods worde by the pillors of Chriſtes Church: who ſo conſonantly agree together in this point, as well for the practiſe and proofe, as for the beginning therof, that to diſſent from them and truſt in theſe newdes of our dayes were meere madneſſe, that are paſte to and*

fro with euery blaſt of doctrine, that care not what they ſay, ſo that they ſay not as other their forefathers ſayed, that had rather then they woulde geue ouer a ſingular opinion of their owne imagination, refuſe and denie the authoritie of ſo many notable, wiſe, auncient, godly, and well learned fathers, whome we haue named. Although we haue left out many of no worſe iudgement, plainely auouching theſe thinges to come into Chriſtes Church, and worſhip, by the ordinaunce of his holy Apoſtles. All which thinges if our aduerſaries haue reade, then they are in a moſt miſerable and heuy taking, that doe withſtand an open knowen trueth, and as I feare againſt their owne conſciences too. Or if they haue not reade theſe plaine aſſertions of all learned men ſith Chriſtes time, then they are moſt impudent that ſo vainely bragge in a matter whereof they are not ſkilfull. But I truſt God will open their eyes, and breake their prowde hartes to the obedience of his holy Church.

Heretikes do againſt their ovvne conſciences

7 Nay *M. Allen*, your preſcription is not yet proued, that this geare came from Chriſt and the Apoſtles. The oldeſt witneſſe, that you haue alleged, fathered manifeſt fables vpon the inſtitution of Chriſt, & the Apoſtles, as you your ſelfe can not deny, if you haue any conſcience at all, and therefore not ſufficient to be credited for that you allege him. Wherefore you may beſtow where you liſt theſe ſwelling bragges, of Chriſtes inſtitution, the Apoſtles tradition, the vniuerſall practiſe of the primitiue Church. And what ſo euer great wordes beſide you haue ſtreyned your lunges, to pronounce, you haue ſayd nothing for oblation or prayer for the deade, to be the inſtitution of Chriſt, and all this geere, but I may ſay the ſame for the drinking of milke and hony after baptiſme, for not faſting on Sonday, or prayer on knees, &c: by like vniuerſalitie, antiquitie, conſent, authoritie.

8 *If the authors be paſt hope, yet their followers ſhall take goodly occaſion to forſake ſuch wicked maiſters, and be aſhamed of all their vndecent dealyng, if they note and conſider with me, that the firſt preachers of this pernerſe opinion, were ſuch, that*

none

none of all their ſcholars durſt euer for ſhame for the proofe of their aſſertion, name their owne doctors. And truely a man might well maruel why heretikes hauing ſome that did plainely profeſſe their opinions, had yet rather picke out ſome darke ſentence of any one of our holy fathers, whome they knowe to be directly againſt them, then out of thoſe ſame doctors of their owne, which in expreſſe wordes make for them. You ſhall not lightly heare an heretike that denieth praying to ſainctes, or holdeth with open breache of holy vowes, alleage Iouinianus, *or* Vigilantius. *Nor a Sacramentarie, ſeeke for the authoritye of* Berengarius, *or* Wicleffe, *though they be of ſome antiquitie, and without colour plainely doe mainteine the doctrine that ſo well lyketh them. But they will trauell to writh with plaine iniurie to the author, ſome ſentence out of* Auguſtine, *or* Ambroſe, *or ſome other that by their whole life and practiſe open them ſelues to the worlde to beleue the contrary: and all this by ſome ſhewe of wordes for the bearing of their falſe aſſertions. Marke it well (I ſaye) in heretikes that they can not for ſhame of them ſelues, euer name any of the plaine auouchers of their owne opinions. The cauſe is, that the only vpholding of their opinions made them infamous to the whole poſterity: And if any honour grewe vnto them amongeſt the ſimple, becauſe they lacked not the wayes to procure the peoples conſent, with admiration of their eloquence, or other plauſible and populare qualities in their dayes, yet trueth following time, their fame raiſed vpon ſo light cauſes eaſely decayd, and the grounde of perpetuall infamie ſattled in wiſe mens heartes by the wickedneſſe of their attemptes, remained for a teſtimony to all poſteritie of their ſhame and ignominie. And this I ſpeake not onely of the authors of our common ſectes, for they neuer atteined to any ſhade of famous report in their dayes, becauſe they coulde deceiue none but ſimple wemen, but I meane by* Arius *him ſelfe, and* Pelagius *with the like, who in their owne time being of great eſteeme amongeſt many whome they deceiued, yet after their death more & more they grew to ſhame and infamie: ſo farre, that who ſo euer were of their opinions afterward, durſte not yet for ſhame vſe their name or authority for proofe of their owne doctrine. See you not in our dayes howe freſhe the name of* Luther, Caluin, Bucer *with that rable, was amongeſt the rude*

Note.

Note the gile of an heretike.

Note.

people, whome they had wonne either with ſpeach, or pleaſure of licentious doctrine: and loe nowe it decayeth in a maner or their bones be coulde. The peoples ſenſies raueſhed with the preſent pleaſure of ſuch as they heard laſt, like them ſo longe as they heare them, afterwarde their memory remaineth onely to male-
Pſal. 36. *diction.* Vidi impium ſuperexaltatum & eleuatum ſicut Cedros Libani, tranſiui & ecce non eſt: quæſiui & non eſt inuentus locus eius. *I haue ſeene the wicked exalted and ſet vp as the Cedre trees of Libanus, I paſſed by, and loe out of hande he is no body: I ſought him, and his abiding can not be founde. VVho ſo euer ſhall ſeeke for our glorious preachers with in this C. yeare, he ſhall finde them in ſuch eſtimation then, as their forefathers be nowe: that is to ſay, to be vnworthy the naming of their owne adherents, if any of that ſecte liue and laſt ſo longe. For let them neuer looke to come to the infamous fame of* Arrius, *the beſt of all theſe ſecte maiſters not worthy to be ſcholar to a hundreth of his followers. Thus loe is the caſe af heretikes, liked of fooles when they be alieue, contemned of all men when they are deade.*

8 *M. Allen* marueileth and giueth a ſpeciall note, that we name not *Iouinian, Vigilantius, Berengarius* or *VVickleffe* to be the authors of our doctrine but rather hang vppon ſome ſentence of *Auguſtine* or *Ambroſe*, and thinketh we are aſhamed of the other. In deede if we depended vpon any mens authoritie, or that any man or men were the authors of our faith as it fareth with ỹ popiſh faith, we ſhould be iniurious vnto them if we did not acknowledge our foũders, as they doe ſome of theirs. But ſeeing God him ſelfe is the father of that doctrine, which we haue receiued by his holy word, we neither boaſt vpon *Auguſtine*, nor *Ambroſe* when they diſſent therefro, neither are aſhamed of *Vigilantius* nor *Beringarius*, when they agree therewith. We refuſe not ỹ truth that *Tertullian* & *Origin* haue taught, becauſe they taught hereſies alſo, neither do we receiue ỹ errors of *Cypriã* & *Auguſtin*, becauſe they taught many points of true faith. Onely the canonicall Scriptures are the rule, by which we iudge of all men and their writings, of all doctrine and the teachers therof. It is a ridiculous thing, that

M.

M. Allen like a cold Prophet, taketh vpon him to tell what ſhall be thought of our preachers names, within theſe hundred yeares. But what ſo euer he prateth, the memory of the righteous ſhall remayne for euer, neither ſhall they be afrayde of any euill reporte, their names are written in the booke of life which are ordeyned vnto eternall glory, howſo euer they be accounted of by the wicked of this worlde. And yet there is no cauſe, why we ſhould not thinke that the names and writings of *Luther*, *Caluine* and *Bucer*, ſhal remayne in good account with Gods Church euen vntil they themſelues ſhall come with Chriſt, to iudge the worlde when in the meane time *Eccius*, *Pighius*, *Cocleus*, and ſuch other ſhall not be remembred, but as obſtinate withſtanders of the truth and enemies of the Goſpell.

9 *Now in the doctors of Gods Church it is cleane contrarie, and no leſſe worthy to be noted for our purpoſe, for their honour and eſtimation riſing vpon the ſure vnfallible grounde of Gods trueth, by yeares and time gathereth ſuch force, that not onely their memorie is in perpetuall benediction before God, but their workes follow them in the mindes of their poſteritie, to their owne eternall praiſe, and benefite of all their followers. And which is much more to be woundered at, they haue ſo paſſed enuy and malice of man, that euen thoſe which deadly hate them, dare not but praiſe them. And ſuch as miſlike their doctrine, and knowe of their owne conſcience that they be directly againſt them, yet dare not openly charge them with falſhood, as they doe vs their ſcholars, but rather (as I ſayd) ſeeke ſome ſentence out of them to helpe their owne cauſe, then with their plaine condemnation of falſhood to refuſe their authoritie.* S. Auguſtine *buſyed much with the Pelagians: and charged by them in diſputation that he defended the Manicheis doctrine concerning originall ſinne, for his defenſe and warraunt, proueth vnto them that* S. Ambroſe *taught the ſame doctrine that he did, and yet they durſt not be ſo bolde to call him a Manichie.* Dic huic Ambroſio ſi audes, quæ mihi tam petulanter obiectas: *Thou heretike (ſayeth he) ſay the ſame by* S. Ambroſe, *if thou dare for ſhame which thou ſo ſauſely and wantonly obiectes to me. Looke I pray* Lib. 2. contra Iulian.

Lib. 2. contra Iulian.

you, Ambroſe *was but newe deade when his onely name did feare the heretike, whē other aliue of as good learning, was contemned of him, and by wordes of reproche charged with the Manicheis ſecte, who was a wicked man of horrible ſectes not long before thoſe dayes.* Pelagius *out of doubte thought no better of* Ambroſe *and* Cyprian *deade, then he did of* Auguſtine *and* Innocentius *aliue, becauſe their doctrine was all one: but yet the men departed were of more authority in Gods Church, then the liuing: of whoſe continuance to the ende men were vncertaine before the proofe thereof: and their wordes being deade might eaſely be wraſted to ſome ſhew of their purpoſe, when the authority of the liuing coulde not admit any ſuch falſe dealinge, them ſelues bearing witneſſe of the meaning of their own words. Well then our doctors of Gods Church, being all of holy eſtimation and bleſſed memory, doe ſo daſe the eyes euen of their owne aduerſaries, that being of the very ſame doctrine that we (who by Gods grace be membres of the Catholike Church) be of, yet they are paſt the malice of thoſe which like not their doing and doctrine. For the heretikes well knowing them to be the authors, or at the leaſt eſpeciall mainteiners of this our aſſertion of the valew of prayers and the holy ſacrifice for the departed, yet they dare not but clokedly reprehende them, when they flowe againſt the poore Catholikes nowe aliue, with wordes of infinite blaſphemie, and ſclaunderous reproche.*

Therefore I nowe will call vppon them with S. Auguſtines *wordes. Come on all the packe of you, who ſo euer is the prowdeſt Proteſtant vpon the earth, call if he dare* S. Denyſe, S. Clement, Athanaſ. Chryſoſtom, Ambroſe, Gregory, Bede, *we are not aſhamed of their names as you be of your Maiſters, Call theſe Papiſtes for praying for their freindes, call them Idolaters, call them ſuperſtitious, call them enimies of Chriſtes paſſion: ſay they be iniurious to his death by prouiding a newe ſacrifice for ſinne: tell them they inuented Anniuerſaries, monthes mindes, and yearly offeringes, for their owne gayne: call them maſſe mungers, call them blinde gydes. No you dare not for your eares, you dare not diſprayſe our heauenly gydes: you dare not once name your owne.*

9 *M. Allen* ſta[y] your wiſedome, there is no man will graunt

graunt you that the doctors of Gods Church *Auguſtine, Ambroſe, Chryſoſtom, Baſill, &c.* are al togither yours, becauſe they haue allowed ſome one or two thinges that you doe, and haue condemned the whole ſubſtance and principall groundes of your religion. Nay rather count vpon ỹ Popes to be the pillers of your Church, doctors of your learning, and fathers of your faith, that haue bene within theſe ſeuen, or eight hundreth yeares, and ſee whether we might not with more honeſty, bragge of *Iouinian* and *Vigilantius*, then you in your conſcience, can glory in a whole hũdreth of them almoſt. And whereas you bable of *Auguſtine* and the Pelagians, if you were poſed to anſwere vppon your conſcience: doe you defend Gods eternall predeſtination with *Auguſtine*, rather then free will with *Pelagius*? the only grace of God to be the whole cauſe of mans ſaluation as *Auguſtine* doth? or the merites of workes as the Pelagians doe? And whereas you allege that ſaying of *Auguſtine, dic huic Ambroſio, &c.* to proue that *Ambroſe* may not be gaine ſayde, what ſo euer he writ, you ſhall heare what *Auguſtine* him ſelfe ſayth of the ſame *Ambroſe*, when he was preſſed with his authority by the Pelagians, as though he defended freewill in his booke *de gratia Chriſti contra Pelagium, cap. 43. Beatus inquit Ambroſius Epiſcopus in cuius præcipuè libris Romana elucet fides, qui ſcriptorum inter Latinos flos quidem enituit, cuius fidem & puriſſimum in Scripturis ſenſum, ne inimicus quidem auſus eſt reprehendere. Ecce qualibus & quantis prædicat laudibus quamlibet ſanctum & doctum, nequaquam tamen authoritati Scripturæ canonicæ comparandum.* Bleſſed *Ambroſe* (ſayth the Pelagian) that Biſhop in whoſe bookes ſpecially, the Romane faith doth ſhine, which gliſtered as a certeyne flower among the Latine writers, whoſe fayth and moſt pure ſenſe in the Scriptures, no not his enemy durſt reprehend, &c. Behold (ſayth *Auguſtine*) with what & howe great prayſes he extolleth him, which though he be neuer ſo holy and well learned, yet is he not to be compared with the authoritie of the canonicall Scriptures. Loe here the authoritie of *Ambroſe*, or any man. And by the way note here the hereticall bragge of the Romane faith.

Finally where you ſtand forth, like a peeuiſh quarrell picker to dare vs with *S. Auguſtines* wordes, we may well ſay vnto you, as to ſuch a buſy body: good fellow thou makeſt more a doe then thou needeſt, here is no man diſpoſed to ſtriue with *Clemens*, *Dionyſius*, *Athanaſius*, *Chryſoſtome*, nor *Auguſtine*, if they haue ſpoken any thing that helpeth the matter, bring it forth where due triall may be had, in the meane time, bragge of them as much as thou wilt, thou ſhalt neuer be able to proue, that of 20. errors which thou defendeſt, they did hold one. If they haue ſpoken otherwiſe then truth in any matter, they muſt be told of it as well as other men. But thou muſt not thinke, that for one error common with them, thou muſt hold an 100. cõtrary to them. Thou doeſt them wrong, to make them thy partakers, as thou ſhalt well know when the triall commeth, therefore quiet thy ſelfe, and talke of thyne owne mates, as for thoſe men, thou haſt litle to doe with them, nor they with thee, but for ſclaundering of them to be altogither on thy ſide.

10 *Such force hath the trueth, and ſuch feare there is in falſhood: and yet theſe doctors muſt needes be in a thouſand times worſe caſe then we be, if the doctrine of purgatory and prayers be not true. We may be ſaued or at leaſt reaſonably excuſed, by following: they in leading vs in falſhood, can haue no excuſe of their impietie. But howe glad may all we Catholikes be in our heartes, that haue the full conſent of all them in the proofe of our beleue, out of whoſe workes the aduerſaries woulde be glad of one likely ſentence. And whoſe life and doctrine are ſo glorious in Gods Church, that their owne aduerſaries raling at vs aliue, yet dare not but with great feare once blemiſh their names departed: Though ſometimes it braſtithe out in ſome one of them to their owne miſcredit. So beutifull is the light of trueth. And on the other ſide, howe miſerable is their carefull caſe that followe and defende that doctrine, the authors whereof they dare neither acknowledge nor name: whome all good men with open mouth boldely doe reprehend, and their owne ſcholars dare not defende. Such a glorious maieſty this doctrine of theires beareth, that pricketh vp with pryde thoſe that be alyue, and blot-*

teth

teth out of honeſt memorie, her doctors that be deade.

10 Nay *M. Alien*, though thoſe doctors build ſome hay or ſtuble, vpon the onely foundation Chriſt, their caſe is ten thouſand times better then yours, which build nothing but dirt and donge tempered with hay and ſtuble vpon no foundation at all except it be the ſande, and ſeeke by all meanes to digge vp the onely true foundation of our fayth Ieſus Chriſt, making him nothing better then a common perſon: except his bare name: and woe may be to ſuch Catholikes, as can. ide nothing but hay and ſtuble, where ſuch ſtore of precious matter is, and the moſt precious corner ſtone the foundation of all excellency. And happy be thoſe, which not regarding the ſtreames of waters, that runne through the vaynes of earth, but ſeeking to the onely fountayne of heauenly truth, conteyned in the holy ſcriptures, haue certeyne comfort of ſaluation while they are aliue, and ſure poſſeſſion of felicitie with Chriſt, as ſoone as they are dead, yea which dye not at all, becauſe they beleue in Chriſt which is life, nor enter into iudgement, but paſſe from death of this body, which is temporall, vnto life of body and ſoule which is eternall.

The firſt Author of that ſecte vvhich denieth prayers for the departed is noted, his good condicions and cauſe of his error be opened, vvhat kinde of men haue bene moſt bent in all ages to that ſecte. And that this hereſy is euer ioyned as a fit companion to other horrible ſectes.

CAP. XIIII.

1 *BVt yet, becauſe they haue diffamed our practiſe in praying and offering for the deade, by referring it to a later origine then the Apoſtolike authority and tradition, ſeeing we haue fathered our vſage vpon ſuch as the aduerſaries dare not blame, we will helpe them to ſeeke out the fathers of their faithles perſwaſion, leſt by the feare and baſhfullneſſe of their owne ſcholars, they be vnkindly forgotten. Mary to finde out theſe obſcure layterers it will be ſomewhat*

painefull, becauſe as theeues doe, they kepe by wayes: and lightly treade not in honeſt mens pathes. For the finding out of recordes for the teſtimony of our trueth, we kepte the day light, the high waye of Gods Church. All the knowen notable perſonages, in the holy Citye of God offered themſelues both to witneſſe, and proue with vs. VVe proue this trueth from our dayes through the middeſt of that holy communitie which S. Auguſtine calleth the Citye of God: and our aduerſaries will not ſaye otherwiſe but they were the liuely membres of that happy and heauenly fellowſhip. VVe brought the practiſe of it to the holy Apoſtles by plaine accompte, we went with the trueth of our cauſe to the lawe of Moyſes, from thenſe by like light to the lawe of nature. But nowe for the other ſorte, we muſt leaue the cytie of God and the fellowſhip of theſe noble perſonages, of doctors, Apoſtles, Prophets, and Patriarches, and ſeeke on the lifte hande in the other citye, which is of Auguſtine named the citye or common welth, as a man might call it of the deuill: in which body, all practiſe of miſchiefe and origin of error, iſſuing from that vnhappy heade to the corrupt and deadly limmes thereof, is to be founde. VVe ſhall heare of the aduerſary perſwaſion then, in the company of Anabaptiſtes, of Arrians, of Saduceis, of Epicures: where ſo euer the weedes of the common enemies corrupte ſeede groweth, there ſhall we find amongeſt breares and brembles, this choking weede with all. For as the true preachers, the Apoſtles of Chriſt Ieſu, did ſowe in the beginning of the Chriſtian church, which was the ſpringe of the worde of lyfe and trueth, amongeſt other heauenly ſeedes of true doctrine, that profitable practiſe for the reliefe of ſuch, as were henſe departed in the ſleepe of peace, with the decent ordre which euer ſithens the Catholicke Church hath obediently followed, euen ſo, Inimicus homo ſuperſeminauit zizania: the common enemy came afterwarde and ouerſewe darnell, and cockle, either for the vtter choking, or elſe for the eſpeciall let of that good ſeede, which the Maiſter of this fielde by his houſhold ſeruauntes had plentifully ſowen before. This common aduerſarie, as our maiſter him ſelfe expoundeth it, is the Deuill: who, as he in all other thinges beneficiall to mankinde is a great ſtaye, ſo Chriſtian mens commoditie in this point he notably hindereth by his wicked ſuggeſtions and deuiliſh de-

The high vvaye of trueth.

The byvvay of hereſy.

Math. 13.

uiſe,

wise, whereby he prouoketh many vnder the shewe of Gods word or bare name therof (for that is the lambes cote which this wyely wolfe boroweth to maske in) to be vnkind, vnnaturall, and with out all godly affection towards their departed frendes. The which contrary corrupt seede of false doctrine we right well know came of the sayd aduersary, because it was long after ouersowen: learning further of Tertullian, Id verum esse quodcunque primum, id adulterinum quod posterius. *That to be true that was first taught, and that to be false and forged, which came latter.* Tertul. de præscript.

CAP. XIIII.

1 WHen the Apostolike writing, can not be shewed, it is but the poynt of an heretike to boast of Apostolike tradition. So did the Valentinians, although their heresie were newe, when they were confuted by the Scriptures, shrowed them selues vnder the name of traditions, as we haue shewed before, out of *Irenæus lib.* 3. *ca.* 2. And therfore it is but vayne bragging, that you promise to seeke out any other fathers of our perswasion, then the Apostles of Christ, by whose holy writings, we neuer refuse to be iudged. what if any heretike haue affirmed some thing, that is true? is truth worse in an heretikes mouth? The deuills them selues confessed Christ. Their confession was true, their testimony was refused. So if any heretike haue confessed the truth, we may receiue the truth and yet reiect his testimony. For truth hath testimony of God his word and whether it be affirmed or denyed by the deuill, it is all one. The high way that you prate of, is a bye way, for the Scripture is the onely high way to the truth, with the guidance of Gods spirite. And yet that way which you haue taken, hath so many hills and holes, woods and thickets, that you haue rather flyen ouer it in a dreame and imagination, then trauailed through it in deede when you walked through the city of God, which *Augustine* describeth. I maruaile you could not see the westerne Babylon, Rome, to be the city or cõmon wealth of the deuill. *lib.* 16. *cap.* 17. *lib.* 18. *cap.* 21. *cap.* 22.

cap. 27. The mother of all abominations of the earth, which either inuented or tempered of others inuention that golden cuppe full of abominations & vncleanes of her whordoms, with which she made drunken all the Kinges of the earth. And therefore that we can not reade out of the word of God, we shall heare of Purgatory, among the Paganes, Carpocratianes, Heracleonites, and Montanistes, of whose heresies and pestilent practises, the whore of Babylon hath patcht vp her purgatory and sacrifices for the deade, as by and by I shall declare. In deede the enuious man the deuil, hath sowed these wicked sect masters. And that doctrine which is first, agreeable to *Tertullians* rule is vndoubtedly true, and that which is later is false. But howe shall the first doctrine be knowen but by the word of God, wherein all ỹ doctrine of God is taught. But by ỹ holy Scriptures, which are able to make the man of God perfect and prepared to all good workes. And seeing, praying, and offering for the deade as *Tertullian* him selfe confesseth, is not taught by the Scriptures, it is no good worke whereto ỹ man of God should be prepared. And for as much as you haue giué me example of a syllogisme in Baroco in the last chapter, I wil frame you the like nowe. All good workes are taught by the Scriptures, oblatiõs for the dead are not taught by the Scriptures, therefore oblations for the deade are no good workes. The *maior* is *S. Paule. 2. Timot. 3.* The *minor* is *Tertullians de corona militis*. Deny the conclusion if you dare.

2 *And yet besides that generall and most certaine instruction, learned* Damascen, *helpeth vs to the trial of this peculiar case. Doubting not to affirme, that all such cogitations as doe entre into mans head against the prayers or charitable workes for the departed, be the deuills enuious and subtill suggestions, for the hinderaunce of our brethern departed from the heauenly ioyes. For thus he writeth in a sermon for the same purpose. That olde serpent (sayeth he) whose endeuoure is to corrupt and deface the good and acceptable workes of God, & to lay snares for the entrapping of mens soules, who is much perced through brotherly loue, and brasteth in sunder for the enuy that he beareth*

to-

towardes our faith, and finally is madded by our naturall compaſſion one towardes an other, as one that is the vtter renouncer of all good lawes, he enſpireth to ſome a fayned and falſe imagination cleane contrary to the holy conſtitutions: that is to ſaye, that all good and acceptable workes, before God, ſhoulde no whit proffet the departed ſoules.

If this writers iudgement be good, as it is ſure moſt ſounde, then muſt all our vnnatural and vnkind preachers haue an eſpeciall inſpiration of the deuill him ſelfe, ſo often as they hinder fauour and grace from the deade. For as he reduced our origin to the Apoſtles, ſo he doubteth not to auouche, the contrary perſwaſion to be euidently moued by the olde ſerpent, of eſpeciall enuie towardes mans ſaluation. And nowe if thou liſt knowe in whome this ſubtill ſuggeſtion tooke firſt place and roote, after the longe vſage of the other, according to the Apoſtles planting: we ſhall make thee for thy eſpeciall comfort partaker thereof alſo. VVe will not vſe the aduerſaries, as they doe vs: charging vs with later preaching or doctrine then the Apoſtles planted, & yet can neither tell, where, nor by whome it beganne. But we ſhal by open euidence call the woolfe by his name. Let an heretike but ſet out foot, and once open mouth, though he doe no harme at all, yet the watcheman of Iſraell hath him by the backe ſtraight. The dogges were neuer ſo dumme in Gods Church, but they woulde barke at the firſt apparance of any ſtraunge caitell. For that, the notation of his ariſing and name, was not onely a warning to the preſent time to take heede to their faith, but an admonition to all the poſteritie to beware of the like. And it was euer counted a refutation of an hereſie to the full, to reduce it to a latter infamous author, by the certaine recorde of the Churches hiſtorie. The which kinde of reaſon both amongeſt the learned hath ſingular ſtrength, and is ſenſible for the people, and of the aduerſarie vterly inuincible. Irenæus *vſeth it againſt the hereſies of his time, as a demonſtration of much force. VVhat, ſaith he, before* Valentinus *there was none of that his falſe ſecte, and he came in with his ſeede, after the firſt preaching of our faith a good while. I can tell when he beganne, howe he increaſed, how longe he continued. Both he and that other* Cerdon *entered firſt vnder the gouernment of* Hyginius, *grewe vpwarde vnder* Pius,

Our Proteſtantes be inſpired by Damaſcens iudgement.

Of the author of this newv ſecte.

Lib. 3. cap. 4

The trial of falſe preachers.

and continued till Anicetus *time: and ſo making the like accompt of other archeheretikes, at length thus he concludeth: all theſe roſe vp in their apoſtacie longe after that the Church was ordered in faith and doctrine. In this ſenſe ſpake* Irenæus.

2 *Damaſcene* your doctor, which knew the depth of Satan ſo well, ſhould firſt haue reproued that perſwaſion by Scripture, and then it had bene eaſy to haue found out the policie of the deuill. But when we learne by Scripture, that your doctrine is contrary to the fayth, and hope of Chriſtians, it is not hard to iudge, that the deuill inuented it, vnder colour of charitie to ouerthrow faith, and vnder ſhewe of helpe of mē, to diſhonour God. You ſpend many words in vayne, to proue that the firſt author of an opinion being found, the opinion is found to be an hereſy. It ſhal be graũted with all fauour, but ſo that no man ſhall be counted the firſt author of an opinion, that is able to proue his opinion out of the word of God. And withall, that who ſo euer is not able to proue by the word of God, any opiniõ that he holdeth obſtinatly, though he haue many authors before him yet is he neuertheleſſe an heretike.

A generall rule to knowe hereſie by.

3 *But the rule is common and certaine as any can be in the worlde, and I woulde ſtande vpon the grounde thereof againſt all falſe doctrine in the worlde, and thus it is: Any opinion, that may be truely fathered vppon any priuate man, that was longe after the trueth was firſt preached by the Apoſtles, if it be vpon a point of our faith, and contentiouſly mainteined, it is an hereſie. And thus againe: who ſo euer was withſtande in his firſt ariſing and preaching, by ſuch as were in the vnitie of the Church, he was a falſe teacher, and his abettours be heretikes. And the force of this concluſion is ſo greate, that the heretikes themſelues if they can get any likely ſhew of rayſing of any doctrine, or practiſe of Gods Church in theſe latter dayes, they thinke they haue a good argument againſt the Catholikes. Therefore they woulde father tranſubſtantiation vpon this Councell, the adoration of the Sacrament vpon that Pope, indulgencies vpon that byſhop, &c. For they be as ſaulcie with Gods Church, Councells, & chiefe gouer-*

nors,

nors, as we be with the Iacke ſtrawes of Geneua. And yet when they haue traualed to their heartes ake, they can finde no one thing firſt inuented by any of them, whome they falſely name to be the authors thereof. But well ſeeing it is ſo ſtronge an argument of hereſie, to haue the offſpring of a later author, with plaine prouiſò of Gods Church for his markinge, let vs adde ſo much ſtrength to our cauſe, to haue the father of the contrary falſhood knowen, and noted of the antiquity, by his name.

3 If you haue not a better vnderſtander, then you are a rule giuer, your rule is falſe, for though you hedge it in with many conditiõs, yet you leaue out the chiefeſt, which is that the opinion it ſelf be cõtrary to the truth, firſt preached by the Apoſtles, or elſe it is no hereſie, though it may be truely fathered vpon any man priuate or publike, ſooner or later. And here I muſe why you put in the condition of a priuate man: belike if the Pope inuent a new doctrine, becauſe he is a publike perſon that can not erre, it muſt not be taken for hereſie. In your ſecond rule, except you vnderſtand that the opinion of him which is withſtãded, be new and of his owne inuention, the withſtanding thereof, no not by good men, maketh it not falſe. They that defended that heretikes ſhould not be rebaptiſed, were withſtoode by *Cyprian* and all the Biſhops of Africa (who were notwithſtanding their error in the vnitie of the Church) yet were they not heretikes nor their opinion hereſie, becauſe it was not of their inuention but of the word of God. And whereas you affirme, that we can not find any of thoſe thinges inuented by them by whome we ſay they were inuented, though we trauail vntill our hartes ake: I aunſwere though you ſeeke vntill your head ake & lye vntill you haue worne your tongue to the ſtumpes, you ſhall neither finde thoſe things in the word of God, nor to haue any other authors, thẽ ỹ writers of your owne ſect haue named to be ỹ fathers of moſt of them. And that you charge vs with like ſaucines towards your Prelates, that you vſe toward ỹ Iacke ſtrawes of Geneua, if you had not thereby confeſſed your ſelfe to be a ſaucy Iacke, you might haue giuen vs occaſiõ to think

no leſſe of you. For although perhaps you count the chief teachers of that Church for Iacke ſtrawes, yet the worlde can teſtifie, that there is more grauitie and modeſty in the lighteſt perſons of all that Church, then hath appeared of many Popes and Cardinalls of your Church of Rome.

Cap. 75. li. 3. In Anacephal.

4 Epiphanius *that notable man in his booke that he wrote for the confutation of all the hereſies that were before his time, and in other of his workes too, nameth an obſcure fellowe one* Aërius *to be the firſt author of this hereſie, that prayers and ſacrifice profiteth not the departed in Chriſt. But what maner a fellowe he was, and how lickely to be the founder of ſuch a ſchoole, thou ſhalt perceiue beſt by the writers wordes.* When *Aërius* coulde not obteine the byſhopricke of *Euſtathius* depoſed, after that he was once perfectly well ſkilled in *Arius* doctrine, he inuented new ſectes of his owne: affirming that there ſhoulde be no offering for the departed, and of him loe the ſcholars were called Aërians. *Let not the ſimple (whome I woulde helpe in this cauſe) be deceiued by the liknes of theſe two names,* Arius: *and* Aërius: *for this later was the author of their ſecte, and was a follower of the firſt called* Arius *in his doctrine beſide. And of the ſame ſect and ſectmaiſter,* S. Auguſtine *thus ſayeth, following Epiphanius:* The Aërians were ſo named by one *Aërius*, who taking ſnoffe that he coulde not get the byſhopricke, fell into the hereſie of *Arius* firſt: and then added therevnto, other hereſies of his owne makinge: ſaying that we ſhoulde not offer ſacrifice for the deade, nor obſerue the ſolemne appointed faſtes of the Church, but that euery man ſhould abſtaine when he liſte. *And there both he and* Epiphanius *doe recken moe of his holy opinions, which I omit. For it is enough for our purpoſe, and to confunde all the heretikes of our dayes, that this opinion was noted as it ſpronge vp in the primitiue Church for hereſie, and the authors not onely condemned as heretikes in that point, but in many other thinges beſide. For I neuer reade of, nor yet knewe any heretike, but if he once miſtruſted the catholike Church, the Deuill was hable to perſwade with him as well in a numbre of matters as in one. And that is the cauſe that any man ſeduced, falleth*

Arius. Aërius.

In lib. de hæreſ. ad Quod vult.

One that hath forſaken the Church is indifferent to vvhat hereſie you vvill.

falleth from one falſhood to an other, till he wholy be drowne din the wawes of tempeſteous doctrine. And when he commeth once at the bottom, then (God knoweth) he ſetteth light by the matter, contemneth it, and is often paſt recouery, as it is ſayde: Peccator cum in profundum venerit, contemnit. Euen ſo did this Aërius, firſt through ambitious pride fall to the Arians ſect, but becauſe he counted it nothing glorious to be a ſcholar, he woulde be a maiſter, and that of a miſchieuous matter, and a matter repugnāt to the ſenſe of all Chriſtes Church, which before his preaching, generally as after, receiued and faithfully vſed prayers and oblation for the deade. Of which conſent of the vniuerſall worlde, and the heretikes follye in withſtanding the ſame, the ſayde Epiphanius ſayeth thus: I will report his wordes in Latine, becauſe they ſounde very well, though him ſelfe wrote not in that language: Aſſumpſit eccleſia in toto mundo, aſſenſus eſt factus antequàm eſſet Aërius, & qui ab ipſo appellantur Aëriani: quis autem magis de his nouit, hic ne ſeductus homo qui etiam ſupereſt nunc, an qui ante nos teſtes fuerunt? &c. Thus in Engliſh. The Church hath receiued this trueth through the wide worlde, it was ſattled in all mens mindes before Aërius was borne, or any of his ſecte that be nowe called Aërians. And who I pray you is moſt like to knowe the trueth of theſe thinges, this falſe wretche yet liuinge at this daye, or elſe the faithfull witneſſes that were before our time? Beholde here you worſhipfull maiſter, you may ſurely take great cauſe of comforte in his liuely worde: mary Sir he might haue bene an Archbiſhoppe in our dayes, for he loued neither faſting nor praying. He was ſayne to be an heretike for anger, becauſe he coulde not be made a biſhoppe then, who now if he were in this happy age, when the light is more plentifully powred vpon the people, might haue bene promoted at Caluins deceaſe to the ouerlooking of Geneua. But his opinion was ſo notorious falſe, that it grew to no greate heade at that time, or elſe it was not ſo much regarded becauſe it was ioyned to that horrible falſhood of Arius, againſt the bleſſed Godhood of Chriſt Ieſus our Sauiour. Euery greate waſt of religion hath many falſe opinions knit together, amongeſt which one being as principall ground, ſhadoweth the other leſſer branchies: as nowe the blaſphemy of the holy Sacrificie and Sa-

And therefore they call their doinges, Proceding. Prouer. 18.

Vbi ſup. 13.

Note vvell.

cramens, being the fountaine of their hereſies, in a maner couereth the meaner puddells of their ſtinking doctrine. And amõgeſt other, this vnnaturall affection of forbidding the relieſe of the parted, ſeemeth euer to be ioyned as an appendix to other falſehoods. For in holy Damaſcens *dayes this ſecte appeared againe with other falſe doctrine, as a companion of all miſchiefe. And to proue it to be an hereſie, he ſeeketh out the firſt founder thereof, and findeth euen as before, that vnder the deuill this* Aërius *was the father of that faythleſſe aſſertion. VVhome he bayteth wellfauourdly in a whole oration and ſo driues the woolfe in to the woodde againe.*

Damaſcen. in oratione pro defunctis & de hæreſ.

4 Now at the length commeth the author of this hereſie by the teſtimony of *Epiphanius* and *Auguſtine*. But neither of them confuteth it by the Scriptures, but by the cõmon error of their tyme. I could proue out of *Irenæus* and *Epiphanius*, that the firſt that brought in eſtimation the figure of the croſſe & images were the Valentinians & Carpocratianes. But that is no aunſwere to this matter, I haue promiſed to proue that the opinion of purgatory, had the ſame original that the moſt notable hereſies had. *Tertullian* though him ſelfe an heretike, yet truely deſcribeth the originall of hereſies in his booke *de præſcriptionibus aduerſus hæreſes*. That as true doctrine was receiued from Chriſt by the Apoſtles ſo hereſie from the deuill by Philoſophers and Gentyles. Alſo in his booke *de anima* he ſheweth that all Philoſophers which graunted the immortality of the ſoule, as *Pythagoras*, *Empedocles*, and *Plato*, aſſigned 3. places for the ſoules departed, heauen, hell, and a third place of purifying. *Carpocrates* as *Irenæus* doth teſtifie, was a great admirer of Philoſophie, in ſo much that with the imagies which he made of Chriſt, he ioyned the imagies of *Pythagoras*, *Plato*, and *Ariſtotle*. This heretike learning out of *Plato* his philoſophy, that mens ſoules muſt be purified after their death, inuented a kinde of purgatory out of the opinion of *Pythagoras*, and proued it out of that place of S. Matthew. *Thou ſhalt not come forth vntill thou haſt payed the vttermoſt farthing*, euen as the Papiſts do *Iren. lib. 1. ca. 24.*

The

The Heracleonites as *Auguſtine* witneſſeth, came yet a ſtep more towardes the Papiſtes, for they would redeeme their deade after a new maner, namely by oyle, balme, water, and inuocation ſayd ouer their heades in the Hebrew tongue. But *Montanus* of whom *Tertullian* receiued his hereſie, had in all pointes the opinion of the Papiſtes. Firſt that the Patriarkes before Chriſtes comming were in hell, that *Abrahams* boſome was in hell, or in the lower parts (as *M. Allen* had rather ſpeake) that onely Martyrs and perfect men are priuiledged, of God to goe into Paradiſe, that all ſmall offences muſt be puniſhed after this life, where the priſon is & the vttermoſt farthing to be payed, witnes of this is *Tertullian* in his booke *de anima. ca. de inferis, & c. vlt. an aliquid patiãtur animæ apud inferos, &c.* His words are theſe, after he hath proued that ſoules may ſuffer after their death. *In ſumma, cum carcerem illũ, quod Euangeliũ demõſtrat inferos intelligimus, & nouiſſimũ quadrãtem modicum quodq; delictum mora reſurrectionis, illic luendũ interpretamur, nemo dubitabit animã aliquid pẽſare penes inferos ſalua reſurrectionis plenitudine, per carnẽ quoq;. Hoc etiã Paracletus frequẽtiſſimè cõmẽdauit, ſi quis ſermones eius ex agnitione promiſſorũ chariſmatũ admiſerit.* To conclude, when we do vnderſtand that priſon which thing the Goſpell ſheweth, to be hell, or the lower partes, and do expound that the vttermoſt farthing, which is euery ſmall fault, muſt there be puniſhed with delay of reſurrection, no man ſhall doubt, but that the ſoule in hell doth ſuffer ſomthing, ſauing the fulnes of the reſurrection by the fleſh alſo. And this the comforter hath often times commended, if any man will admitte his ſayings, by acknowledging of the promiſed gratious giftes. By the comforter he meaneth the ſpirite of *Montanus*, whoſe hereſie he defended. And therefore it is not otherwiſe to be thought, but that the Montaniſtes vpon the ground of this opinion, not content with the oblations for the deade which the Church then had by peruerſe emulation of the Gentiles, and yet were but oblations of thankes giuing, as they could be no other for the birth dayes, they added alſo prayers for the ſpirites of them that were deade, whereof *Tertullian* ma-

keth mention in his bookes *de caſtitate & de Monogamia*, which were both written to heretikes of his ſect, and by thoſe prayers laboreth to proue, that ſecond mariages are not lawfull. Alſo in his booke *de anima* before named, though for an other purpoſe, he rehearſeth a miracle of a woman whom he knew of his ſect (for none other he coũted of the Church) which after ſhe was deade and prepared to buriall, by prayer of the Prieſtes, at the firſt beginning of his prayer, ſhe tooke vp her handes from her ſides, and held them vp as they that vſe to pray, and when the office of buriall was ended, layd them downe agayne. This miracle I take to haue bene an illuſion of Sathan, to confirme that new opinion, that prayers profited the deade, as that alſo which he reporteth of heare ſay, of ſome of his ſect, that when two bodies ſhould be buried in one graue, the one lay further and made roome for the other: which was no doubt a ſleight of Satan, to commend the vnitie of heretikes. And that the practiſe of the Church for oblations for the deade at the yearly day of their birth, were taken from the Gentiles, it appeareth by this, that *Tertullian* counteth them of all one origen with the oblations *pro natalitijs*, that is for the birth dayes. which *Beatus Rhenanus* a Papiſt, and a great antiquary, doth confeſſe, affirming that by the canons of the Nicene councell and other councels, which he hath ſeene in libraries, thoſe oblations *pro natalitijs* with other ſuperſtitions, that *Tertullian* fathereth vpon tradition of the Apoſtles, were abrogated. And the oblations them ſelues, which were at burialls, mariages, & birth dayes, he affirmeth were mony that was offered in almes, to the reliefe of the poore. *Origen* to much a Philoſopher was not content with *Plato* his purification, but he muſt bring in *Platoes* fire alſo, and that he would build as the papiſtes doe, and as he had better reaſon then the Papiſtes haue, out of the 1. *Cor.* 3. but becauſe the Apoſtle ſayd, that euery mans worke, ſhould be tryed by fire, he thought that all men ſhould paſſe through his purgatory, & at length be ſaued. Afterward when prayers for the deade were growne out of memoryes for the deade, which were without prayers

ers in *Origens* tyme, as appeareth in his wordes in *Iob. lib.* 3. but kept with almes to the poore and reioyſing for their reſt, about *S. Auguſtines* time, the name of purgatory was firſt inuented, by ſome mediatores and conciliatores of *Origens* error, with the erroneous practiſe of the church. And this was a great corruption of thoſe auncient tymes, that they did not alwaies weigh what was moſt agreeable to the word of God, but if ỹ Gentiles or heretikes had any thing that ſemed to haue a ſhew of pietie, or charitie, they would draw it into vſe, with ſuch correction as they thought was ſufficient. So they tooke the ſigne of the croſſe from the Valentinians, oblations for the dayes of death and birth of the Gentiles, preſcript tymes of faſting and vnmeaſurable extolling of ſole life, in the miniſters of the Church, from the Maniches, Tacianiſtes, and Montaniſtes: prayer for the deade of the Montaniſtes: purgatory fire of the Originestes, yea *Ieronym* was almoſt fallen into the hereſie of *Tertullian* in condemning ſecond mariages: yea euẽ the name of ſacrifice which was commonly vſed for the celebration of the Lordes ſupper, they tooke vp of the Gentiles. Finally it appeareth that the faithfull in *Tertullians* tyme, which were not of his ſect, beleued not that the ſoules of Chriſtians departed, came into his hell or lower partes, where he maketh ſo many manſions, but that they were placed in heauen where Chriſt is, againſt whom he [illegible]ſoneth after his brawling and raunting maner, that he vſeth againſt the Catholikes *libro de anima, cap. de inferis*. And they that ſo beleue, allow no prayers for the deade. Wherefore it is left that *Montanus* and his followers were the firſt that taught prayers for the deade to be profitable, becauſe that the ſoules of the faithfull that were not made perfect by martyrdom or other ſtreight penance, muſt pay the vttermoſt farthing in priſon, and ſuffer the leaſt offences in the lower partes, if they were not holpen with prayers. Therfore *Ærius* was not the firſt that helde our opinion but *Montanus* before him was the firſt that held your opinion throughly, againſt the Catholikes of his tyme. Wherfore you are welcome home for heretikes by your owne rule.

§ *Then for many a day together this doctrine was daſhte till the time of holy* S.Bernard *and* Petrus *the reuerent Abbate of Cluny, by which two notable houſekeping dogges, that were neuer dumme in the Churches neede, this woolfe appearing once againe was both noted and oppenly vanquiſhed. And in their dayes, this falſehood that before was a compagnion of the Arrians (marke well the courſe of thinges good reader) was nowe matched with the Anabaptiſtes: who in that time, as the ſaide writers doe recorde, did call them ſelues* Apoſtolici, *that is to ſay Apoſtolicke or followers of the Apoſtles, ſo they woulde be termed to delude the ignorant by the bewty of that glorious name, as now their offſpring call them ſelues,* Euangelici: *that is to ſay, goſpellers, and the pure preachers of the word, and goſpell.* S.Bernard *touched them to the quicke in a ſermon, by theſe wordes,* Loe *(ſayeth he)* theſe miſcreants, loe theſe dogges, they laugh vs to ſkorne that we baptiſe infants, that we pray for the deade, that we require the helpe of holy Saincte, they exclude Chriſtes grace in all ſortes and euery kinde, in olde and younge, in the liue and in the deade. *Looke you nowe, with their Goſpell like name they were counted no better then prophane dogges of this holy father, that laught ſo ſkornefully at Chriſtes Church for praying for the deade and inuocation of Saincte: and ſhall we make ſuch Iewels of their ſcholars now a dayes? In all ages ſince this wielde ſeede was firſt ſowne, the true preachers, the workemen of Gods haruеſt, haue euer plucked it vp, as it firſt appeared: The which wede was better knowene from the corne, becauſe it euer grewe amongeſt the bundels of briers and brembles, & was of that waiſting nature, that it could not be tolerated without the vtter choking of the wheate.*

Note vvell hovv this falshood euer ioyneth it ſelfe to other horrible ſectes.

Sermone 66. ſuper cantic.

§ *Barnard* was but a late writer to ſpeake of, and whether thoſe that were called in his tyme *Apoſtolici*, were ſclaundered for denying of baptiſme to infantes when perhaps they denyed onely ſome of your popiſh ceremonies which you vſe, about baptiſme, I am not able to ſay, certein it is that the godly called *pauperes de Lugduno & VValdenſes*, which were about that tyme, were ſclaundered with many deteſtable opinions, which it is nowe well knowne

that

that they neuer did holde. But howe ſo euer it were, that which they affirmed of trueth, muſt not be condemned becauſe of that where in they erred: the Arrians were the firſt that added vnto the Symbole the article of deſcending into Hell: ſhall we thinke worſe of that article which is true, becauſe of there hereſie which is falſe?

6 *This doctrine (I ſaye) being of it ſelfe very pernicious, yet it is euer in company of other miſchiefe. For the principall author of this ſecte was an Arian, then the followers as* Bernard *witneſſeth, were Anabaptiſtes or worſe. To whome all men much maruell that God ſhould rather reueale ſuch miſteries of trueth, then to other that were ſownde in faith. And in deede I woulde gladly meete with ſome one good fellowe or other of that ſecte, that were learned with al, that he might reſolue me in this doubt, why this concluſion of not offering or praying for the deade, of not keping the ordinarie faſtes, of contemning the Sainctes helpe in heauen, and the reſidue of your new Creede, why God (ſeeing all light of trueth commeth of his grace) openeth theſe miſteries alwayes and onely, to ſuch as you your ſelues can not deny to be heretikes. VVhy did he reueale in the primitiue Church that doctrine to an Arian, being an open enemie of his holy name, and not to* Athanaſius *or* Epiphanius, *or ſome other bleſſed men of that time? I ſtande the longer vpon this point, that the worlde and who ſo euer is the ſimpleſt, maye beholde your miſerie and ſhame: for I knowe you can ſay nothing in this caſe for your defenſe, but euen beare with blacke blotted conſciencies the infamy of willfull blindneſſe. Howe ſaye you, did not your doctrine afterwarde appeare againe amongeſt wicked Anabaptiſtes, that deny amongeſt other things, the baptiſing of infants? it was neither reueled to* Bede *nor* Bernard *I warrant you. But come lower yet to our owne time: you knowe full well we haue ſtore of Anabaptiſtes, of Arians, of Saduceis, of Epicures, and of all other ſectes that the deuill euer deuiſed (ſuch light of trueth hath our happy age by your preaching) tell me trueth nowe, be not all theſe whome you counte heretikes as well as we doe, be they not all I ſaye of your opinion in this matter and not one of them of ours?*

I trovve no Proteſtant cā anſvvere vvith reaſon to this point.

Here this ſect ioyneth vvith the ſacramētaries and the reſt of miſcreaunts.

6 I may by the example of Christ aunswere one question with an other: why was it first reueiled to the Arians in councell holden against Christ? that the article of his descent into hell, was meete to be added to the creede and confession of faith, which was not reueiled to so many godly mē as set forth the Symbole, nor to the holy Nicene Councell. Aunswere me if you can, or any Robin good fellowe of your sect, learned or vnlearned, is it any preiudice to the trueth of that article? or to the right that it hath to be placed in the creede, that it was first added by the Arrians? why was the trueth reueiled to heretikes concerning rebaptisation, rather then to *Cyprian* and so many catholicke byshoppes? why was it reueiled to the Pelagians, that infantes might be saued without the participation of the sacrament of Christes body and bloude rather then vnto *S. Augustine*, *Innocentius* byshoppe of Rome, and as *Augustine* sayeth all the catholicke fathers of that time? which thought it was as necessary for them to receiue the communion as to be baptised. If heretikes shoulde not affirme somethinge that were true, they shoulde neuer deceiue any man. And sometime Satan affirmeth the trueth, not becausse he will haue it beleeued, but rather that proceding out of his lying mouth it might the sooner be discredited. And therefore sometymes Arrians, Pelagians, Anabaptistes and such like, by the subtilty of Satan, haue affirmed somethinge that is true, either to winne credit to their manifolde lyes, or else to drowen the credit of that trueth, among so many errors.

7 *Nay I will pose you further, is not your preaching the very ready waye to all such extreeme blasphemies, as they boldely mainteine? did euer man fall from the Catholicke Church to those further heresies then you yet openly professe, but he tooke yours by the waye, as a plaine passage to extreme infidelitie? yea your opinions doe so well stande with the other, that they neede not afterwarde to refuse any one pointe of all your doctrine to mainteine their owne. There is no article of Catholicke doctrine, but it is as much hated of them, as of your selues. Helpe your selues*

ſelues here my maiſters, or elſe all the worlde will take you to be in your heartes, of the ſame ſectes whereunto your faith is alwayes ſo dearely ioyned. Put your heades together, and tell vs whie your doctrine is ſo deare to the Ariãs, & all wicked men, & ſo hated of the holy fathers of Chriſtes Church? If you frame not your aunſwere well, you lieſe your credites, your ſcholars, and your honeſties. VVell, thus haue I pointed out your author, his name was Aërius *: you muſt be called* Aërians *: you maye kepe the name of Proteſtaunts or Euangeliſtes beſide. For a holy newe calling is lightly ioyned to ſuch men. VVhereby though ſome ſimple be deceyued, yet wiſe men be warned. Or if the olde authors of this ſecte be not ſo glorious as theſe new reuiuers, if they liſt and like ſo, they may call them ſelues Lutherans, or Caluiniſtes, or what they will, but Catholickes. Although* Martyn Luther *graunted purgatory and prayers, with this error: that ſuch as were there, might yet by their diuers deſeruinges, winne or looſe life euerlaſting, as men of doubtefull ſtate, as they were before in the worlde: plaine againſt our Sauiours admonition, and carefull warning,* veniet nox quando iam nullus operari poteſt. *VVorke whiele the day laſteth, for the night ſhall come whẽ no man can labour. But I neede not to ſtande vpon this point, which of neither parte is much regarded. Neither will I ſpende any more time in getting them an author of their ſecte, ſeeing they haue choiſe of diuers. Let them goe out of the Citye of God, from amongeſt the holy company, and turne on the lifte hande, and looke amongeſt the outcaſtes of all agies, and they ſhall haue freindes and fellowes enowe.*

Marke vvel.

Vide Hieronimũ ſup. 3. ad Galatas. Ioan. 9.

7 That you ſaye of our preaching to be the waye to ſo many hereſies, might haue bene ſayed of the Gentiles and Iewes, to the whole Church of Chriſtians. The Gentiles continued conſtant, ſo did the Iewes without ſchiſme in their errors, when the profeſſors of Chriſtianity were rent and torne into an hundreth ſectes and hereſies. There were no heretikes but they hated Iewes, and Gentiles, as much as the true Chriſtians, was therefore the religion of the Iewes and Gentiles better then the religion of the Chriſtians? Yea there neuer was ſince Chriſt any hereſie,

or heretike, but they agreed in many more thinges, with the Christians then with the Gentiles and Iewes, was therefore the Christian religion false? or the Paganes and Iewes superstition true? It is therefore, no discredit of our doctrine, that Arrians or Anabaptistes of our time, either haue any thing of yours, or prayse any thing of ours. Neither our credit, schollers, nor honestie, are in daunger for their errors, which they learned not of vs: neither are your wit, learning, or heresie the greater, for vttering this foolish conceipte, which no more toucheth vs, or defendeth you, then it carpeth the religion of Christ and maintaineth the Idolatrie of the heathen. The worlde seeth what vaine reasons you leane vnto, being destitute of the worde of God. An heretike helde this opinion, therefore it is, false. The deuill beleueth there is one God, therefore shall not Christian men beleue so? why woulde God reueile any trueth to heretikes? why did the Pharizees, which otherwise were heretikes, defende the resurrection of the deade? This vaine frothe of wordes, and smoke of fooliſh and vnlearned questions, will euen fall downe and vanish awaye of it selfe, though it be not blowen away by vs. The latter end of this chapter, hath one croppe of his olde custome, to charge *Luther* with defending of Purgatory, which either was while he remained in ignorance, or else it is but a fained fable, as many other of him and others are deuised by the Papists: who as they erre from the trueth of God, so they delight in sclaundering of good men: but they shall not preuaile, their madnes is made knowen to all men.

That their falsehood is condemned, and the Catholicke trueth approued by the authority of holy Councells. Their pride in contemning, and the Catholickes humilitie in obedient receyuing the same. And a sleight vvherby the heretikes deceiue the people, is detected.

CAP. XV.

1 *AND for our parte it is sufficient, good reader, that we knowe the first founder thereof, and that we be nowe right well assured, that he in his time, and his scholars*

ſcholars in theirs, haue bene noted, called, and condemned for heretikes, in this as in other fonde peruerſe opinions beſide, not onely by the ſingular iudgements of diuers learned men, but by the common ſenſe and conſent of the worlde, and by auncient Councells both generall and particular, as we maye reade in the Councells of Carthage the iiij. of Bracharenſe, and Vaſe. the Decrees of which, by occaſion we rehearſed once before. They are both auncient and of greate authority, and honored with the preſence of many notable fathers, as Auguſtine *and other. But eſpecially for the approuing of our faith, and condemnation of the aduerſaries part, the whole proceſſe of the great Councell of Florence muſt be noted. for there the queſtion of purgatory and prayers for the deade, was fully handeled, by the moſt learned of both the Latine and Greeke Church, the Patriarche of Conſtantinople him ſelfe, with the Legats of Armenia and other nations of that parte, being preſent: and fully condeſcending with the Romane Church vpon the trueth of purgatory, and other graue myſteries: into the doubt of which, that part of the Church by ſchiſme & miſcredit of their forefathers, had fallen into, not log before: and ſo made perfect proteſtation of their faith, with the abiuring of the contrary, as hereſie. But omitting that longe proceſſe and large treatie of the matter, for the eſtabliſhing of euery mans conſcience, I wil conclude vp all the matter with the Councell and the holy Ghoſts determination of all the whole cauſe, in theſe wordes:* Si verè pœnitentes in Dei charitate deceſſerint, antequam dignis pœnitentię fructibus de commiſſis ſatisfecerint, & omiſſis, eorum animas pœnis purgatorijs purgari, & vt à pœnis huiuſmodi releuentur prodeſſe eis viuorum fidelium ſuffragia, miſſarũ ſcilicet ſacrificia, orationes, & eleemoſynas, & alia pietatis officia, quæ a fidelibus pro alijs fidelibus fieri conſueuerunt, ſecundum eccleſiæ inſtituta, *VVe define and determine, that true penitents departing in the fauour of God, before they ſatisfied for their negligencies or faultes committed by worthy fructes of penaunce, ſhall be clenſed by purgatory paines: and likewiſe for the releaſe thereof, the prayers of the faithfull, the ſacrifice of the bleſſed Maſſe and almes, with other thinges cuſtomably practiſed by the faithfull for their freindes deceſſed, according to the ordinaunce of Gods*

Cap. 79. Cap. 34. Cap. 2.

Note.

In initio Concilij Florentini.

The holy Councel of Trente hath alſo determined the ſame againſt the heretikes of our times.

Church, to be profitable.

CAP. XV.

1 AND for our parte it is ſufficient, that we knowe God in his holy worde to be the firſt founder of our doctrine, and therefore that they lye blaſphemouſly, which woulde make any heretike the author of it. And as for the authority of Councels that is alleaged againſt vs, we haue ſhewed before, that the decrees of 95. Can. of Car. the forth and ſecond of Vaſe are flatly falſified, which ſpeake not at all of oblations for the deade, but oblations of the deade, that is, ſuch mony as the departed haue bequethed to the vſe of the poore. The 79. Can. of the forth Councell of Carthage decreed, that if penitents dyed before abſolution, they ſhoulde haue their memory commended with prayers and oblations. The Bracarenſe decree Can. 39. preſcribeth how the mony offered at ſuch commemoration of the deade, ſhoulde be diſtributed. The 34. Can. of the ſame Councell, whereunto he pointeth vs in this place, decreeth that for them that kill them ſelues, no commemoration ſhoulde be made nor that they ſhoulde be buried with Pſalmes. But wherefore trowe you did he omit the next Canon to it? which decreeth that neither the commemoration of the holy oblation, nor the office of ſinging Pſalmes, ſhould be beſtowed vpon them that were cathechiſed and dyed before they were baptiſed. Either he ſawe not the booke him ſelfe, or elſe he miſliked that phraſe, the commemoration of the holy oblation, wherby the Biſhoppes of that Councell expound, what they meane, when they named the holy communion to be a ſacrifice. That is, they did not take it to be ſo properly, but onely a commemoration of the holy ſacrifice of Chriſt. As alſo when we reade in the olde writers or councells, oblation for the deade, we muſt not alwayes vnderſtand the celebration of the communion as the Papaſtes imagine, but that monye which firſt was offered for almes, and afterwards ſuperſtitiouſly was taken to be a kind of redemption for their ſinnes. As in the 11. Councell of Toledo.

Toledo.cap.12. is declared where they decree of ſuch penitents, as dyed before reconciliation: *Placuit nobis, vt & memoria talium in eccleſijs commendetur, & oblatio pro eorum delicto a preſbyteris recipiatur.* It pleaſeth vs (ſay the Biſhops of that Synode) that the memory of ſuch maye be commended in the Churches, and the oblation for their offence, maye be taken by the prieſtes. This office that was beſtowed vppon the deade, which ſo generally of the olde writers and councells is called a memorye, vndoubtedly tooke the name of that which it firſt was. Namely nothing but a memory with thankes giuing, which after was corrupted to a prayer for them. Lykewiſe the oblation (as *Origen* teſtifieth) at the firſt was nothing but almes to the releife of the poore, for ioy of the reſt of them that were departed, and for comfort and godly exerciſe of them that were a liue. But afterwarde it grew to be compted a redemption for the ſinnes of the departed, and the name of oblation was drawen further to the celebration of the communion, and to be compted a ſacrifice for the quicke and the deade. But before this Councell, there was an other Synode helde in Spayne at Toledo, called Toletan. 3.cap. 21. Where it was decreed, that they which by Gods calling departed out of this life, ſhoulde be caryed to their graues, onely with ſinging of Pſalmes. Forbidding that funerall ſong which was wonte to be ſong to the deade, and all other vnſeemely geſtures of morning. If you ſaye this doth not exclude prayers and oblations: they adde, that it muſt be thought ſufficient for the buriall of Chriſtian mens bodyes, that the office of ſinging of godly Pſalmes is beſtowed, in hope of the reſurrection. And ſo throughout the Canon they woulde haue men comforted by the hope of the reſurrection, affirming that Chriſtian mens bodyes throughout the worlde ought to be no otherwiſe buried. As for the decree of the Councell of Florence, is but a meere mockerie. For it was helde not paſt ſeuen ſcore yeares a goe, when at the ſame time, there was an other Councell holden at Baſill againſt it, in which the Pope *Eugenius* the fourth, who gathered that mocke Councell of

Ferraria and Florentia, was depoſed, and an other Pope choſen againſt him. So there was one Pope and his councell in Italy, and an other Pope with his councell in Germanie. Goodly gawdes for fooles to playe with all. As for the holy councel which was helde the other day at Trent, you did well to put it in the margent, for it was not worthy to come in the texte. If the determination of that councell be ſo holy, why do you Papiſtes daily breake a nombre of canons decreed therein, which conteins ſcarſe a ſhadow of reformation? But you can diſpenſe with councells as you liſte. To omit all other canons, why doe not your biſhoppes and pariſh prieſts, as often as they miniſter the ſacraments to the people, declare the effect of them to ſuch as receiue them in the mother tongue? *Seſſion.* 8. *c.* 7.

2 *The which graue determination if any man be ſo willfull to contemne, Let him know, that he deſpiſeth, being but a mortall fraile man, the graueſt iudgement that God hath left in earth for the determination of any matter. Let him be aſhamed that he being but one man, taketh vpon him to controule diuers hundreths of the moſt choſen for vertue, for learning, for experience in the whole Church of God: yea let him if he haue any affection of grace, tremble and feare to deface the dealing of that honorable and vniuerſall parlament, that repreſenteth vnto vs Gods holy whole Church, hauing the aſſured promiſe of the holy Ghoſtes aſſiſtance for their guiding in all truth. Yet I ſee before hand the aduerſaries will not admitte the iudgement of theſe or any other Councells: neither in ſuch men doe I much maruell to finde ſo litle humility, and ſo much impudency. For all heretikes condemned by councells did euer condēne, as they could, the ſame councells againe. So were the firſt 4. councells which all Chriſtian men with* S. Gregory *accept as the holy Goſpells of God, vtterly refuſed by the parties in them condemned: The Arians by great force of worldly Princes and many aſſembles, deuiliſhly withſtoode the Councell of Nice, the Macedonians reiected the councell of Conſtantinople the firſt, the Neſtorians nothing eſtemed the counſell of* Epheſe, Eutiches and Dioſcorus *litle regarded the councell of Chalcedon: in which they & their followers were con-*

All heretikes do cō demne coūcels.

condemned of heresie for sundry pointes, which now were ouerlong, and not for our purpose to rehearse. Then by refusing the heauenly sentence of the Churches iudgement, they win nothing else but the assured marke of an heretike. They declare them selues, that as they be in heresie as deepe as the best, so they in pride and boldnes, be not behind the worst.

The humble obedience of Catholikes to the gouernours of Gods Church.

But all Catholikes & faithful beleuers, as soone as they know the determination of such a number of so well learned fathers gathered in the vnitie of Gods Church and spirite, streight way they receiue it, and submit them selues, as to the iudgement and reuelation of the holy Ghost. For so the Christian brethren that were molested by the contentious clamors of certeyne troublesom heades at Antioch, being once certified by the letters of that first Christian councel, what was decreed and enacted concerning the matters called in question, they then regarded no more what the aduersaries thought therein, but out of hand Gauisi sunt super consolatione, they reioyced in that comfort of their agreement. And Ruffinus writeth, that when Constantinus the great vnderstoode the determination of the doubtes proposed in the great councell of Nice, he receiued it as the oracle of God: Defertur ad Constantinum sacerdotalis concilij sententia, ille tanquam a Deo prolatam veneratur: the decree (sayth he) of the priestes was shewed to Constantine, and he straight with all reuerence accepted it, as Gods owne sentence. And if our aduersaries coulde learne a litle humilitie, they might quickely be dispatched of a great deale of heresie. The which as it first beganne with the conceite of singularitie and contempt of other, so it procedeth with maliperte boldnesse, and endeth in plaine disobedience of the Church, of the Councells, of the scriptures, and Gods owne spirite. VVhome without moe wordes I woulde nowe geue ouer vnto God, hauing (as I trust) already geuen them sufficient occasion by the euident proofe of my matter, to remembre their misery and heuy condition, but that I must remoue out of the simples waye, such stoombling stockes, as perhaps might somewhat trouble the vnlearned, who for lacke of deepe iudgement, be moste subiecte to the aduersaries deceites.

Ruffin.

a It is true humilitie that all men should submit them

ſelues to the authoritie of Gods worde, and it is horrible preſumption, that any man or multitude of men, ſhoulde take vppon them authoritie to define againſt the worde of God. As the councell of Conſtance which decreeth in plaine wordes *that notwithſtanding Chriſt inſtituted the ſacrament to be receiued in both kindes, and that the faithfull in the primatiue Church did ſo receiue it, yet the cuſtome of the church of Rome ſhall preuaile, and whoſoeuer ſayeth contrary is an heretike, &c.* The councells that are receiued are therefore receiued, becauſe they decreed truely, and not the trueth receiued becauſe it was decreed in councells. Elſe why is Nicene councel receiued and Arriminenſe reiected? why is *Epheſinum primum* embraced, and *Epheſinum ſecundum* deteſted? Finally, why is the determination of Nicene councell which is but one beleued, againſt 10. councells holden by the Arrians, but that the Nicene councell decreed according to the worde of God, and all the reſt againſt it? wherfore if any councell decree according to the ſcriptures as the councell of the Apoſtles did *Actes* 15. and the councell of Nice with diuers other, we receiue them with all humilitie, as the oracles of God. But if any councell decree contrary to the authoritie of the ſcriptures, as many did, without all preſumptiō or pride, we may iuſtly reiect them.

Hovve they practiſe vvith the ſimple.

Grea. impudécy in heretikes.

3 *And with ſuch thus they lightely practiſe: firſt by lofty lookes and high chalengies, they crake and boſte with paſſing boldnes, that the learned men of the worlde, the ſage fathers of the auncient times, all the graue Councells, the whole vſage of the primitiue Church, with plaine Scripture, to be on their parte. And as for the contrary teaching, that it came in of late with the decay of learning and light of trueth, in theſe barbarous times when ſuperſtition and darke ignorance had waſted the doctrine of the yeares paſt. And in this bragge they ſtande, till ſome Catholike man encounter with them. By whome when they ſee themſelues ſo driuen from the ſtandinge which they kept with greate glory before, that they muſt be wholy naked and deſtitute in the face of the worlde of all ſuch helpes, as they accompted to haue for the outwarde ſhew of their deceitfull doctrine, then in plaine*

wordes they confesse their teaching not to hange on the antiquitie, not on councells, not on Doctors, nor on any man, but on Gods holy spirite and worde, which can not deceiue them. And so at the ende, the olde vse of the primitiue Church, the fathers, and the generall Councells arrogantly contemned, or rather vnworthely condemned (marke well their prety conceites) they make then a matche betwene them selues with Gods worde on the one partie, and the doctors and fathers with out Gods worde, on the other partie. Affirming that they be not bounde to beleue them but where they agree with the scriptures of God. And then turning their talke to the simple, thus they preache vnto them by a captious and fooliſh demaunde, whether they thinke it more reason or conuenient to beleue the scriptures, or doctors: the determination of the true and liuely worde of God, or elſe the decree of a generall Councell: which deceitfull wreasting of the state of our question, somewhat troubles the vnlearned, which can not perceiue hereby that they betray them selues, and deface their owne doinges, in so rude a defense. For who seeth not nowe, that they renounce all that helpe of Councells & Doctors which with vauntes they clamed before, whiles they impudently make a diuision or contrarietie betwixt them and the holy scripture? And we take it at their hand as an open acknowledging of their lacke, there where they pretended greateſt store. The which thinge if they likewiſe would confesse openly in pulpit and in plaine words, as they meane nothing leſſe when they shew the people that they were but men, that they might erre, that they followed the custome of the common people in their time, that they are not to be receiued but where they agree with scripture, & that them selues muſt try whether they be consonant to the word of God or no: if they would, I say, without such cloked wordes bouldly pronounce as Luther their maiſter did, that they cared not for a hundreth Auguſtines or Hieroms, that they esteemed not the consent of all nations, that they would be tryed by the iudgement of no counsell, that they would purposely runne contrary to the Councells decree in all causes, that they would take that for thonely truth which is conteined in the holy Scriptures, and that for Scripture which them selues thought good, and laſt of all, that for the true meaning which agreed beſt to the vpholding of error and here-

The sophiſtry of heretikes.

ſie, then would the people leaue theſe lewde maſters on the plaine field, which now they keepe with them, one while by the praiſes of the doctors and antiquitie, and ſomewhiles by thabaſing of them againe, and deceitfull referring all to the onely Scriptures, to which they ſay credit may ſafely be giuen, where the doctors without daunger can not be further followed, then as they be not found to diſagree with Gods word. So that the cauſe ſeemeth now to be driuen to this iſſhue in the eyes of thignorant, whether men ſhould rather beleue the Scipture or the doctors, the word of God that can not be falſe, or the fathers that were but men, and therfore might erre, deceiue, and be deceiued.

3 But that you loue to ſpende many wordes about a thinge of naught, you might haue ſpoken as much in three wordes as you haue done in three leaues. But that I maye breefely cut of your laueſh lippe labor: whereas you vſe in deede as greate impudencie as you charge vs withall in wordes, firſt you would make our chalenge contrary to it ſelf, as though one while we boaſt of the doctors, and then being driuen from them, we flie to the Scriptures. They that dayly heare our preaching, & with any diligence peruſe our writing, can beare vs witnes, that you doe falſely & ſhamefully belie vs. For we ſtand for authoritie onely to the iudgement of the holy Scriptures, and whatſoeuer we ſay of fathers, councells, or the moſt auncient primitiue Church, it is either for teſtimony of our truth, or for conuiction of your lying. For it is, you *M. Allen*, the Papiſts, that boaſt of all antiquitie, all fathers, all doctors, all councells, all Churches, to be all togither on your ſide, among whom as we will not deny, but you haue ſome Patrones, of ſome of your errors, ſo will we affirme, that you haue more enemies, in the greateſt of your hereſies. And therefore this iſſhue is rightly ioyned, and without any Ieofayle vpon this point, that the Scripture is to be credited rather then the doctors, the word of God rather then the writings of men.

4 *But this is not the ſtate of our controuerſie, nor of any queſtion betwixt the Catholikes and them. And that they knowe full*

full well, though they craftely cloke it with chaunge of wordes. for we acknowledge moſt gladly, that if any Doctor, Prophet, Apoſtle or Angell (if it were poſſible) preach vnto vs any thing againſt the word and truth of Gods. Scripture, that he is accurſed of God, and to be reiected of men. But here is the ſtand, and the point of all our doubtes in generall (note it well Maiſter Proteſtaunt) whether the auncient fathers, ſome of them being in Chriſtes time, diuers of them ſcholars to his Apoſtles, many within one hundreth or two of yeares afterward, moſt of them more thē a thouſand yeares ſince (I ſpeake of ſuch as we haue named in our cauſe) & all wonderfully learned as well in the knowledge of the ſecretes of Gods myſteries, as the tongues: all mercifully endued with great giftes and graces, all exceeding ſtudious in the Scriptures, all hauing the ſame teſtament and written worde of God that we now haue, all vſing meruelous diligence in the conference of diuers places, for the true meaning and vnderſtanding of the ſame, all hauing feruent zeale in teaching the Chriſtian people, all at times appoynted reſorting togither from diuers partes of the world to ſome one general ſearch, in which, by humble conference togither and prayer, they doubted not to obteyne the ſpirite of truth, as it was by our Maiſter promiſed: the queſtion is now then, I ſay, whether thoſe holy men, thus holpen by nature, diligence, time and grace, be not more like to vnderſtand the Scripture then theſe men, which either lacke all theſe helpes, or moſt of them. Secondly it followeth thereupon, whether we ſhould rather giue credit to them, affirming purgatory and prayers for the deade to be not onely conſonant, but plainely proued by the Scriptures, or elſe to our new aduerſaries, auouching theſe thinges to be againſt the Scripture. VVhereby you ſee, we muſt not nowe reaſon, whether we ought to beleue the doctors or the Scriptures better, but whether for the true ſenſe, we muſt not beleue the olde fathers, better then theſe newe fooles.

Here lyeth the doubt and diuerſitie betvvixt heretikes & Catholikes

4 In wordes you graunt our iſſhue, becauſe you knowe that all the cuntry of chriſtians, would otherwiſe go againſt you. but in deede you deny it. For ỹ iſſhue which you would ioyne vpon is both captious and doubtfull. Captious, becauſe it diſioyneth thoſe thinges which are not to be ſepa-

rated, namely the Scripture and the true meaning thereof. Doubtfull, becauſe it ſtandeth vpon a likelyhoode and not vpon a certeinty. For thus you ioyne: whether the olde doctors be more like to vnderſtand the Scriptures then the Proteſtants. I haue aunſwered before, we wil make no compariſon with them. Neither will we challenge the likelyhood to vs, neither will we leaue it to them, for whether ſo euer we doe, we ſhall be neuer the more certeine of the truth. But this will we ſet downe as a moſt certeine principle, that no man can vnderſtand the Scriptures, but by the ſame ſpirite by which they were written. What then? ſhall we arrogate the ſpirite as proper to vs and deny it to them? God forbid. They had their meaſure of Gods ſpirite, & (we humbly thanke his maieſtie) ſo haue we. How then? is the ſpirite of God contrary to it ſelfe, becauſe they and we agree not in all thinges? God forbid. *Cyprian* and *Cornelius* were both endued with Gods ſpirite, and both Martyres, yet they agreed not both in one interpretation nor iudgement of the ſcripture. what then? there remaineth but this ſecond principle as certaine as the firſt. That the ſpirite of God hath a meaning in the ſcriptures, which is not to be ſought out of the ſcriptures, in the opinions of deceiuable men, but onely in the ſcriptures, where is nothing but the ſpirite of trueth. Theſe 2. commaundements, ſerch the ſcriptures, and trie the ſpirites: teach how to attaine to certainety of trueth. For the ſcriptures are not vnderſtood but by the ſpirite, and the ſpirites are not tryed but by the ſcriptures. Therefore that the ſpirite maye declare his owne meaning, one place of ſcripture muſt be expounded by an other. All other ordinary meanes and healpes, of wit, learning, knowledge of tongues, diligẽce in hearing, reading, and praying, are ſubordinate and ſeruing to this ſearch and tryall. And who ſo obſerueth this ſerch and tryall moſt preciſely, ſhall come to the knowledge of the trueth moſt certainely. And whoſo euer is negligent in this ſearch and tryall, though he haue otherwiſe neuer ſo many and excellent graces, and giftes, may eaſely be deceiued, yea euen when he thinketh he followeth the autho-

rity

rity of the ſcriptures. I coulde alleage for confirmation of this truth, the teſtimony of diuers of the auncient fathers, which if they had alwayes followed that which ſome times they ſo highly commended, they ſhould not ſo lightly haue paſſed ouer ſome thinges, and other thinges ſo ſlenderly haue mainteined. But my thinkes, the teſtimony of the Pope ſhoulde be *a per ſe* with all Papiſtes. The Pope him ſelfe in his canon lawe (for *Caypbas* ſome times doth prophecy) hath allowed this to be the onely waye to expound the ſcriptures. *Affirming* that no where elſe, but *euen* out of the ſcriptures themſelues, the true ſenſe of the ſcriptures is to be taken. Aſcribed to *Clemens diſt. 37. cap. Relatum. Lex Dei cum legitur non ſecundum propriam ingeny virtutẽ, vel intelligentiam legatur, vel doceatur. Sunt enim multa verba in ſcripturis diuinis, quæ poſſunt trahi ad eum ſenſum, quem ſibi vnuſquiſque ſparte præſumpſerit, ſed non oportet, non enim ſenſum extrinſecus alienũ & extraneum debetis quærere, vt quoquo modo ipſum ex ſcripturarum authoritate confirmetis, ſed ex ipſis ſcripturis ſenſum capere veritatis oportet.* When the lawe of God is reade, let it not be reade or tought, after the force or vnderſtanding of a mans owne witte. For their be many wordes in the holy ſcriptures, which maye be drawen to ſuch ſence as euery man of his owne heade ſhal preſume to make, but you may not doe ſo. For you ought not to ſeeke forth without, any forayne or ſtrange ſence, that you may confirme it by any meanes by authority of the ſcriptures, but you muſt take the ſence of trueth out of the ſcriptures them ſelues. And thus much for the true vnderſtanding of the ſcriptures and now to your falſe ſuperſtition. Firſt I deny that any of the auncient fathers in Chriſt his time, or ſcholers to his Apoſtles, or within one or two hundreth yeares after Chriſt, except one that had it of *Montanus* the heretike, as he had more thinges beſide, in any one worde mainteined your cauſe, for purgatory or prayers for the deade. Secondly of them that mainteined prayers for the deade, the moſt confeſſed they had it not out of the ſcriptures, but of tradition of the Apoſtles and cuſtome of the Church, therefore they are not to be compared vnto vs in

better vnderſtãding of the ſcriptures, for that point, which they denyed to be receiued of the ſcriptures. Thirdly thoſe of the auncient fathers that agreed with you in any parte of your aſſertion (for none within foure hundreth yeares was wholy of your error) notwithſtanding many excellent giftes that they had, yet mainteined other errors beſide that, and about that diſcented one from an other, and ſometime the ſame man from him ſelfe, and that is worſt of all from manifeſt trueth of the holy Scriptures. Therefore neither is their erroneous interpretation in this matter to be receiued, nor *M. Allens* wiſe iudgement of vs to be regarded.

An aunſvvere to ſuch arguments as the heretikes doe frame of the holy ſcriptures not vvell vnderſtanded, againſt the practiſe of Gods Church, in praying for the deade, or the doctrine of Purgatory.

CAP. XVI.

1 *THerefore to ſtoppe their waye at euery turne, and becauſe they talke ſo faſt of ſcripture, full fayne woulde I heare what ſcriptures they haue, that make either expreſſely agaynſt purgatory and prayers for the deade, or elſe by any one learned man in all the worlde, was euer expounded for any ſuch ſenſe. And loe now (good reader) what ſcriptures they alleage that can abide nothing but ſcripture. Firſt*

Cap. 1. *out of Eccleſiaſtes.* The tree whether it fall to the ſouth or the north, it lyeth euer where it lighteth. *Then they alleage*

Cap. 7. *out of* S. Matthews *Goſpell, that there be two wayes, one to bring to heauen, and the other leading ſtraight to hell. And then out*

Cap. 5. *of the ſecond to the* Corinthians, *they bring in, howe we muſt all ſtande before the iudgement ſeat of Chriſt: there to receiue eche of vs according to our workes and life: and that by other mens labour, our ſtate can not be ameded. Againe they allege this ſen-*

Cap. 14. *tence of the Apocalypſe.* Beati mortui &c. *bleſſed be the deade that dye in our Lorde, for after that, the ſpirite ſayeth, that they ſhall reſte from trauells. All which textes, and the like of that ſorte, make no more againſt purgatory, then they doe againſt hell*

or

or heauen: excepte, that as Anaxagoras *the philoſopher ſaide,* Phiſic. 1. b
all thinges were in euery thinge, ſo theſe diuines can finde euery texte of ſcripture to make for what purpoſe they liſte: and yet if the Catholikes alleage a numbre of ſcriptures, and them with the minde and iudgement of the whole worlde, that doubteth not but they proue that, for which they be recited, yet they ſet light by them, and impudently with clamors beare men in hande, that they haue no ſcriptures at all. VVhich thinges as they ſmell of much arrogancie in all men, ſo in theſe folke that ſo malepertly controwle others, where them ſelues haue no ſcripture at all, it is vntolerable.

CAP. XVI.

1 THis chapter is but *pro forma tantum* to make a ſhew of a confutation, where neither the tenth parte of our argumentes are rehearſed, nor thoſe that are named with any couller of reaſon, and leſt of all with authority of ſcriptures, are confuted. Firſt he will allow vs but 4. textes of ſcripture, becauſe he will not take paines to wreſt any more. And thoſe make nothing for vs except all thinges be in euery thinge as *Anaxagoras* ſaid. It ſhould ſeeme *M. Allen*, that you your ſelfe dreamed ſo with *Anaxagoras*, elſe would you not finde purgatory in euery one of them, which we ſaye is in none of them, but rather excluded by them all. But who can preſcribe the deuill a meaſure in lying? when he is diſpoſed to lye? we haue no ſcriptures at all, the Catholikes haue all the ſcriptures, and the iudgement of the whole worlde vppon them: you haue ſayd enough, *M. Allen*, to winne the whet ſtone, if it were as bigge as any mountaine in the worlde.

2 *And for theſe, which they here or elſe where alleage, I aſke them ſincerely, and deſire them to tell me faithfully, what doctor or wiſe learned man of the whole antiquity, euer expounded theſe textes recited, or any one of them, or any other which you bring in elſe when, againſt Purgatory or practiſe for the deade? If they did not, how can you for ſinne and ſhame diſſent*

from the whole Church of Christ, vpon ſo light groundes? Or how dare you be ſo bolde, that ſeeke in euery controuerſie expreſſe ſcripture, to alleage theſe places, which wiſe men, nor I thinke your ſelues take for any ſuch purpoſes? Or how may you for ſhame reiecte the euident worde of God, by vs truely reported for the triall of our matter, your ſelues hauing almoſt nothing, that can be wraſted to your ſenſe?

2 Before the hereſie of Purgatory was planted in the world, how could the olde doctors interprete theſe places, by name againſt that which they neuer heard named? yet haue they ſo interpreted ſome of them, that their interpretation can not ſtand with purgatory or prayer for the dead, as I will ſhew in their particular aunſweres. When we require expreſſe Scripture for euery controuerſie, we doe not require that euery thing ſhould be named in Scripture, but neceſſarily concluded out of the true meaning of the Scriptures and purpoſe of the holy Ghoſt in them. As for the euident word of God, which you report for tryall of your matter, is yet to ſhew, and ſhall be for euer. You ſhame not to boaſt of that to be your triall, which you dare as well eate a fagot as abide the iudgement of it, in any lawful conference or diſputation: your great bellwethers and Biſhops declared before ỹ whole world in the conference of Weſtminſter, what they durſt abide, when they came to hande-ſtrokes. It is a gay matter for ſuch a chattering pye, as you are, to make a fond floriſh a farre of in wordes of common wrangling, to pleaſe your patrones and exhibitioners, it is an other thing to ſtand to the proofe in deede.

An anſwer to the firſt place.

3 *If you ſtande to the triall of our alleaged teſtimonies, you will be much abaſhed I know. For how can you imagine, that the place recited out of* Eccleſiaſtes, *ſhoulde further your intent any thinge at all? Seeing, that euen then when the wiſeman ſpake thoſe wordes, the ſoule of man ſtraight after her departure, and the fall of the body, continued not where it firſt fell: for the iuſte had a place of abidinge and reſt in the inferiour partes, which was called of* Ezechias *the gate of hell. In the Goſpell* Sinus

Eſay. 38.

Abrahæ

Abrahæ, *the boſom of* Abraham, *and nowe* Lymbus Patrum: *in which they all abode till they were deliuered by the bloude and trauell of our Sauiour Ieſus. VVith whome, they after were tranſlated to the eternall ioyes of heauen. VVhich thinge if it be true, as it can not but be true and certaine, whith the whole courſe of ſcripture, the article of our faith in Chriſtes deſcenſion into hell, and all the auncient fathers doe conſtantly ſetforth, what blindnes be they in then, that bring this place againſt Purgatory, which as it is a ſtay of certaine for a time from heauen, ſo the other before Chriſt, was the ſtaye of all. And therefore, it is plaine, that this fallinge of the tree meanith nothinge leſſe, then that euery man ſhoulde ſtraight vpon his departure be conueide either to hell or heauen.*

Bern. ſer. 4. de feſt. omniũ Sanct. Amb. ſuper 5. ad Romanos.

Or if any wedded to Caluines *blaſphemous and vnfaithfull paradoxes, doe with Purgatory deny the fathers place of abode, before the comming of Chriſt, and impugne the beleefe of Gods Church ſo much, that he withſtande the article of our Creede, for Chriſtes deſcending into hell, to turne the cauſe of his going into hell, to ſome other purpoſe then the looſing of their captiuity that there were in expectation of his ioyefull apparance, yet I would demaunde ſo much of* Caluins *ſucceſſor or ſcholar, ſeeing he will of this figuratiue ſpeach of the trees falling gather ſo grounded and generall a rule, that with out delay euery man muſt to heauen or hell ſtraight after his death, there to remaine in perpetuall ſtate of his fall in the next life, either good or badde, I woulde aſke of him (I ſaye) what he thinketh by all thoſe, that were by the Prophets, Apoſtles, or Chriſt him ſelfe, rayſed vp againe from death to life. VVho receiuing by death that fall, by their accompt muſt needes abide where they firſt fell: and ſo not in caſe to be reuoked, by this their falſe concluſion they diminiſh the power of the ſpirite in working their raiſing againe. Or elſe they muſt impute deceite to the holy men, and our maiſter Chriſt (which abhorreth me to ſpeake) for that they rayſed them not being perfectly deade, but in ſome deadly traunce, or apparance of death.*

Caluins abſurd doctrine is refuted.

But becauſe the ſoule of Lazarus, *was nowe foure dayes out of his bodye before Chriſt wroght vpon him, it is ſure and moſt certaine, that it had ſome place of abyding after the ſeparation*

The ſtate of ſuch in the next vvorld as by Gods

omnipotẽtie vvere raised to life againe.

from the flesh. I can not thinke that his soule was in heauen: nor it is not like, that our Sauiour would so much abase the happy condicion of him whome he loued so well, as to reduce him to the vncertaine state of this life. I will define, in this my ignorance, nothing touching the secrets of Gods wisedome herin. But very like it is, that the parties rayſed from their fall and death, were not in the ioyes of heauẽ. As before Christes death, I am sure they were not, but I speake of Tabitha also or other reuoked by the Apostles handes, that then after Christes passion might full well, dying in perfect state of life, goe straight to heauen, of such I say it is very reasonable, that they were not in the ioyes of the elect. For elsẽ Tabitha shoulde not haue had such a benefite by her almes, as the fathers doe witnesse she had. And they vse her for an example, of the benefite which maye rise to one after departure, by charitable workes done in this life. It had ben a small pleasure to haue plucked her from heauen to this mortalitie againe, and misery of our common life: and I trowe no man maye auouche with salfety of his beliefe, that she or any other rayſed againe miraculously, was reuoked from the desperate estate of the damned soules, then she must necessarily be called from some meane condicion of her present abode, and perhaps from paine too, to this former state of life againe. But as in this secret of God, no man without iuste reprehension maye deeply wade, so it maye reasonably be gathered that the fall of the tree before mẽtioned, can not induce with any probability, the necessity of the soules abiding in all respects, where it first light. Mary we freely graunt with diuers of the auncient fathers, that the fall of the tree into the Southe parte, maye signifie vnto vs the departure of man in the happy state of grace, and the Northe side likewise, the cursed and damnable state of the wicked: and that he which passeth hense in either of these estates and condicions (as euery lyuing man doth) can not procure by other, neither deserue by him selfe, the chaunge of his happy lot, or his vnluckie happe, otherwise then in his life time he deserued. That is to saye, if he passe this worlde an electe person, in the loue and grace of God, he is out of doubt of all damnation, or rather out of possibilitie to be reiected: and so the case of the forsaken is vtterly remedilesse. And further by that figuratiue speache you had not best on your owne

heade

head to be ouer bold, leaſt ſome Saduceie of your ſect, gather the perpetuall reſte of the bodye, without all hope of reſurrection. I can not tell how it falleth, but yet ſo it doth, that your doctrine and arguments miniſter ouer much occaſion of errour, and that to the deceiued in the depeſt matters of our faith. But I will rubbe you no more on that ſore. I warned you before, to take heede to the reſurrection.

3 If we had no ſtronger teſtimonies, then theſe, and you no better aunſwers then you make to theſe, yet ſhould not we haue ſo much cauſe to be abaſhed at our allegatiõs, as you to be aſhamed of your confutations. Your firſt aunſwere is, that the ſoules of men at that time continued not where they at the firſt fell, but went firſt into the inferior partes, which you call *Lymbus patrum*, but neither *Ezechias* nor the Goſpell, knew any ſuch place. For *Ezechias* ſpeaketh of the graue, the Goſpell of that place of comfort, where the ſoules of the faithfull are in happy eſtate, euen where Chriſt is. But O learned Logitian, that aunſwereth one controuerſie with an other, as much controuerſed. Nay, ſtay a while, the article of Chriſtes deſcending into hell maketh all out of doubt. If that be ſo, why doe we not ſay that Chriſt deſcended into *Abrahams* boſome or into *Lymbus patrũ*, or ſeeing Chriſt ſayd he would be in Paradiſe, why ſay we not that he deſcended into paradiſe, and ſeeing he commended his ſpirite into the hands of his father, why ſay we not he deſcended into his fathers handes. But becauſe theſe be no abſurdities that follow of *M. Allen*, & that papiſticall aſſertion, you ſhall heare *Caluins* abſurd doctrine, refuted by the ſayd famous Clerke *M. Allen* with famous reaſons. He will aske (for his aunſweres be queſtions) what is it to be thought, of thoſe that were rayſed from death to life, ſeeing they receiued their firſt fall. This were a pretty queſtion for a Sophiſter in Oxeford to demaund in their parleis. But the poore man tormenteth him ſelfe in vayne, they which deny prayers to be profitable by that place of the wiſe man, vnderſtand the fall of the tree to the South or to the North, to be the iudgement of God concerning

euery man, either of reward or of punishment, which can not be altered after a mans death. This restreyneth not God from working miracles, and sending some to life againe, but sheweth what the ordinary state of men is after their departure. This place is of them that dye & remaine in death, vnto the day of the generall resurrection, as for the other, although they were dead, yet they were appoynted to liue againe, they fell in deede, but to haue a particular rising, but when they fell to abyde the generall rising, they were in the same case with the rest. But examples will make the matter cleare. The soule of *Lazarus* was 4. dayes from his body, *M. Allen* thinketh he was not in heauen, for Christ loued him too well to bring him out of heauen: and not that onely, but to reduce him to the vncerteyne state of this life. As though it were iniury to *Lazarus* to forbeare the ioyes of heauen, for the short tyme of this life, to become such a glorious example, of the maiestie of Christes power, and as though Christ, which brought him to lyfe temporal, was not able in the incerteinty of this life, to preserue him to eternall life. O prophane heathenish Sophister, of Gods high mysteries. But seeing you thinke *M. Allen* he was not in heauen, where thinke you in your conscience he was? in hell, or in purgatory, or in *Abrahams* bosome? for you haue store of diuerse places, if he were in hell, you hold there had bene no redemption. And it is not like that he whom Christ loued so well was 4. dayes in torment. If you say he was in *Abrahams* bosome, yet he was in comfort and certeinty of saluation, then by your owne reason, it is not like that Christ which loued him so well, would abase his happy condition to bring him to the state of this life which is miserable and as you say vncerteyne, yea he had bene better in purgatory: for you holde he shoulde haue bene in certainety of saluation, but so he was not when he returned to the vncerteine state of this life, the like may be saide of *Tabitha*. But these be fooliſh and vnlearned questions *M. Allen*, which the Apostle willeth vs to auoyde, as gendring strife rather then edificatiō. And yet when you haue questioned about them all you can, you shall neuer

proue

proue the common caſe of the departed in Chriſt, by theſe fewe peculiar caſes. For when ſo euer and how ſo euer it pleaſed God, that their ſoules remained, it was determined of God that they ſhoulde be reſtored to their bodies. And although there ſoules were in heauen and in happines, as I doe not doubt but they were, yet was it no iniurie nor hurt vnto them, to ſerue the glory of God. For I doubt not but as all the Godly in this life, confeſſe it to be a parte of angelicke felicitie, to be obediente to the will of God, ſo thoſe that were ſo raiſed from death, ſo long as their ſecõd life continued, caried in their hartes, a heauenly fruition of the glory of God ſhining in their reſtitution: and of their thankefull obedience, ſubmitting them ſelues to the will of God. But when theſe matters paſſeth the reache of *M. Allens* ſophyſtrie, as of which he can prate much, and define nothing, he falleth to an other ſhifte: that the fall into the ſouthe, ſignifieth the certainty of ſaluation, that the elect be in, after this life, and the fall into the North, the certainty of damnation, that the wicked are in. For though the elect be in purgatory, yet they be in the fauour of God, and certaine of ſaluation. But this gloſſe corrupteth the texte, for then they ſhould alwayes lye in purgatory, which is a warme ſouth (if it be as they ſaye) for the certeinty or vncerteinty of their ſaluation, is as great before they were borne, as after they be deade. It can not be therefore that the wiſe man ſpeaketh thereof. And becauſe you cracke of the expoſition of the fathers, *Hieronym* in his commentary vpon this place, expoundeth the Northe and the Southe not for the ſtates of grace or wrath, but for the places of reward or puniſhment of them that die. *Si dignos Auſtro fructus attulit in plaga iacebit Auſtrali. Nec eſt aliquid lignum quod aut ad Aquilonem non ſit aut ad Auſtrum.* If it haue brought forth fructes worthy of the South, it ſhal lye in the Southe coſte. Neither is there any tree but it falleth either to the North or to the South. As for your babling of the Saduces ſecte, and doubting of the reſurrection, bidde your Popes and Cardinalls take heede of it. Pope *Iohn* the 23. was condemned for it in the Councell of Conſtance.

Epicureiſme and Saduceiſme is more common at Rome then Chriſtianitye.

An anſvver to the ſecõd text.

4 *Nowe for the other texte recited out of* S. Matthewes *Goſpell of the double waye, the one to perdicion, and the other to ſaluation: there is almoſt none ſo ſimple, but he ſeeth that it maketh no more for your purpoſe, then the other. For there, as our aduerſary can not but knowe (though to deceiue he liſte diſſemble) mention is made, and the meaning is only of theſe two wayes in this worlde and life, in one of which, being full of eaſe and libertie, the wicked walketh towardes hell or damnation: In the which waye, the riche man and vnmercifull tooke his time: of whome* Abraham *ſaid, that he had receiued good in his dayes. In the other, being both ſtraite and harde, the ſmall numbre of the choſen take their iourney towardes heauen. And yet if you thinke good, you maye ioyne the place of temporall puniſhment for ſinne in the worlde to come, to the ſtraite and painefull paſſage of the elect, though perhaps all they entre not thereby. And ſo ſhall you finde this place not onely nothing to further their cauſe, but ſomewhat to helpe ours.*

4 If there be but two wayes in this life, there are but two abiding places after this life. If there be more then two after this life, then there be more wayes then two in this life. Controll our Sauiour Chriſtes partition as vnperfect, if you liſt. You will ſaye, that needeth not, for purgatory after this life is that ſtraight gate or a pece of it. what els? It is not enough for our Engliſh *Anaxagoras*, to exclude our opinion out of theſe places, but he muſt finde purgatory in them alſo. This is plaine to make *quidlibet ex quolibet*. But the commaundement of Chriſt marreth the market of this interpretation, vnleſſe you thinke when Chriſt willeth vs to ſtriue to goe in by the ſtraight gate, that he biddeth vs ſtriue to goe into purgatory.

An anſvver to the third argument.

5 *And ſo for the other taken out of the fift to the Corinth:* S. Auguſtne *ſhall aunſwere you, and beare me witneſſe, it maketh nothing for you, his wordes be theſe in his Encheridion*

This

This practise that Gods Church vseth in the commendations of the deade, is nothing repugnant to the sentence of the Apostle, where he saith that we all shall stande before the iudgement seate of Christ, that euery one may receiue according to his desertes in the body, either good or euill: for this in his life and before death he deserued, that these workes after his death might be profitable vnto him, for in deede they be not profitable for all men, and why so? but because of the difference and diuersitie of mens liues, whilest they were in this flesh, &c. *And this same sentence the Doctor often repeteth, almost in the same forme of wordes in diuers places, both to correct their ignorance that mighe take away prayers for the deade, because they finde the sentence of Gods iudgement to be executed on man according to the deserning of this liefe: and no lesse to geue monition to the careleſſe, that they omitte not to doe well in this life, vppon hope or presumption of other mens workes after their decease: which as they be exceding beneficiall to many, so they helpe none such, as in their owne life woulde not helpe them selues. The like declaration of this pointe hath* S. Denyse *in the 7. chapter of his Ecclesiasticall soueraignty: which I omitte, lest in this point, by* S. Augustine *sufficiently anouched, I weerye the reader without cause.* CX.

5 And *S. Ieronym* with your owne canon law shall aunswere you, that prayers preuayle not after this life 13. q. 2. *In præsenti*, In this present world we know, that we may be helped one of an other either by prayer or by councel, but when we shall come before the iudgement seate of Christ, neither *Iob* nor *Daniel* nor *Noe* can intreate for any man, but euery man must beare his owne burden.

6 *The last obiection, of the Angells wordes in the Apocalypse, affirming the state of all those that dye in our Lorde to be happy, to be past trauell, and in reste and peace: they be properly spoken there, of holy men that sheede their blonde in the times of persecution for Christes sake: to geue them assured comforte, after a litle toleration and patience in the rage of Antichrist, of blessed and eternall reste, and so the circumstance of the letter* An answer to the laste scripture.

Cap. 9. lib. 20. de ciuit. plainely geueth, and so doeth S. Augustine expounde it. And for such holy Martyrs it is needlesse to pray, as to pray vnto them is most profitable. Albeit the wordes are true, and maye be well verified of all that passe hense in the happy state of grace, being past the cares of this troblesome worlde, and which is the greatest trauell of all other, vtterly dispatched of the toile that sinners take in their wayes of wickednesse: with freedome from sinne, and all feare of sinne and damnation, for euermore. So that this reste from labour, is no more but a happy ioye of conscience, with securitie of saluation and peace in Christ Iesu. For which cause in the holy Canon of the Masse, it is saide, Christianos dormire in somno pacis, & in Christo quiescere, That Christian folkes doe sleepe in the sleepe of peace, and rest in Christ, though for all that, in the same place, we aske Requiem & refrigerium, reste and refreshing for them. And this holy peace from all toyle of the worlde, and worme of tormented conscience, the electe children of God in their fathers correction, being assured of his eternall loue doe blessedly enioye. But the wicked be in contrary case, of whome it is saide, non est pax impijs, there is no rest or quietnesse to the wicked: no not in their dayes of ioye, much lesse in their infinite miserie of their euerlasting torments in the worlde to come. Of whose vnhappy state, the Prophet warneth vs thus

Isay. 57. againe. Impij quasi mare feruens quod quiescere non potest: The wicked be right like vnto the tumblinge and tossinge sea, that neuer resteth. The place of S. Iohn then, being namely spoken of holy Martyrs that straight with out all paine after this life passe to heauen, may yet very fitly stande with the happy ease of all those that dye in the fauour of God, and assurance of their saluation: though they abide sharpe, but sweete paine of fatherly discipline, for their better qualifying to the ioyes prepared for them and all other the elect. So that nowe, the mouing of these doubtes hath so litle aduantaged our aduersaries, that it hath somewhat geuen occasion of further declaration of our matter, then otherwise perchaunce we shoulde haue had.

6 The last obiection that you list to trouble your head with all, is that voyce which was heard from heauen. Apoc. 14. of the blessed state of them that dye in the Lord, in the meaning

meaning of which you wreſt and wrigle, like a ſnake, that is ſmitten on the head, but you can not auoyd the ſtrife. Firſt you vnderſtand it onely of Martyres, that dye in the Lord, and call *Auguſtine* to witneſſe thereof. As I will not deny but Martyrs are ſpecially comforted by that voyce, ſo I wil affirme, that it is to the common comfort and rewarde of all the faythfull in Chriſt, who as they liue in Chriſt ſo they dye in Chriſt. And witneſſe hereof I will not take of fleſh and blood, but of the holy Ghoſt. *Rom.* 14. None of vs liueth vnto him ſelfe, neither doth any dye vnto him ſelfe, for whether we liue, we liue vnto the Lorde, and whether we dye, we dye vnto the Lorde. And the Apoſtle 1. *Cor.* 15. nameth the faithfull that are a ſleepe in Chriſt, and 1. *Theſ.* 4. them that are deade in Chriſt. Wherefore in deſpite of the deuill and the Pope, this bleſſing apperteyneth to all them that dye in the Lord Ieſus Chriſt, as true members of his body, and not to them onely that ſhedde their bloud for Chriſt. True it is, that all they that would liue godly in Chriſt Ieſus, ſuffer perſecution, but not all to the death, elſe who are thoſe innumerable Saincts that no man can number of all nations and tongues, which *S. Iohn* ſawe, *Apoc.* 7. who are likewiſe in happy and bleſſed reſt, without all maner, lacke or hurt, hunger, thirſt or heate? but when you are weary of that interpretation, you wring out an other: that they in purgatory alſo be happy, becauſe they be ſure of ſaluation at laſt, and the reſt from labours, is either the reſt from ſinne, or elſe no more but ioy of conſcience. witneſſe of this expoſition is the canon of the Maſſe. The witneſſe, the matter and he that vſeth it, are all of like credit.

But if I might poſe your conſcience *M. Allen*, can you call that a happy reſt, which is ioyned with ſuch torment & miſery, as you beare men in hand is in purgatory? Haue you forgotten that you ſayd yere while of *Tabitha* and *Lazarus*, that it was a benefite for them to be deliuered out of purgatory into this life, and is it now a bleſſing to be diſpatched out of this life into purgatory? And as for that which you allege out of the canon of your maſſe, declareth that your maſſe was patched togither of many peeces of

diuers colours. For you pray for the reſt of them whome you confeſſe to be at reſt in Chriſt: you wiſh eaſement for them whom you affirme to ſleepe in peace. As though in Chriſt were not perfect reſt, as though in peace there were torment, and this expoſition you your ſelfe are weary of alſo, and turne agayne to your former and then backe againe to the latter. An vnconſtant man is vncerteyne in all his wayes, yet all were litle worth, if this place helped not to proue purgatory alſo. For the payne of purgatory is a ſweete payne, a happy reſt, a fatherly diſcipline. And yet as *Auguſtine* ſayth, it is but for ſmall faultes, or as you ſay, for great faultes, that by penance are made ſmall. And is God ſuch a mercifull father, to puniſh ſmall faultes ſo extremely in his children, whom he pardoneth of all their great and heynous ſinnes? O blaſphemous helhoundes.

An aunſvvere to their negatiue argument, vvith the Concluſion of the booke.

CAP. XVII.

1 *BVt yet one common engine they haue, as well for the impugnation of the trueth in this point, as for the ſore ſhaking of the weake walles of the ſimples faith, allmoſt in all their fight that they kepe againſt the Catholikes. VVhich, though it be not ſtronge, yet it is a marueillous fit reaſoning for ſo fonde a faith. For if thou caſte an earneſt eye vpon their whole doctrine, thou ſhalt finde that it principally, and in a maner wholy conſiſtithe, in taking awaye or waſting an other faith that it founde before: ſo that the preachers thereof, muſt euer be deſtroyers, pluckers downe, and rooters vp of the trueth grounded before.*

Their nevv no faith is vpholden by a negatiue argument.

VVill you ſee then, what a Proteſtants faith and doctrine is? deny onely and make a negation of ſome one article of our beleſe, and that is a forme of his faith, which is lightely negatiue.

A Proteſtãts Crede.

There is no free will, there is no workes needefull to ſaluation, there is no Church knowen, there is no chiefe gouernour therof, there be not ſeuen ſacraments, they doe not conferre gratiam, *geue grace. Baptiſme is not neceſſary to ſaluation, Chriſt is not*

preſens

present on the aultar, there is no sacrifice, there is no priesthood, there is no aultar, there is no profit in prayers to saincles, or for the deade, there is no purgatory, Christ went not downe to hell, there is no limbus, finally if you liste goe forwarde in your negatiue faith, there is no hell, there is no heauen, there is no God. Doe you not see here a trimme faith and a substantiall? looke in Caluins *Institutions and you shall finde the whole frame of this wasting faith. There is nothing in that blasphemous booke, nor in their Apologies, but a gathered bodie of this no faith. For so it must needes be that teacheth no trueth, but plucketh vp that trueth which before was planted. Is it not a preety doctrine that* Caluine *makes of the sacraments, when he telleth not the force of any of them all, but onely standeth like a fearce monstruous swhine, rooting vp our fathers faith therein?*

CAP. XVII.

1 IT vexeth you at the very hart, that we require the authority of the holy Scriptures, to confirme your doctrine hauing a playne commaundement out of ỹ word of God, that if any man teach otherwise then the word of God alloweth, he is to be accursed. And therfore you runne to a childish kinde of Sophistry to say that our argument is negatiue. A perlous point that almost all the Papistes thinke them selues more then *Chrisippus*, or *Aristoteles*, when they tell vs that our argument is *ab auctoritate negatiuè*. Alacke poore logicke. All knowledge that christian men haue of heauenly thinges, is grounded vpon the authority of Gods word, therefore as it is no good logicke to conclude negatiuely of one place or booke of Scripture, this is not conteined in it, therefore it is not true: so of the whole doctrine of God, wherein all truth necessary to salnation is conteyned, the argument is most inuincible that concludeth negatiuely thus. All true doctrine is taught in the Scripture, purgatory is not taught in the Scripture, therefore purgatory is no true doctrine. And this conclusion *M. Allen* him selfe made of mans authoritie, *cap.* 13. purgatory and prayers for the dead were not preached against, at their first entry, *ergo* they are true. But of all mens autho-

rtie it is false, wheras he sayth we are ouerthrowers & destroyers, we confesse we are so, of all false doctrine and heresie. For the word of God is appoynted not only to teach vryth, but also to ouerthrow error, not onely to build faith but to destroy falshood. But it is a proper cõceit wherin he pleaseth him self, as other of his sect do, to tel vs that all our faith standeth vpon negatiues. I could frame the Papists as holsome a creede all vpõ affirmatiues if they wil receiue it. This is more then boyish babling. All trueth is to be affirmed, all falshood to be denyed. Therefore it is not to be loked what is affirmatiue and what negatiue, but what is true or false that is affirmed or denyed. But to runne through the articles of that creede, which he hath framed for vs, we truely beleue that man after his fall hath not free will, no not aptnes of will, to thinke any thing that is good. 2. *Cor.* 3. we beleue truely, that a man is not iustified by workes, but by faith onely. *Rom.* 3. And yet we beleue that good workes are necessary to be in euery man that is iustified. *Iac.* 2. we beleue that the Church is not alwayes knowne to the wicked vpon earth, neither the vniuersall Church seene at all of men, because it is in heauen, *Gal.* 4. we beleue that the catholicke Church hath no chiefe gouerner vppon earth but Christ vnto whom all power is giuen in heauen & earth *Matth.* 28. we beleue there are but 2 Sacraments of the new testament, baptisme and the Lordes supper instituted by Christ, 1. *Cor.* 10. we beleue that they geue not grace of the worke wrought but after the faith of the receiuer, and according to the election of God. 1. *Cor.* 10. Baptisme is necessary for all Christians to receiue, that are not by necessitie excluded from it. 1. *Pet.* 3. Christ is present at his Supper, but not after a grosse and caparnaiticall maner, but as he was present in Manna to the fathers. 1. *Cor.* 10. There is no sacrifice propitiatory for our sinnes, but onely the sacrifice of Christes death once offered for all. *Heb.* 10. There is no priesthood to offer sacrifice propitiatory but only the priesthood of Christ according to the order of *Melchizedech Heb.* 7. The spirituall priesthood is common to all Christian men and women. 1. *Pet.* 1. we haue an altar of

which

which it is not lawfull for them to eate, which ſerue the tabernacle, and other beſide we haue none. *Heb.* 13. we call not vpon Sainctes, becauſe we beleue not in them, for how ſhoulde we call vpon them, in whome we beleue not? *Rom.* 10. There is no prayer for the deade nor purgatory after this life, becauſe they that liue vnto Chriſt dye vnto him and being diſſolued are with him. *Ioan.* 17. Chriſt deſcended into hell to redeeme vs out of hell, by ſuffering the wrath of God for our ſinnes *Heb.* 5. There is no Lymbus, for the fathers were at reſt with God, where they are now whether we call the place *Abrahams* boſome, or paradiſe, or heauen *Luke.* 16. and 23. 2. *Cor.* 12. The reſt which you adde, maye be the beginning of the Popiſh creede, which you maye as you liſt continue negatiuely or affirmatiuely after this maner. God a lone knoweth not the heartes of all men. God onely is not to be worſhipped and ſerued, for Sainctes haue both the one and the other. God onely is not true, for the Pope can not erre. Chriſt is not our onely mediator and aduocate, for Marie and the Sainctes are alſo. Chriſtes death is not a ſufficient redemption for vs, for we muſt ſatisfie for our ſelues. Chriſtes death hath not taken away both our ſinnes and the puniſhment of them, but the Popes padon maye. Chriſt is not onely our high prieſt according to the order of *Melchizedech*, for euery hedge prieſt is of the ſame order. Chriſt hath not made them that are ſanctified perfect by a ſacrifice once offered for all. For the greateſt part is lefte to the maſſe. Our ſinnes are not freely forgeuen vs by Chriſt, for we muſt ſatisfie for them. A man is not iuſtified by fayth without the workes of the lawe, for euery man muſt merite for him ſelfe. The ſcriptures are not ſufficient to teach vs all trueth, but we muſt haue vnwritten verities. The worde of God is not of ſoueraine authoritie, for the decrees of the Pope and generall councells be equall with it. This is the Papiſtes creede both in the affirmatiue and in the negatiue. But in that you exhort the Papiſtes to reade *Caluins* inſtitution, and there to ſee whether he teacheth any truth therein: I woulde to God that all Papiſtes in Englande woulde followe your counſell

& pray vnfaynedly that God would open there eyes, that they may see his trueth if it be taught in that booke.

2 *This negatiue faith hath no grounde nor confidence of thinges to be hoped for, nor any certaintie of such thinges as doe not yet appeare, but is is an euident ouerthrowe of all our hope, and a very canker of the expectation of thinges to come. This faith therefore of these pluckers downe, must needes vse a conuenient instrument to destroye, and not to builde: to plucke vp and not to plante, to improue and not to make proofe. But what way is that? many by way of negatiue proofe, they confirme their negatiue and no faith. Purgatory, say they, nor prayers for the deade be not so much as once named in all the scripture,* ergo *there is neither of them to be beleued. Which forme of argument serued the Arians against the consubstãtiall vnitie of God the father, & his sonne our Sauiour. It helped the Anabaptistes against the baptisme of infantes, it was profitable to* Heluidius *against the perpetuall virginitie of Gods mother: and it helpeth all pluckers downe, but it neuer serueth a buylder. The vanity whereof is so well knowen, that I will not stande to talke thereof: namely, seeing it hath no place in our cause, for which we haue brought diuers scriptures, all construed by most learned fathers for that sense: and some so euident, that they drowe our aduersaries to the open deniall of the holy canonicall scripture.*

Like faith like argument.

2 What grounde or confidence of thinges not seene and yet hoped for our fayth hath, it is not for infidells to iudge, no more then for blinde men to iudge of collours. And as for our negatiue argument, it is stronger then your affirmatiue error can abide: & there of groweth the spight. But when as you saye we frame our argument, of the name of purgatory onely or prayers for the deade, you followe your customable course of lying and sclaundering. And yet we maye saye it is a greate preiudice against your purgatory and prayer, which you make so necessary, and about which no small parte of your religion is occupyed, that it is not so much as once named in the scriptures. But we saye, and truely saye, that neither the name nor the thinge it selfe, is taught or can be proued by ỹ scriptures, & so of all other

other hereſies. All trueth maye be proued by ſcripture, either in plaine wordes, or by neceſſary concluſion, which is all one. And therefore the Arians, or Anabaptiſtes haue no more helpe of this argument then you Papiſtes. As for the perpetuall virginitie of the mother of Chriſt, as we can thinke it is true, ſo becauſe the ſcripture hath not reueled it, neither perteineth it vnto vs, we make no queſtion of it. what ſcriptures you haue alleaged, and howe falſely you ſlaunder vs, for denying the canonicall ſcripture is ſet forth at large allready.

3 *But yet one of theſe ouerthrowers frameth (as he ſuppoſeth) his negatiue argument, to the more ſure ſhake of our faith herein, after this ſorte. In the olde lawe, all ſacrifices and expiations both appointed and reckoned euen for the ſmalleſt offenſies that man coulde commit, yet there was neuer no ſacrifice for the purgation of the deade. How Lorde like* Maiſter Grindall *made his Argument here? Where he ſhoulde plainely haue inferred the contrarie after this ſorte. There was no ſinne ſo ſmall vnpardoned, but there was ſome ſacrifice of releaſe or expiation thereof in the olde lawe,* ergo *if any man were bounde with ſinne, were it neuer ſo ſmall, whether he were aliue or deade, there was ſome appointed purgation therefore. For there is no conſequence nor any apparance of right deductiō, to inferre vpon the naming or rehearſall of all ſinnes, the peculiar mentioning or plaine reherſall of ſuch perſons as maye be burdened with thoſe ſinnes. There were ſacrifices then in the olde lawe for wemen as well as men, for the Princies no leſſe then for the poore, for the prieſt & for the people, for the deade as well as for the liue. And where there was no difference nor reſpect of perſons, in that point there was no peculiar mention to be made, for the diſtinction of ſtates. The peculiar reherſall therefore, was onely made for the diuerſity of offenſies, and not alwayes for the difference of perſons. And nowe the departed in faith being but diſtincted by ſtate of life, and not by bonde of ſinne from thoſe that be aliue, muſt needes in the caſe of like ſinne, for the vnitie which he is in, haue the like remedie as the liue hath for the ſame ſinne. And therefore to helpe your ignorance ſome thing, thus you muſt learne: that*

M. Grindall in his funerall ſermon.

Note.

there was no peculiar ſacrifice for the deade, as though they were not of the common body with the liuing, but they had the ſame ſacrifice done for them that the liuing in this worlde in the like caſe of ſinne, or puniſhments for offenſies, had. Doe you not ſee Gods Church, Maiſter Grindall, ſacrifice for the deade? but not for them by a peculiar meanes of offeringe, but the very ſelfe ſame oblation ſhe euer vſeth for her Children departed, that ſhe practiſeth for her faithfull flocke a liue. And in all other praſtiſes, there is a perfect communitie of all benefites betwixt the deceaſed and their brethern remayning yet in this worlde. And therefore when you ſeeke for ſacrifice in the olde lawe, looke not for any diſtincte waye of handeling their offenſies, which is not common with the liuing. But conſider what there was practiſed for the releaſe of the ſmaller treſpaſſies, and that was vſed for both the liue and dead, without diſtinction. Marke what ſacrifice was for the abating of any paine due for great offenſies, and the ſame ſhall be well vnderſtande, to be with out difference practiſed, for the liue and deade together. That therby we may by good reaſon conclude, ſeeing ſacrifice was then offered for purgation of euery light offenſe, that it was done for all ſtates of perſons that were either in this life, or after their death to be perfectely clenſed from the ſame. Although the facte of Iudas Machabeus be a plaine proofe that there was a common knowen ordre of ſacrifice: for elſe howe coulde he haue conceyued any ſuch ſacrifice neuer heardc of before? howe coulde he limite the value of procurement therof, by a certaine ſumme for euery ſoule deceaſed? howe coulde he gather in preſence of a thinge neuer vſed before, the peoples almes with out their murmure or motion therein? VVhy woulde he haue ſent mony to Hieruſalem to procure that, which had no example in the lawe, or vſe in the Church? was he ſo ignorant that he knew not their ordre herein, or ſo vnwiſe to haue ſent his mony for nothing? S. Auguſtine aunſwering an heretike, that by the authoritie of the facte of Iudas, woulde haue proued, that by ſacrifice men might be ſaued though they died vnbaptized, or in deadly ſinne, ſayth vnto him: that he is not hable to proue, that Iudas or any other in the lawe, offered for his freinde, or any man elſe being vncircumciſed, no more then the Church nowe practiſeth for any man not baptiſed.

One ſacrifice for the liue and the deade.

Lib. 2. de Orig. Animæ Cap. 11.

VVhereby

Whereby he plainely confesseth, that the lawe had a sacrifice for the deade: which, being vrged by that heretike, he might haue denied with good helpe of his cause, and aunswere to the aduersary: but that the contrary case was so cleare, not onely by that booke which he tooke for Canonicall scripture, as before is proued, but also by the full consent of all the Church of God, which both by plaine practise, and most graue ordinaunce, had from Christes time set forth and approued the vndoubted trueth thereof.

3 To passe ouer your saucines and scurrilitie being as agreeable to your profession and leuitie, as vnmeete for his grauitie and dignitie whom you name, the argument is of more force then you haue wit to vnderstand. But to beate it smaller, that it may enter into your head, or at least wise that they which haue any brayne in their heades, may conceiue the strength of it, I will vse your owne figure and mode. All lawfull sacrifices were prescribed by the lawe, sacrifice for the deade was not prescribed by the law, therfore it was no lawfull sacrifice. you aunswere that the rehersal of sinnes proueth not the peculiar persons that may be burdened with those sinnes. And with this foolish distinction you thinke you haue broken out of prison. But you that so like a proud foole, take vpon you to help his ignorance, bewray your owne intollerable arrogancie and more then beastly blindnes. For if you had redde the law whereof you make your selfe such a Rabbine, *Lewit.4.& 5.12.& 15.* you should haue seene the peculiar mentioning and playne rehersing of all such persons for whome sacrifice was to be offered, both men and women, the Princes and the priuate persons the Priest and the whole congregation, yea and speciall regard of the oblations of the poore. And in the perticular rehearsing of diuerse kind of persons, and the forme of the sacrifice, named according to euery perticular state, it is so farre of, that the deade shall be reckned that such thinges are enioyned euery of these perticular persons to doe, as it is playne that none but the liuing could offer, or haue sacrifice offered for the. What law was appoynted touching lamenting for the deade, you may reade *Lewit.21.* how the

Priest was forbidden to lament for any, but speciall persons, also *Nu.* 19. diuerse ordinances concerning the deade yet neuer any sacrifice or prayer for the deade. When *Nadab* and *Abihu* were slayne, their father and brethren were forbidden to mourne for them, the people were permitted. By all which it appeareth, not only that no sacrifice for the deade, was offered, but that they were so separated from the liuing, that the Priestes might haue nothing to do with any of them, but in speciall cases. And as for your common shift of the common body of the liuing and the deade, helpeth you nothing, for although all the faithfull make one body in Christ, yet there is one state of them that worke, an other of them that are iudged according to their works, & to put no diuersitie betwene them, is not to make a communion but a confusion. But of all other it is a clerkely cõclusion that you send *M. Grindall* to looke vpon the example of your masse, whith is a sacrifice both for the quicke & the deade, and thereof will proue that the olde lawe, had but one sacrifice for the liue and the deade. In deede there you were to good for him, if ỹ practise of ỹ popish church be a good president for *Moyses* to follow in his law, we will reason no longer. But the fact of *Iudas Machabæus* putteth all out of doubt. Surely then the fact of euery man that transgressed the lawe, shall be sufficient to proue what the lawe was and not the booke of the lawe. *For else how coulde he haue conceiued any sacrifice which he neuer hearde of?* How did *Dauid* conceiue the cariage of the arke in a newe cart, which he neuer heard of? except it were of the Philistians that sent home the arke in a cart. And euen so it is like, that *Iudas Machabæus*, if he deuised not that sacrifice of his owne head, yet tooke it by imitation of the Gentiles, whose studies and practises, your owne author confesseth were more frequented in those dayes among the Iewes, then the preaching or keeping of the law. Finally to all the other howes and whyes, I aunswere with one word, he had no warrant of his fact in the law of God. Neither doth *S. Augustine* sufficiently answere ỹ heretike that would proue by that fact, that men dying in deadly sinne might be saued

by

by ſacrifice. For though they were not vncircumciſed for whom *Iudas* ſent an offering, yet they dyed in deadly ſinne, and ſuch ſinne, as for which they were iuſtly ſlayne, as your owne author confeſſeth, for the idolatrous iewells, that they had euery one in their boſomes. Concerning the authoritie of that booke and how it was taken by *Auguſtine*, I haue aunſwered enough before.

4 *But here will I now e make an ende, deſiring thee (gentle reader) with ſuch indifferency to weighe the doing and dealing of both parties, as the importaunce of the cauſe, the loue of truth, the neceſſary care of thine owne ſalnation, and thy duety towardes God and his Church requireth. There is none of all thoſe pointes, which the vnfaithfull contention of our miſerable age hath made doubtefull, in which thou mayeſt better beholde howe vpright the wayes of trueth and vertue be, and howe pernicious, double, and deceitfull, the dealing of hereſie is. The one is vpholden by the euident teſtimony of holy ſcripture, the other mainteineth her traine by bolde deniall of ſcriptures: the one ſeeketh with humility the meaning at their mouthes, whome God hath vndoubtedly bleſſed with the gifte of vnderſtanding and interpretation, the other by ſingular pride foundeth her vnfaithfulneſſe, vpon the phantaſies of light and lewde perſons, that are puffe too and fro with euery blaſte of doctrine. The one reſteth vpon the practiſe of all nations, the vſage of all ages, and the holy workes both of God and man, the other holdeth wholy by contempte of our elders, flatery of the preſent dayes and vnhappy waſte of all workes of vertue, religion, and deuotion: the one followeth the gouernours and appoinsed paſtours of our ſoules, whoſe names be bleſſed in heauen and earth, the other ieyneth to ſuch, as for other horrible hereſies & wicked life, are condemned both a liue and deade, of the vertuous, and can not for ſhame be named of their owne ſcholars. The one hath the warraunt of Gods whole Church, the other ſtandeth on curſe and excommunication by the graueſt authority that euer was vnder God in earth. To be ſhorte, trueth is the Churches dearlinge, hereſie muſt haue her maintenaunce abrode. This one, holy, Catholike, and Apoſtolike Church is it, whereunto we owe all duety and obedience both*

The cõcluſion of the vvhole boke, vvith an admonition to the reader.

by Gods commaundement, and by the bonde of our firſt faith and profeſſion. There is no force of argument, no probability of reaſon, no ſubtelty of witte, no deepe compaſſe of wordely wiſedome, no eloquence of man, nor Angell, nor any other motion that can be wrought in the world, that ſhoulde make a man doubte of any article approued by her authority. And if thou yet feare to geue ouer thy whole ſenſe, and thine owne ſelfe to ſo carefull a mother, in whome thou waſt begotten in thy better birth, compare our Church with theirs, compare her authority and theirs, her maieſty and theirs.

4 In Gods name let the readers waye indifferently, the doinges and dealinges on both partes, the cauſe, the trueth, their ſaluation, the Church, and the glory of God aboue all thinges. And as they ſee this pointe handeled, ſo let them iudge of the reſte. The trueth is vpholden by euident teſtimony of ſcripture, the error, by cuſtome, practiſe, and iudgement of men. The trueth ſeeketh vnderſtanding of the ſcriptures, of the ſpirite of God in the ſcriptures, error at the mouthes of mortall men. The trueth reſteth vpon the onely authority of God, error vpon the maintenaunce of carnall deuiſes. The trueth is founded vpon the doctrine of the Prophets and Apoſtles, the other vpon Gentiles and heretikes. Trueth is embraced of the pure and primitiue Church of Chriſt, error is continued from a corrupt ſtate of the Church of Chriſt, vnto a plaine departing awaye into the church of Antichriſt. To be ſhort, trueth is tryed by the worde of God, hereſie by the inuention of men. The holy Catholicke and Apoſtolicke Church is that which humbly obeyeth the word of God, and the Synagoge of Satan is that which arrogantly challengeth authoritie aboue the worde. The true Church ſhall neuer decaye but alwaye reigne with Chriſt, the falſe Synagoge ſhall daily more and more decaye vntill it be vtterly deſtroyed with Antichriſt the heade therof, and laſt of all be damned with the deuill and his angells. And who ſo woulde make choyſe of a true mother Church, from a whoriſh Synagoge, let him compare our church with the church of Rome, the authoritie of our church which is the

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authoritie of God in his word, with the authoritie of theirs which is the opinions of men, the maieſty and glory of our church which is ſpirituall, & the whoriſh outward brauery of theirs which is carnall. And where he findeth the true church, let him know that in the communion therof, he receiued his ſecond birth, and not of the place, time, perſon, or element, where, when, by whome, or with which he was baptiſed, either among them or among vs.

5 *Ours is that Church, that hath borne downe hethen Princies, that hath deſtroyed Idolatrie, that hath cõuerted all nations to Chriſtes faith, that hath waded in blonde, that hath liued in welth, that hath bene aſſalted by hell, by euill life, by hereſie, and yet ſhe ſtãdeth. Take away all this, compare her conſtancy in doctrine, with their inconſtant mutabilitie: compare the noble army of Martyrs, the holy company of Confeſſours, the glorious trayne of ſo many bleſſed, wiſe, and learned Doctours, of many thouſand Saintes that euer accõpany her maieſty: compare (I ſay) all theſe with the raſkall ſouldiars of the contrary campe:* Vbicunque fuerit corpus, illic congregabũtur & aquilæ. Math. 24. *I warraunt thee, gentle reader, feare nothing, for where ſo euer ſo honorable a perſonage is, there is the kingly company of egles. Beholde her grace of miracles, her workes, and her wonders, her authoritie in diſcipline, her wiſedome in gouernement, her equabilitie in all eſtates: and I am ſure thou ſhalt confeſſe* Quod dominus eſt in loco iſto, & ego neſciebam. Gene. 28. *Our Lorde ſuerly is in this place, and I was not aware thereof. For Chriſtes loue, if thou haſt followed, or yet haue any phantaſie to the ſeuered company, grope with one flatery of thy ſelfe, the depth of thine owne conſcience: feele whether God hath not ſuffered thee to fall for ſome ſinne. Come into this Church, and at the ſame time thou ſhalt be healed to thy eternall reioyſing. Touch once the hemme of Chriſtes garment, adore his foutſtoole, cleaue vnto the altar, and if thou finde not comfort of conſcience, eaſe of harte, and light of trueth, neuer credet me more. Proue once what is* In horto concluſo, & fonte ſignato, Cantic. 4. *in the garden encloſed, & the wellſpring ſo ſurely ſealed vp. Ioyne with the Sainctes in heauen, with the ſoules in Purgatory, with the fathers of thy faith in earth, with all holy*

THE ARGVMENTES OF every Chapter of both the Bookes.

Of the first Booke.

THe Preface, vvhere in be noted tvvo ſortes of heretikes: thé one pretending vertue, the other openly profeſſing vice. And that our time is more troubled by this ſecond ſorte. VVith a briefe note of the Authors principall intent in this Treatiſe. Pref. argu. pag. 10.

Cap. 1. That often after our ſinnes be forgiuen by the ſacrament of penaunce, there remaineth ſome due of temporall punishement, for the ſatisfying of Gods iuſtice, and ſome recompenſe of the offenſes paſt. 31.

Cap. 2. The double and doubtfull ſhiftes of our aduerſaries preſſed by this concluſion, are remoued: and it is proued againſt one ſorte, that theſe foreſaide ſkourgies vvere in deede punishments for ſinnes remitted. And againſt the other ſecte, that this tranſitory paine hath often endured in the next life. 43.

Cap. 3. That the practiſe of Chriſtes Church, in the courte of binding and looſing mans ſinnes, doth liuely ſet forth the ordre of Gods iuſtice in the next life, and proue Purgatory. 65.

Cap. 4. That the manyfolde vvorkes & fructes of penaunce, vvhich all godly mé haue charged thé ſelues vvith all, for their ovvn ſinnes remitted, vvere in reſpect of Purgatory paines, & for the auoyding of Gods iudgemét téporal as vvell as eternal, in the next life. 74.

Cap. 5. A briefe ioyning in reaſon and argument vppon the proued groundes, vvith the aduerſaries, for the declaration and proofe of Purgatory. 89.

Cap. 6. That Purgatory paines doth not only ſerue Gods iuſtice for the punishement of ſinne, but alſo cleanſe & qualify the ſoule of man defiled, for the more ſeemely entraúce into the holy placies: vvith conferéce of certaine textes of ſcripturs for that purpoſe. 92.

Cap. 7. That there is a particular iudgemét and priuate accompt to be made at euery mans departure, of his ſeuerall actes and deedes, vvith certaine of the fathers mindes touching the textes of ſcriptures alleaged before. 103.

Cap. 8. Origen is alleaged for our cauſe, vpon vvhoſe error in a matter ſomvvhat apperteining to our purpoſe, S. Auguſtins iudgement is more largely ſought: and there vvith, it is declared by teſtimony of diuers holy authors, vvhat ſinnes be chiefly purged in that temporall fire. 114.

Cap. 9. A further declaration of this point, for the better vnderſtanding of the doctors vvordes. VVherein it is opened hovv Purgatory is ordeined for mortall ſinnes, and hovv for ſmaller offenſes: vvho are like to feele that greefe, and vvho not at all. 125.

Cap. 10. A place alleaged for Purgatory out of S. Matthevv, vvith certeyne

teine of the auncient fathers iudgements vpon the same. 132.
An aunsvvere to certaine obiections of the aduersaries, moued vpon the diuersity of meaninges vvhich they see geuen in the fathers vvritinges, of the scriptures before alleaged for Purgatory: and that this doctrine of the Church standeth not against the sufficiency of Christes Passion. 148. Cap. 11.
An euident and most certaine demonstration of the trueth of Purgatory: and the greeuousnesse thereof, vttered by the prayers and vvordes of the holy doctors, and by some extraordinary vvorkes of God beside. 156. Cap. 12.
Of the nature and condicion of Purgatory fire: the difference of their state that be in it, from the damned in hell: vvith the conclusion of this Booke. 169. Cap. 13.

THE ARGVMENTES OF THE Chapters of the seconde booke.

THe preface of this booke, vvherein the matter of the treatise, & the order of the authors proceding, be briefly opened. 180
That there be certeyne sinnes, vvhich may be forgiuen in the next life, and that the deserued punishment for the same, may be eased, or vtterly released, before the extreme sentence be to the vtmost executed. pag. 187. Cap. 1.
That the faythfull soules in purgatory being nowe past the state of deseruing, and not in case to helpe themselues, may yet receiue benefite by the vvorkes of the liuing, to vvhom they be perfectly knitte, as fellow members of one body. 197. Cap. 2.
VVhat the Church of God hath euer principally practised for the soules departed, by the vvarrant of holy scripture: vvith the defence of the Machabees holy hystory, against the heretikes of our tyme. 205. Cap. 3.
That the funeralls of the Patriarches, both in the lavv of nature, and Moyses, and Christ, had practise in them for the relefe of the soules departed. 220. Cap. 4.
Man may be relieued after his departure, eyther by the almes vvhich he gaue in his life tyme, or by that vvhich is prouided by his testament to be giuen after his death, or else by that almes, vvhich other men doe bestovv for his soules sake, of their ovvne goods. 238. Cap. 5.
Of certeyne offerings or publike almes presented to God for the deceased, in the time of the holy sacrifice, at mens burialls, & other customable dayes of their memories: and of the sundry mindes kept in the primitiue Church for the departed. 266. Cap. 6.
That the benefite of praier & almes apperteyneth not to such as dye in mortal sin, though in the doubtfull case of mans being, the Church vseth to pray for all departed in Christes faith. 271. Cap. 7.
VVhat that holy sacrifice is, vvhich vvas euer counted so beneficiall to the liue and deade. The punishment of our sinnes by the Cap. 8.

[illegible] losse thereof. The great hatred vvhich the deuill and all his [illegible] euer borne tovvardes Christes eternall priesthood, and the sacrifice of the Church. And that by the sayd sacrifice of the Masse, the soules departed are especially relieued. 288.

Cap. 9. That the practise of any poynt in religion maketh the most open shevv of the fathers faith. And that all holy men haue in plain vvordes, and most godly prayers vttered their beliefe in our matter. 304.

Cap. 10. That vve & all nations, receiued this vsage of praying & sacrificing for the departed, at our first conuertion to Christes faith. And that this article vvas not onely confirmed by miracle amongest thereft, but seuerally by signes and vvonders approued by it selfe. And that the Church is grovvne to such bevvty by the hute of this faith. 328.

Cap. 11. That in euery order or vsage of celebration of the blessed Sacrament and Sacrifice, throughout the Christian vvorlde, since Christes time, there hath ben a solemne supplicatiō for the soules departed. 347.

Cap. 12. The heretikes of our tyme and cuntry, be yet further vrged vvith the practise of prayers for the deceased, their contrary cōmunion is compared vvith the olde vsage of celebration: They are ashamed of the first originall of their Christian faith, they are vveary of their ovvne seruice, they are kept in order by the vvisdome of the ciuill Magistrates, and are forced to refuse all the doctors. 364.

Cap. 13. That the praying for the deade vvas appoynted to be had in the holy sacrifice, by the Apostles commaundement and prescription: And that our doctors by the maiestie of their name, beare downe our light aduersaries. 386.

Cap. 14. The first author of that sect vvhich denyeth prayers for the departed is noted, his good conditions and cause of his error be opened, vvhat kind of men haue bene most bent in all ages to that sect. And that this heresie is euer ioyned as a fitte compagnion to other horrible sectes. 407.

Cap. 15. Their falshood is condemned, and the Catholike truth approued by the authority of holy Councells. Their pride in contemning, & the Catholikes humility in obedient receiuing the same. And a sleight vvhere by the heretikes deceiue the people, is detected. 424.

Cap. 16. An answvere to such arguments as the heretikes doe frame of the holy scriptures not vvell vnderstanded, against the practise of Gods Church, in praying for the deade, or the doctrine of Purgatory. 436.

Cap. 17. An answvere to their negatiue argument, vvith the Conclusion of the booke. 448.

FINIS.

Allen and Fulke

for

Buckley

1708